Psychological Healing and the Individuation Process

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Psychoanalysis basically operates on the assumption that everyone must be unconscious of the ways some unconscious experience(s) are affecting their behavior. This approach has acquired a bad reputation because a lot of psychoanalysts have made far too many assumptions beyond the one just described. That is, therapists suspect, based on their interactions with their clients, that their clients have suffered some particular trauma or abuse that they can't remember due to amnesia - but really, a lot of times the particular incidents the therapists suspect to have happened are fabrications and never really did happen. Freud, for example, is well known for his persistent nudging of clients toward conceptions of their childhoods as having been fraught with inappropriate sexual desires for their parents. In other instances, clients may fabricate their own memories without any nudging by therapist to do so, but even a case like that would not delegitimize the practice of psychoanalysis insofar as its purpose is not to verify the many layers of one's personal narrative. One will always discover inconsistencies or falsities in the stories one tells oneself because those inconsistencies are purposeful. That is, they serve to uphold a certain structure among the many parts of the self. So the work in healing is not necessarily related to verification of one's inner voices and their stories, but in understanding the motives of those parts of the self so that they and the whole of the client's personality may be fulfilled or actualized. This process of fulfillment or of becoming whole is what C.G. Jung referred to as "individuation," and this process is best aided by structured work with the archetypes to which individuals are predisposed.

Individuation

Carl Jung talks about this process of psychological organization as one of "individuation" - the becoming of a whole individual (Papadopoulos 196). This perspective implies that the

personal experience is one had within a plurality. To create dialogues between oneself and other selves within a variety of contexts is to broaden one's perspective and offer oneself a fuller account of one's personal universe. The process in which one matures and adapts to the situations in one's environment requires a skillfulness in decision making. One must combine one's own ability to sense and perceive the world around them with one's ability to additionally respond to those stimuli appropriately. A person achieves this "individuated" wholeness that is an embodied relationship between one's personal experience and one's environmental/cultural situation not simply by removing the border (however permeable in its own right) between the conscious and the unconscious, but by balancing the two areas. This balance can only be achieved once one has found the center - that is, the jagged, porous line that divides the conscious and the unconscious. Thus, it is within one's best interest to map the terrain of the psyche, finding the holes within which one might plummet to the depths of one's unconscious. And then, once those holes have been found, one ought not to welcome that which dwells beneath the surface to come out. Rather, a tentative reaching out for understanding is employed - why it is there in the first place, and how can it remain despite its opposition to what is above in the conscious mind? Essentially, the psychological discord and tension experienced by people is treated as potentially transformative such that an inner harmony can be cultivated in place of this tension. This sense of harmonization, balance, and wholeness is cultivated through "a series of confrontational dialogues between us and the world, the human beings to whom we are related and bound and the inner world of the complexes and archetypes" (Papadopoulos 113).

The Jungian model for psychotherapeutic healing differs from Aaron Beck's formation of "cognitive therapy," now commonly referred to as "cognitive behavior therapy" (CBT), for which "[t]reatment is…based on a conceptualization, or understanding, of individual patients

(their specific beliefs and patterns of behavior). The therapist seeks in a variety of ways to produce cognitive change – modification in the patient's thinking and belief system – to bring about enduring emotional and behavioral change" (Beck 2). Both the perspective of a CBT therapist and of a Jungian therapist are somewhat similar insofar as they promote the treatment of individuals as systems of interdependent parts. This means that it is not simply individual symptoms that are to be treated, but the whole of a person's experience is called into question, with any particular aspects of it providing information about interactivity within that whole. However, CBT specifically looks at cognitive processes as a system, using various methods to correct schemas in thinking, and they are pretty limited to this area of cognition. Psychoanalysis is more holistic in the sense that it is not limited to cognitive components, but also explores the emotions, cultural influences, and archetypal dynamics. Psychoanalysis maps out all of these components and attempts to identify the vectors of those components.

Perhaps most important to the process of individuation is the attitude one takes towards oneself, and here I propose that one constantly treat one's self work as an art, looking for beauty within each and every aspect of oneself. Furthermore, one must take advantage of the momentum one's motivation to find this beauty affords. In other words, one must inflame oneself in aspirations toward wholeness, finding beautiful purpose in every part that contributes to that whole (Crowley 231). One really has to throw oneself into this, almost faithfully, because there is a guarantee that it will conflict with the agenda of one or more self-destructive parts of the personality. The individuation process necessitates the harnessing of control over every functional process that contributes to the whole of one's system. William James speaks of a process similar to what Jung has termed "individuation," writing, "the normal evolution of character chiefly consist[s] in the straightening out and *unifying* [italics added] of the inner

self…forming a stable system of functions in right subordination" (James 173). Among these functions includes the religious function, which organizes and prioritizes certain modes of expression above or below others, forming a matrix of beliefs that are the levers for one's actions. That being said, part of the work entailed in the process of individuation - that is, the process whereby the personality is wholly accounted for and understood - involves aspiration towards an ideal. To aspire toward something is to orient one's actions toward a specific end. These ends are not just ideas, but ideals. That is, an aspirant is a person who has chosen to believe more fully in one possible conception of their future self as opposed to others. For example, one might acknowledge both their potential to become unkind, and their potential to become a kind person, and that person may then choose to aspire toward one of those situations. In choosing and end, one gives it superiority over all other possible options. In a sense, one makes a commitment to this end. This commitment is faith-based in the sense that the individual surrenders to the uncertainty that their pursuit will be beneficial. Moreover, this commitment is artful in the sense that its manifestation depends on the skillfulness of the aspirant in understanding their own experience. Aristotle writes, "Men of experience discern the fact 'that'[202], but not the reason 'why'[203]; whereas experts [in art] know the reason why and explanation[83]…the [latter] can discriminate the various factors[83] relevant to the various effects produced; whereas the [former], like inanimate objects produce effects, as fire burns, without knowing what they are doing" (Aristotle 4). That is, the art of individuation lies in more than just understanding what it is one is experiencing – one must further understand how the experience is being had, what transformative potential the experience carries, and how to bring life to the potentials deemed most beneficiary to the individual.

Through psychoanalysis and general psychotherapy, different archetypal formats or frameworks can be used in place of dogmatic religious systems. After describing this experience in his book, Man's Search for Meaning, Frankl later describes this "*will to meaning* in contrast to the pleasure principle (or, as we could also term it, the *will to pleasure*) on which Freudian psychoanalysis is centered, as well as in contrast to the *will to power* on which Adlerian psychology, using the term 'striving for superiority,' is focused" (Frankl 99). It is important to note that Jungian psychoanalysis often rejects, to an extent, the psychoanalytic frameworks of Freud insofar as his framework posits objective meanings for ambiguous experiences, leaving no room for individualism. Although at one point, Frankl was a supporter of Adlerian psychology and its respective concept of "the *will to power*," Frankl eventually came to feel "critical of Adler's attempt to attribute mental disturbances almost exclusively to the lack of social interests… [and also] felt that Adler failed to recognize the anthropological epistemology values towards community and one's own innate conscience" (Wong 2018). In other words, Frankl felt that the emphasis on Adler's part (and Freud's, for that matter) to relate the internal disarray within a person's self to instinctual drives left no room for consideration of existential suffering. That is, Frankl felt that while individuals did have personal, internal agendas or wills to certain ends, he especially felt that these wills were influenced by a greater anthropological community (Frankl 103). It seems that this lack of consideration for a collective experience left Frankl feeling "divorced" from psychoanalysis, in a way, but I feel that Jung's model for psychoanalysis actually supports Frankl's critiques through the model given for the collective unconscious. Moreover, I think Jung took what Frankl was touching on a step further, by not doing more than just acknowledging the will to meaning but also attempting to create maps of meaning by way of observing archetypal patterns.

The Self

Throughout this paper, the self with which individuals respectively identify will be regarded as a system of parts with different personalities. These parts are thought to arise through a process of fragmentation catalyzed by traumas. This fragmentation is part of the natural defense mechanism to trauma, as it allows for different personal qualities to manifest appropriate to the context. More specifically, there are “untrained” responses - ones that people typically have no need to engage with or refine in their expression - to the imminent danger that is often warranted by trauma, and these responses are not usually part of a person’s identity before they’ve come out of the woodwork, so to speak. Janina Fisher refers to these traumatic responses as part of the “Trauma-Related parts of the personality,” in opposition to the “Going on with Normal Life part” (Fisher 4). The latter is termed as such since it is responsible for getting people through somewhat mundane tasks (e.g., doing one’s laundry, bathing oneself, walking one’s dog, etc.), making it a part of the self that is very obviously functional and most aptly identified with because of this fact. The so-called “Going on with Normal Life part” of the self is also responsible for allowing individuals to meet and move past certain developmental stages. The part of the self being described herein is presumably responsible for tuning one’s motor skills, developing cognitive abilities such as abstraction, and many other attributes that are naturally developed in a healthily growing individual. I believe this part of the self is virtually the same in its structure and function in everyone. That is, it seems as though this part of the self is a representation of innate or instinctual tendencies of humans to develop, survive, and excel in their respective environments. More specifically, as an example, it is part of one’s identity to breathe, cough, yawn, etc., but these parts of the self are not attributed to experiences of learning from a teacher or aid of some sort. Rather, certain functions, such as the ones just mentioned, are

implicitly functional and thereby purposeful regardless of one's specific experiential circumstances. It is more difficult to understand one's relationship to the other parts of the self – the traumatized parts – as their functions are in response to specific traumatic situations that do not coincide with one's everyday life. Therefore, the personal content that is stirred up by these traumatic situations does not get adequately integrated into the "Going on with Normal Life part" of the self, and there is consequential fragmentation or division among the "Trauma-Related parts of the personality" (Fisher 4). The structure of the self, described herein, is important to the argument of this paper's thesis insofar as one can only hope to become a wholly individuated person if one has also cultivated a proper relationship to or conceptualization of oneself as a fragmented personality in need of healing.

Use of the word, "self" throughout this paper should be interpreted along the same lines with which Carl G. Jung termed "*persona* – the conscious and unconscious contents of a personal nature" (Hull 300). Jung conceived of his own psychological experience of the self in terms similarly used by Janina Fisher, referring to these different sections as "his 'No. 1' personality and his 'No. 2" personality. The first expressed itself in his day-to-day world of friends, school, family, and social play, while his No. 2 personality seemed darker, secretive and more mysterious" (Papadopoulos 59). This "darker" No. 2 is like the "Trauma-Related parts of the personality" termed by Janina Fisher. However, Jung did not entirely believe that the whole of one's personality (non-traumatized parts and traumatized parts, collectively) was caused by "personal learning or experience" (Papadopoulos 59). After studying the religious experiences of people who claim to receive insights from some sources within though non-specific to their own selves, Jung determined that there must be an additional component to the self that is less individual than initially conceived. That is, the "No. 1" personality is largely made up of

naturally automated responses to the physical maturation process that proceeds with one's life, while the "No. 2" personality is largely made up of responses to abnormal and undesirable experiences. However, a third layer of selfhood includes the influence of "a collective, general and universal part of the unconscious mind, a *collective unconscious* [italics added] derived through aeons of repetition of human cultural imagery and experience that, despite differences in detail, remains typically human with recognizable common qualities and meanings" (Papadopoulos 59). The idea that a collective unconscious or broader territory of the self should influence one's personal experience of oneself strengthens my thesis insofar as the need for understanding of one's personal situation increases if its existence should be so entangled in the developmental history of humanity at large.

The collective unconscious forms a foundation of human experience for which all individual human experiences may be referred to in an effort to fine tune one's own perspective. This process of assessing one's own phenomenological experience and making determinations about the meaning of it is like forming a collection of narratives, both personal and impersonal. The reason there is to be made a "demarcation between the personal and the impersonal attributes of the psyche" is because certain phenomena are experienced as a result of historically repeated use of symbolism in the stories told and the explanations given about and for the human experience (Hull 94). Moreover, these phenomena are experienced through a framework of socially constructed phantasms. Sister Miriam Joseph, C.S.C., Ph.D. defines "phantasm" as "a mental image of an object or objects outside the mind (the designation, or extension,[19] of the term); from this image the intellect abstracts the concept (the meaning, or intension, of the term) within the mind. Because of this threefold character of the phantasm, for which the word is originally a substitute, the word is subject to…ambiguity" (Joseph 40). The ambiguity of

phantasms as they arise through the stories one tells oneself about their experience is thereby properly accounted for within the framework of a collective unconscious that allows for differences in experience of the same "type" of imagery/symbolism. The ambiguity of the phantasms with which people engage makes one's experience more easily processed through a similar framework to the phantasm itself (e.g., talk therapy, journaling, art therapy, etc.) – that is, it makes sense that an understanding of an abstract experience could be found through abstract conceptualization about said experience.

Archetypal Representation in the Self

According to Erich Neumann, Jung conceived of these symbols laden within the collective unconscious to be "archetypal representations…[distinguishable] from the 'archetype' *an sich*[11]… [as] the archetype *an sich* is an 'irrespresentable' factor, a 'disposition' which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns" (Neumann 6). In other words, it is important not to confuse the archetype with its representation, for any specific representation would compromise its universal potential for expression. For example, the Virgin Mary, Kali, Isis, Hera, and many other idols are effective representations of "the Feminine or, in a more restricted sense, of the Great Mother" (Neumann xlii). Therefore, the archetypes *an sich* are the essences of representable experiences, though they themselves are not representable. Nevertheless, it is within human reason to create phantasms out of these abstract qualities, and so terms are established to describe them in grades of specificity. Take, for example, Neumann's abstract categorization of the aforementioned idols into both archetypes of "the Feminine" (more abstract) and "the Great Mother" (less abstract) (Neumann xlii). Paraphrasing from S.I. Hayakawa's Language in Thought and Action, it is the identification "of a new abstraction

…[that] makes discussion possible" (Hayakawa 156). These abstract categorizations may be thought of as the terms we use to describe specific archetypes having apparent influence in the stories one tells oneself about one's experience. Jung writes, "These *a priori* categories have by nature a collective character...They only acquire solidity, influence, and eventual consciousness in the encounter with empirical facts, which touch the unconscious and quicken it to life'" (Papadopoulos 74-5). In other words, the abstract categories referred to, collectively, as archetypes, are only "brought to life" or given representation once there's been an objective psychoanalysis of one's experience. Furthermore, this psychoanalytic inquiry is guided by these representations as they've been filtered through the unconscious, for "[t]he only things we experience immediately are the contents of the consciousness" (Jung 24). That is to say, one's indirect experience is of the contents of the unconscious, for which one can only make inferences about. Taking a Socratic approach to one's own self by assuming ignorance and accepting the existence of one's own unconscious led by predispositions to archetypal patterns can prove helpful in the pursuit of my thesis' suggestion: that people guide the process of individuation through the analysis of the archetypes to which they are predisposed.

It is important to refine one's own ability to make inferences about the contents of one's unconscious despite the risk of being incorrect in one's assessment because an awareness of one's predispositions toward certain universal motifs can most aptly guide one's own process of individuation. "In other words, the archetypes of the collective unconscious provided the basic themes of human life on which each individual worked out his or her own sets of variations" (Papadopoulos 75). For example, the archetypal experience of one's father is a universally recognized one. That is, everyone can not only understand what the term, "father," means, but can also call up a related idea, image, or experience of "a father." There are many variants or

"types" of fathers, and these too can be conceptualized via contextualization. In other words, giving the archetypes context and character is what makes them relatable and identifiable. Individual resonance with particular archetypal representations is what determines the model for which individuals experience their lives. These models can be "drawn up" and understood by studying the archetypes existent in the stories one tells oneself. For example, in describing his childhood, Daniel said, "When I felt angry, my father got angrier. As a result, I became quiet and submissive. Anger feels scary and bad" (Schwartz 100). Daniel's story reveals an association between both the feeling and concept of anger/fear/badness with his father, who may be characterized as such. Discovering the associations of concepts with experiences allows for referencing of other "types" of similar situations. Thus, Daniel's conception of his father is an archetypal expression of the angry father. Having identified this symbolic representation, one can begin working with a figure that is less restricted to Daniel's disturbed point of view and more open to unbiased, universal interpretation. Conceiving of one's personal experience as bearing universal relevance as opposed to a smaller-scale individual relevance can better guide the process of individuation as described in my thesis insofar as it accounts for a broader area of psychological context that invites work with archetypal representations.

Regarding the parts of one's personality as arising from a common pool of human experiences allows people to look at their own stories relative to the stories of others, which further allows for consideration of the potential responses one could have to one's own narrative. In a way, this universal consideration is like a hijacking of the dissociative function inasmuch as the tendency toward fantasy is made a conscious process. Jung refers to this "hijacking" as a practice of "active imagination…[a] process [which] involves turning attention and curiosity toward the inner world of the imagination and expressing it symbolically, all the

while seeking a self-reflective, psychological point of view" (Papadopoulos 215). Working with the imagination allows the patient to discover the fabrications for which they've displaced or dispositioned their personality towards, allowing for the conscious choice to "reposition." Conversation with the different parts of oneself does not necessitate displacement so long as the practice is consciously initiated. Sure, one could get upset to the point of extreme dissociation, and find oneself having conversations with scary voices inside one's head that cause one to believe things that are not true. Or, one can manifest a situation in which one invokes the different parts of oneself at will for the purposes of gathering information. Essentially, what I am proposing is that the self be assessed according to an "inventory" taken of its contents - neither strengthening nor detangling the complexes one has formed, but mapping them out and guiding the transformations that occur as opposed to shielding one's eyes and giving up one's accountability.

Trauma

The word, "trauma," has historically been used in medicine to denote severe physical or emotional harm to a person. "[A]ccording to the original Greek meaning of the word, 'trauma is simply the mark left by either a wound (the result of an experience being '*rubbed in*') or a process of cleansing (the result of an experience having '*rubbed* [something] *off*' or '*rubbed* [it] *away*'). Trauma can be the result of an injury or the result of a cleansing' (Papadopoulos 2000b, p. 93)" (Campbell 171). In extremely disturbing cases, such as instances of rape, abuse, sudden death or diagnosis with a terminal illness, etc., a person may be diagnosed with PTSD and/or one or more personality disorder following their traumatic incident(s) (Diagnosing 2018). However, nobody is exempt from the existential trauma of life (Frankl 106), and everyone's personality is disordered and re-ordered according to their particular conditioning to varying extents. As

Nietzsche puts it, what doesn't kill a person does not necessarily destroy them, but in fact can make them stronger (Haidt 135). Everyone's experiences, traumatic or not, are made meaningful by the deconstruction or strengthening of pre-existing values specific to one's archetypal predisposition (Haidt 142). One can better understand the structure of one's personality, and how it has been affected by certain experiences, through structured work with representations of the values most closely associated with the aforementioned archetypes.

Some people think that using the word, "trauma," as though it is akin to general suffering is a mistake that invalidates the severity of disturbances found within those who've suffered "real" traumas (Haslam 2016). The argument presented herein does not serve to make all pain equal, because surely certain experiences are more painful than others. The death of one's child, for example, causes greater suffering than does the breakup of a teenage relationship. Furthermore, someone who has endured several traumas within their own life would surely have been affected very differently by each of the traumas, citing one or two as more traumatizing than the others. In order to initiate conversation about the lasting impact of any of the experiences just described, it may in fact prove helpful to conceive of some experiences as "small 't' traumas," where others are "large 'T' Traumas" (Barbash 2017). That being said, to compare suffering, and put painful experiences in competition with each other also misses the point of this paper - namely, that suffering is universal, and any trauma one may incur as a result of such suffering can be dealt with in a universal manner. To put it differently, so many people are able to have insights about their own life and their own values after reading or hearing stories about others not because they've experienced the respective plots exactly, but because they've experienced things within a similar vein of experience, so to speak. For this reason, it is important to put these stories in conversation with one another, both interpersonally

and intrapersonally, so that the meaningful significance of painful experiences may be treated appropriately. In other words, the need for individuation is one that no human is exempt from, and the best way to understand how that process is best guided in someone, one must turn to the archetypes that have shaped the story one has told oneself about one's experience.

Initiating conversations with and among parts of the self - especially parts deemed dangerous and inaccessible for fear of triggering unwanted memories - can be painful and confusing. For instance, people with Dissociative Identity Disorder (formerly referred to as Multiple Personality Disorder) have trouble relating to the different parts of themselves because they feel possessed by them, reporting instances of blackouts when they've assumed these other parts of themselves (Dissociative 2018). Thus, these individuals may claim to live with several different personalities that completely take over their will at seemingly random times. Encouraging conversations with the different parts of oneself does not at all suggest that these parts of the self be conceived of as entities with absolute control over the patient. In fact, a conversation with these personalities helps with just the opposite - forming a dialogue with the personalities so that dissociation does not occur instead. One way of thinking about these other parts of the self is by characterizing them all as passengers in the back-seat of one's car, telling the self how it ought to drive. It would be ill advised, of course, to respond to the scrutiny of these parts with fear, throwing one's hands in the air and refusing responsibility for the trying situation. One can either continue "driving," as we were, or listen to those parts of the self and possibly allow for one suggestion. That is, need not respond to automatic impulses for expression commanded by any number of parts of oneself if there exists the opportunity for mindful behavior instead. Mindful behavior may be thought of in terms of Karma-Yoga, "which is about freedom *in* action, or the transcendence of egoic motivations" (Feuerstein 48). By

creating an intrapersonal locus point from where one can observe one's own personalities without attachment or possession, one can behave solely according to one's own choice. This ability to arbitrate and learn to express one's will freely is part of the process of individuation insofar as it makes for a more embodied experience of one's own self.

One psychotherapeutic approach which views the self as being made up of many interactive parts is the Internal Family Systems (IFS) Model (Pais 2009). This approach is especially effective when used to treat DID because it allows for the client to hold a meeting with their personalities, consciously putting the client in a governing role (as opposed to a submissive one, which is swept away and seemingly "possessed" by the other personalities at different times) as the different personalities manifest (Dissociative 2018, Pais 2009). A client of psychotherapist Shobha Pais similarly referred to this meeting as a "committee of parts," one which she was reportedly comfortable working with given her desire to understand the internal inconsistencies she'd been experiencing (Pais 2009). "An important aspect of the IFS model is the belief that, in addition to parts, everyone is at their core a Self that contains important leadership qualities such as perspective, confidence, compassion, and acceptance...In therapy, the goal of IFS is to differentiate this self from the parts so it can be an effective leader, to release its resources, and then in the state of Self, to help parts out of their extreme roles" (Pais 2009). The reason the roles of these parts of the Self are referred to as "extreme" is because they serve extreme contexts - ones where the Self with which one identifies cannot adequately handle. For example, Jonathan Haidt talks about people's inability to adequately conceive of the adversity they can endure, citing common sayings such as, "'I would die if I lost X,' or 'I could never survive what Y is going through,' yet…[i]f you did lose X, or find yourself in the same position as Y, your heart would not stop beating. You would respond to the world as you found it, and

most of those responses would be automatic" (Haidt 138). The parts of the self that take over for when one is moving "automatically" following a traumatic event are the parts worked with in IFS therapy.

IFS therapy encourages the conscious assumption of characters whose roles are specific to one's personal history so that one may facilitate their actions. For example, by allowing Emily to invoke Sally, one of her fearful parts, there was an opportunity for attention and care to be given to this part lest it override Emily's Self and initiate reckless behavior (Pais 2009). Hector Aristizabal, founder and artistic co-director of ImaginAction, encourages similar internal dialogues to be had through the arts (Peterson 2017). By giving victims of torture a platform to express their personal stories through drama, they were able to individually and collectively analyze their automatic responses to the respective traumas. Aristizabal describes his process as one in which "[w]e create scenes about issues in our lives, and then we start questioning. We often create scenes about the things that we don't know how to resolve...It's an invitation to say to the group 'What do we do in this situation?' 'What would you do in this situation?'" This approach to internalized personalities of trauma is similar to the practice of IFS therapy inasmuch as it encourages introspection on the multiplicity of the mind, recognizes its fragmentation as rooted in trauma, and encourages conversation with the different parts or masks of the self.

The relationships people have with the traumatized parts of themselves is often described in similar terms an addict would use talking about their addictive behaviors. Both cases consistently fall into patterns they can't seem to get away from, having conflicting desires even when one of them is consciously held over and above the others. What seems to be the problem here - if one knows something is right, and can work out the reasons why, then why would one

ever choose the less noble act given one's potential to make wiser choices? The Buddhist answer is that the individual is attached to these parts of the self. Of course, the Buddhist perspective also considers this attachment to exist contrary to the fact of impermanence, so there remains the question as to why one might form an attachment to something that cannot possibly last. The answer is that trauma causes disorientation: "inaccurate beliefs, emotions, and body sensations contribute to a loss of distinction between the past and present" (Schwartz 26). Trauma is disorienting because it is never expected and cannot be easily squared away in one's outlook on life. So when someone is traumatized, they don't know how to conceive of what is occurring, and so they end up with a blank space in their story. If their life story were literally written down, then the parts where trauma occurred would present as ripped sheets from a book titled "[Their Name]." Thus, they behave according to a disorganized timeline of events, and their experience becomes less embodied as a result.

Though this is not always the case, it is common for traumatized individuals to experience amnesia, not conceptually remembering what happened to them at all (though they may still experience disturbing somatic sensations, in which "historical threats are maintained as uncomfortable body sensations or somatization, in which psychological distress presents in the form of physical symptoms" (Schwartz 26). Sometimes, they try to fill in the gaps in their memory, even when there is no linguistic content stored as in the case of severely traumatic situations that trigger the "shutting down" of the prefrontal cortex (responsible, among other things, for assisting with the formation of thoughtful - that is, made up of organized thoughts - memories) (Gabrieli 1998). This "shutting down" is termed, "dissociation," by psychologists (Schwartz 167), but the trigger for it is debated (Dissociation 2018). The Trauma Model (TM) for dissociation posits that dissociation occurs in response to a traumatic event, but the Fantasy

Model (FM) for dissociation instead holds that "individuals prone to dissociation are suggestible and fantasy prone, and therefore confabulate false memories of trauma" (Dissociation 2018).

I propose a third model for dissociation, in which dissociation is an experience characterized by fantasy, though still caused by trauma. In other words, an individual's dissociation is triggered by a traumatic incident, but the dissociative state gives way to fantasizing, derealization, and depersonalization. Susan A. Clancy's research on trauma indicates that "[a]spects or details of traumatic experiences may be forgotten or distorted (what time of day it was, where the abuse occurred) but not the central part (the abuse)" (Clancy 2011). It makes sense that someone would prefer to imagine themselves in some altered reality because believing in and accepting what was actually going on (i.e., something traumatic) was contrary to their standards for humanity. For example, Renee, whose mother was abusive to her, "coped by fantasizing about running away; she would 'go away' in her mind," (Schwartz 76). Additionally, it is common for someone to fabricate and commit to an untrue story in order to dispel any uncertainty surrounding their possible victimization. For example, someone who acts as an ally to their abuser is actively positioning themselves in a fantasy model manifested by the "trauma bonding" ("loyalty to a person who is destructive") (Stines 2015) or "Stockholm Syndrome" (Bloom 2018) with said abuser. It is not appropriate nor fair to chalk any part of one's personality up to craziness - any part of one's self that does not match up with reality ought to be worked with very seriously, and tentatively, because it indicates that the individual has experienced traumas so severe that they brought about symptoms of derealization.

An example of derealization serving a meaningful purpose is that of Viktor E. Frankl's, who talked about his dissociative experience as a prisoner of the Nazis during the Holocaust (Frankl 38). More specifically, he wrote of a time in which his "soul found its way back from

the prisoner's existence to another world," where an imaginary relationship with his wife was cultivated and maintained (Frankl 38). Even despite the known possibility that she could very well be deceased, Frankl thought, "I would still have given myself, undisturbed by that knowledge, to the contemplation of her image, and that my mental conversation with her would have been just as vivid and just as satisfying" (Frankl 39). Based on Frankl's logotherapeutic science which deems "[m]an's search for meaning…[to be] the primary motivation in his life," (Frankl 99) it is likely that Frankl would have explained this experience as an expressive need for his suffering to be free of existential crisis. In other words, this experience, according to Frankl, was functionally "noogenic" (Frankl 101). This term stands in contrast to what's more traditionally been described within psychology as a "psychogenic" experience – one that is caused by psychological disorder. Frankl makes this distinction in terms and chooses to call experiences such as the one he had "noogenic" insofar as he believes certain experiences are not caused by internal but external disorder. In other words, the experience Frankl was having by imagining his wife and holding imaginary conversations with her served to remedy an existential anthropological problem that was going on in his life – not some inherent problem with his psyche. Jung would almost certainly agree that the experience Frankl had was embedded within the society that he was subject to, but would additionally conceive of this experience as one of Frankl's anima projection. I imagine that Jung would draw this interpretation based upon my understanding that the anima "is a mediator between the unconscious and consciousness and is a personification of the unconscious…[providing] relationship and relatedness to a man's consciousness" (Papadopoulos 118-19). Thus, the anima serves as a stand-in for the unconscious longing for a relationship with another person. Obviously, Frankl greatly yearned for his wife's presence and general support in dealing with the pains of his life, so he brought the archetypal

representation of his wife to the forefront of his mind by way of "active imagination." To reiterate, active imagination is "…[a] process [which] involves turning attention and curiosity toward the inner world of the imagination and expressing it symbolically, all the while seeking a self-reflective, psychological point of view" (Papadopoulos 215). The image of Frankl's wife as he experienced it was not just symbolic (given that it could in no reasonable or possible way serve as an exact representation of her being) but also archetypal in the sense that every man has a some varied representation of anima.

Storytelling

Stories teach principles, but unless there is an outlier of sorts within the story, its message can be hard to retain. Compare nursery rhymes to Zen poetry, for example. The former's central lesson is obvious to most readers as it generally follows a clear timeline with characters whose traits are emboldened and clearly factoring into their fates. The latter, on the other hand, is not so obvious, and its mystery is owed to the vagueness of the context. Applying meaning to one's trauma can often feel like making sense out of a Zen poem, since traumatic incidents and even pain in general is most often complex and vaguely applicable to our "everyday life." In other words, it doesn't seem to make any sense that our suffering should add anything to or enhance our lives - in fact, it seems to be an entirely separate thing from us that externally degrades our ability to function. Conceiving of oneself in the context of a story is a common way of perceiving one's experiences, but paying closer attention and making this process conscious allows for one to examine oneself as a character. Thinking of oneself as a character in a story allows one to participate in a variety of frameworks present in culture, religion, mythology, etc. Furthermore, these frameworks can be traced to universal ideas - that is, characteristics that are present in similar expressions throughout the world in various cultures, religions, myths, etc.

The inherent universality of each respective characteristic is what is referred to as archetypal. Recognition of the particular archetypes playing into the characteristic expressions provides further depth for understanding, and additional routes for exploration. That being said, it is important to psychoanalyze the perceptual thoughts one has relative to one's own experience, such that cultivation of preferred, more functional, and more accurate understandings of one experiences may be had. If one can better understand the structure and function of one's own personal narrative, influenced by the archetypes to which one is predisposed, than one is in a better position to discover the archetypal representations that provide a structured framework to examine the many layers of the personal narrative.

Jonathan Haidt describes the apparent disbelief in traumatic disaster to be something which victims of trauma have the benefit of overcoming (Haidt 138). That is to say, Haidt takes an approach to trauma which gives credence to its etymological ties with concepts of cleansing (Campbell 171). He writes, "One of the most common lessons people draw from bereavement or trauma is that they are much stronger than they realized, and this new appreciation of their strength gives them confidence to face future challenges" (Haidt 139). This, according to Haidt, is one among several of changes that occur during "posttraumatic growth," the time in which people recover from trauma and literally rebuild themselves - that is, the sense of a self (Haidt 138). These other changes include a filtering of social relationships, wherein supportive people are leaned on and others are abandoned because they fail to provide adequate support (Haidt 139). Also, Haidt says that people are better able to appreciate the present moment because of their respective traumas prompting serious consideration of death (Haidt 140). Although Haidt is specifically talking about the benefits of trauma as it pertains to people who suffer from the debilitating effects of PTSD that an abnormally painful/disturbing experience causes, these same

benefits may be had by people who struggle to heal from mundane experiences of suffering as well, because everyone's psyche is functionally similar. The "posttraumatic growth" described by Haidt is similar to the process of individuation inasmuch as it requires that one bring the fragmented pieces of one's personality into a harmonious collective so that the individual may better understand their structural predispositions to certain archetypal tendencies (e.g., the attachment to an identity of resilience, the motifs of betrayal/martyrdom, etc.).

The stories one tells oneself define how one responds to life because those stories establish principles for action. Take, for example, Renee's story: Renee grew up with an abusive mother - someone she, like most other people, would expect to be a loving and supportive figure in Renee's life (Schwartz 71). But despite these expectations, Renee's mother was abusive and unloving. If a child's abusive parents repeatedly claim to love said child, that child may develop a disorganized relationship with future lovers inasmuch as the story they've been conditioned to hear is that the people you love will hurt you. It's been found that many severely abused children are later diagnosed with Borderline Personality Disorder (BPD), characterized by severely disorganized interpersonal relationships in which those suffering from BPD develop paranoid stories that the people they want to trust must be liars based on past experiences (Wang 2017). Psychoanalytic examination of this person could not only effectively dispel the truth of this story (i.e., those that claim to love me will hurt me), but also establish its purpose. That is, it is not enough simply to tell the person in question that the story they're telling themselves does not hold up with reality - in fact, such an assertion may just make the person feel crazy. Instead, the stories one tells oneself, however bizarre or disproportionate to one's daily lives they may seem, must be traced to a source - when, where, and why did this story hold true, and how is it serving the client today and onwards? Questions like these may very well be answered

sufficiently through the examination of one's personal history, but where there exists ambiguity in one's own recollection of one's respective timeline, it is helpful to refer back to the archetypal patterns that seem to be expressed in one's story.

More often than not, the stories one tells oneself are designed to prevent further suffering from occurring. Arlie Hochschild calls these first-person narrations "deep stories," writing, "A deep story is what you feel about a highly salient situation that is important to you...It's what feels true" (Arlie 2018). Hochschild emphasizes that it is more so our feelings than it is our intellect that initially guides our "deep" storytelling. For example, upon presentation with the opportunity for intimacy, Renee might experience fear, and tell herself that the declaration of love is always a lie told to gain the trust of another in order to abuse them. This feeling of fear effectively prompts avoidance symptoms, and any intimacy that could potentially escalate to abuse is prevented. Of course, there are other stories one can tell oneself that make exceptions for the principles of other stories one tells oneself, so it isn't necessarily the case that this particular story would completely prevent any intimacy with others. For example, if Renee were in a more excitable, hopeful mood upon being presented with an opportunity for intimacy, she might tell herself that people only hurt you when you have done something to deserve it. Perhaps Renee had felt hopeful, told herself the latter story, then anxiously thought up the former story, as though to "check herself." Both stories in mind, Renee may consciously decide it's safe to become intimate with a person so long as they don't do anything to deserve punishment. If and when the individual is undeservedly punished, they may revert back to the former story, which says that people lie about loving you in order to abuse you. Thus, the internal value systems one harbors are dynamic, hierarchical, and only partially conscious inasmuch as they are triggered by subjective feeling states. However, there are ways to recondition oneself to

prioritize certain values above others, and this can only occur once an individual has realized the compromises certain valued parts of the personality are imposing on other parts of the personality. These internal value systems can be brought to light by way of psychoanalytic reflection and conversation among these parts of the self. Intrapersonal dialogue, in this way, inevitably illuminates certain archetypal dynamics among the different archetypal representations that exist within the many facets or layers of oneself.

Recognizing and Reinforcing Boundaries

In order to re-order a disordered, fragmented personality, one must first acknowledge that all the parts are there, and further understand their purposes, both individually and systematically. This entails validation and acceptance of certain tendencies or beliefs that, at many times, one may not be willing to outwardly identify with. For example, Renee had great difficulty accepting the parts of herself that bore similar traits to her own abusive mother's personality. Professor Jordan Peterson, in talking about the effects of trauma on the structure of the self, says, "...[P]eople are so prone to defend their territories because if their territory is invaded or disrupted, then they default back to this state of emergency preparation...and that can 'unglue' you if its profound enough" (Doherty 2018). In other words, a client may become defensive or unwilling to accept that certain parts of themselves exist because it would "unglue" or destroy the identity they've preemptively crafted. Therefore, the goal of the psychoanalyst is not to integrate these parts of the psyche into other, "normal/acceptable" parts, but to help create a clear delineation/boundary that sets it apart from the rest of the personality. In other words, it would be dysfunctional and inappropriate to encourage a blending of these abusive parts with the balanced parts of the self. In fact, it is this mixing that causes disturbances in the personality to begin with, because the individual loses control over their expression to the passionate parts of

the personality in question. In order to heal from the breaking down of one's internal walls or boundaries housing these different parts of the personality, one must consciously re-build and reinforce those boundaries. Reconstructing and bringing more order to the disordered client's personality significantly reduces the threat of "triggering," insofar as the client learns to consciously activate them instead (Holman 35). To be clear, the goal here is not to further fragment the personality, creating many new parts - the boundaries drawn are not new, but newly recognizable ones that were formerly confusedly blended into one contradictory persona. The recognition sought after here is achieved only once these parts of the personality are invited to "the table at the conference room" that is the prefrontal cortex responsible for linguistic conversation and concretization of ideas (Gabrieli 1998). Establishing a practice of regard for oneself as an overseer of one's own personal complexity, with the ability to delegate and converse with different parts of the fragmented self, allows for the assumption of a character whose role is aimed toward individuation.

These boundaries cannot be set up with the intent to suppress, punish, or kill certain parts of the self that have been deemed unhelpful in one's life. If this sort of approach is taken, surely the client will also experience suicidal ideation inasmuch as those unwanted parts of themselves factor into the whole of their being. Of course, it is difficult to understand why one should respect and accept parts of oneself that may be violent, unforgiving, vengeful, disingenuous, and maybe considered evil. The difficulty in applying lovingkindness to these parts of the self (as opposed to rejection/dismissal/dissociation/etc.) comes from an inability to see how it relates to the human condition. Professor Jordan Peterson spoke about these archetypally occurring parts of the personality, making a point of saying that the malevolent or villainous parts of oneself need only be accepted in the first place because it is within human nature to potentially be that

way, and therefore these parts exist in some potency within every person (Doherty 2018). Therefore, if one is able to imbue these characteristics with life - that is, give these parts entire personalities of their own - one can better sympathize and empathize with those parts of the self in the same way one is able to find those things for a Disney story's villain(s). To give these parts life is to free them from stagnation, allowing for psychological development and maturation to occur. By characterizing the parts of oneself in terms of archetypal qualities (i.e., heroism, malice, victimization, etc.), one can treat those parts as their own agents - because they are somewhat independent and acting on their own accord until one can leverage more control over those conscious parts of the personality that relate to the characters. Validating these parts' personal agencies, and their respective causes and conditions however boiled down to some story, allows for the process of individuation to occur more rapidly insofar as it creates a more wholly accessible psyche loaded with information about one's archetypal disposition(s).

Buddhism

The Buddhist tradition teaches that everything - not just one's life - is impermanent, and so life is suffering. But Pema Chodron explains, based on the teachings she'd received from Chogyam Trungpa, that it is not merely one's confrontation with the fact of impermanence that causes one suffering, but the uncertainty that this impermanence is really so (Chodron 4). When something painful or traumatic happens to someone, they struggle to understand how such a thing could be possible or worth living for. Interestingly, the Buddhist tradition also teaches that there is no self. That is, the things with which one identifies and relates to are merely illusions while the only fact of life is impermanence. Therefore, it is thought that the personas one creates are but fabrications that will one day cease to be, and with its cessation will also lose its validity. That being said, Buddhists certainly don't intend to lead practitioners toward nihilism or

abandonment of their selves. In other words, the goal in dealing with suffering, for Buddhists, is not simply ego-death, but a continual conscious recognition that suffering is impermanent and one need not become so attached to painful parts of one's personality with this fact in mind. This conscious recognition is painful itself, but also potentially generative of an enlightened, balanced state of mind. This perspective is aptly exemplified and expressed by the Sanskrit term, "tapas," literally meaning "heat," and metaphorically describing a "psychic heat in the form of anger and aggression, but also as fervor, zeal, or painstaking self-application…the word *tapas* came to be applied to the religious or spiritual struggle of voluntary self-discipline through the practices of austerities" (Feuerstein 66). The tapas described by yogic ascetics (also termed *tapasvin*) is much like the pain one necessarily endures during the process of individuation (Feuerstein 66). Practitioners "*sadangayoga,*" a tantric Buddhist practice, similarly attempted to use the suffering endured during one's lifetime as a catalyst for enlightenment: "The practice culminates in the realization of supreme nondual enlightened wisdom. *Tapas*, which in pre-tantric practices was regarded as potency, becomes here the inner heat of *gtum-mo*, which is again a potency enabling the goal of this particular practice" (Bentor 597). These slightly varied though similar practices of transforming hot, painful, potent energy into a useful, enlightening experience are to be taken as representations of the benefits that can be accrued if one similarly brings mindfulness to one's personal experiences. In other words, the process of individuation is surely fraught with painful recollections of things unwanted in one's own personal experience/identity, but to treat these instances of discomfort as opportunities for growth/development is to manifest a more harmonious self-structure. Therefore, this practice, both in its traditional ritual context and within a psychoanalytic framework, provides a route for organization and repurposing of parts of the self that are born out of adversity, suffering, trauma,

etc. These parts born out of certain experiences, such as adversity/trauma, may be more specifically worked with under headings of naiveté, debauchery, torture. Furthermore, these qualities of archetypal experience may be worked with as symbols or representations so as to create an objective framework for analysis. Ultimately, organizing and repurposing these parts according to their related archetypal expressions and is what allows for individuals to establish responsibility, and thereby the wholeness within themselves that is a mark of individuation.

In order to achieve this kind of equanimity, where one can confront the distressing parts of the self without the malicious intent to manipulate or suppress said parts, one must attain a "dual awareness state: [t]he act of remaining aware of present surroundings while simultaneously recalling memories of an earlier time" (Schwartz 167). Some part of the individual must ultimately be able to mediate among the many conflicting parts of the self if one is to identify their respective tendencies as having been conditioned by specific events. If one is able track one's own story/stories, and figure out how/why certain tendencies manifest themselves, one may begin to understand how those tendencies skillfully serve specific contexts. For example, someone whose been in an abusive relationship, such as Renee, may learn to associate certain sounds of aggression (i.e., doors slamming shut, feet stomping on the ground, etc.) as cues for an immanent beating, and so certain parts of the personality will become activated accordingly (Schwartz 71). The trouble with trauma is that its effects are long-lasting, as though it actually warps time for the affected person, such that a person freed from the formerly mentioned abusive relationship will hear a rushed stranger slam their car door and consequently be funneled into that same slew of defensive mechanisms that used to be effectively protective. Such defense mechanisms can serve to fight, flee from, submit to, attach to, or freeze up relative to others or even oneself (Hart 2006). The reason it can be difficult to accept certain parts of oneself is

because the characters represented by one part or another does not adequately fit into the autobiography one comfortably relates to. In other words, the stories one writes or tells about oneself may not prove to be consistent if, say, one wishes to think of oneself as a hero despite underlying self-destructive qualities. But what if it was perfectly normal to be inconsistent, and that inconsistency actually made the characters one sought to represent more meaningful, because they've been given the opportunity for enlightenment in service to other darker entities? Jung conceives of these darker entities as being part of a "shadow" cast by the illuminated, aware, and identifying mind that we think of as consciousness (Papadopoulos 94). The shadow makes up all of that which we do not consciously identify but still can relate to in ways we are not comfortable admitting to. For example, someone may think of their trauma as a mark of resilience and strength on their person, yet this same individual could very well make decisions based in reckless, suicidal behavior counter to (or in the shadow of) the strong parts of their personality. Psychoanalyzing the self within the framework of the process of individuation accounts for dysfunctional personalities insofar as the work is done under the assumption that there is re-ordering to be had among the system of personalities. Some of these personalities are inherently or contextually (or both, to some degree) dysfunctional, and it is within the realm of individuation to view these personalities as expressions of an archetypal pattern. Illuminating these archetypal patterns furthers the process of individuation insofar as these dysfunctional, shadowed personalities that are part of the grander self with which one identifies can be better understood and thereby related to, lessening the degree to which an individual experiences psychic tension or disorder.

Usually, people are not so readily able to identify and hold themselves accountable for these personality subtypes because they'd rather identify with the wiser, nobler parts of

oneself. However, if one can conceive of these parts of oneself as additionally having wisdom and nobility, one is better able to accept and respectfully relate to them. One way to encourage this kind of alliance with and within oneself is by finding similar characteristics within characters of stories other than but similar to one's own. This practice is very common in religious communities, where stories of human-like deities or saints are told so that one might "put oneself in their shoes" when faced with similar adversities. The reason this approach can be effective is that it allows people to engage with archetypes as symbolized by particular artistic expressions. That is, the process by which one finds and engages with a particular archetype can be very eclectic and does not require any specific tradition, aesthetic, or genre be worked with. For example, someone who does not find any personal resonance in stories of Jesus, Mohammed, or the Buddha may instead find a real and significant connection with comic book characters. The point is simply to find inspiration - that is, qualities or ideals one can find aspiration for - in a figure or an idol so that one can practice the realization of one's respective qualities. Sometimes, engaging with a piece of media (e.g., a film, book, or poem) can be enough to find meaning in a character that is relevant and significant to one's personal situation. "For example, one client's ally was Aslan, the lion from C. S. Lewis's *The Lion, the Witch and the Wardrobe*. He imagined the lion as a powerful presence that would protect and guide him" (Schwartz 90). Although spontaneous experiences of connection with characters are perfectly valid and positive, psychotherapeutic work with trauma deals with organized, purposeful, and essentially ritualistic activities, so that one may closely monitor the internal responses to character plots. Ultimately, what is being determined in this monitoring of responses is the routes or patterns of archetypal expression, because it is not so much the specificity of one's

response to a feeling, event, etc., as it is the *type* of response that can be worked with in a universal framework such as the individuation process.

Forming Alliances Within Oneself

Though the term, “ritual,” bears religious connotations, one need not feel bound to the practices of any religious tradition, though they may very well serve as inspiration for some. As William James put it, “to find religion is only one out of many ways of reaching unity; and the process of remedying inner completeness and reducing inner discord is a general psychological process, which may take place with any sort of mental material, and need not necessarily assume the religious form” (James 178). For example, a secular practice designed to work with our “shadowed” selves may consist of identifying a trait of focus (e.g., anger), naming it, and writing to it as though it were its own person. Arielle Schwartz talks about this in terms of finding “Healing Allies,” but the purpose and structure of the practices is parallel to the Tibetan Buddhist practice called Chod (Allione 2009). The practice of Chod serves to form alliances with personal demons by offering oneself as ambrosia, which essentially tricks the demons into feeding on you so that they will become divine by your substance and thereby be subdued of their demonic/destructive nature (Allione 2009). The reason it is so effective to conceive of parts of yourself as selves unto themselves is because it is far easier to be compassionate and direct loving kindness toward a sentient being than it is to do the same for some abstract concept or non-sentient thing (Salzberg). Imagining what one’s anger might look like if it were a being, asking what it would like, and then what it would need, and considering how one might choose to offer those things that it needs, could be totally transformative in terms of one’s relationship to one’s anger. When a traumatized individual’s greatest tendency is to avoid and dissociate, there are so many lost chances for internal dialogue with parts of the self that deserve

acknowledgement. Not only is their acknowledgement deserved, but also necessary in pursuit of cultivating a broader awareness and understanding of oneself that characterizes the process of individuation.

Spiritual Practice as a Framework for Individuation

Spiritual practices provide means to aspire toward one's ideals by incorporating qualities that are relevant to one's ideals, often into a human-like form. Idolatry provides aspirants with concrete objects as representations of their intangible goals, creating a certain degree of hope and trust within the aspirant. However, if the aspirant should become more devoted to the idol than they are to the actions it should take to achieve what's symbolized by said idol, they will fall into the trap of magical thinking: "a broad cognitive bias which is characterized as attributing the cause of a situation to something which is highly implausible to be related (Bocci & Gordon, 2007)" (Goods 342-3). In other words, one may mistakenly believe that their aspiring thoughts about a certain thing will actually be the cause of that thing's manifestation. This myth has been exploited and commercialized by many religious/spiritual traditions and members of the New Age Movement such as Rhonda Byrne, author of the best-selling book, The Secret (Byrne 2006). "The secret" is actually a big lie that says one's life is directly caused by the thoughts one has. In other words, if one should repetitively think or dream of success, then that is thought to be a perfectly adequate method of situating oneself in that successful position. Likewise, Byrne believes that negative thoughts will put a person in a negative position. Byrne calls this theory of causality "the law of attraction," which states that the so-called "frequencies" of one's thoughts attract the same frequencies. Byrne went so far as to say:

> "Often…[people] recall events in history where masses of lives were lost, and they find it incomprehensible that so many people could have attracted themselves to the

event. By the law of attraction, they had to be on the same frequency as the event. It doesn't necessarily mean they thought of that exact event, but the frequency of their thoughts matched the frequency of the event. If people believe they can be in the wrong place at the wrong time, and they have no control over outside circumstances, those thoughts of fear, separation, and powerlessness, if persistent, can attract them to being in the wrong place at the wrong time...Nothing can come into your experience unless you summon it through persistent thoughts."

It is precisely this kind of bigotry that turns people away from spirituality and religion, because wishful thinkers such as Rhonda Byrne perpetuate destructive, victim-blaming ideologies that critical thinkers want no part in - and rightly so. Even William James, who deeply appreciated and validated the subscription to any number of religious traditions, cited religion and its respective culture as potentially dangerous, writing, "If the individual be of tender conscience and religiously quickened, the unhappiness will take the form of moral remorse and compunction, of feeling inwardly vile and wrong, and of standing in false relations to the author of one's being and appointer of one's spiritual fate (James 173). Basically, James is saying that impressionable people looking to others for understanding about their own selves are apt to adopt a weak-minded attitude that puts themselves at blame for their own situation. Magical thinking is a naive method of inquiry, though still indicative of a need to discern the future. That is, magical thinking can quell one's fears surrounding the uncertainty of their fate. Religious practices actively work to remedy those fears and provide practitioners with answers. Every tradition tells a story about what happens when one dies, and additionally provides one with practices to perform in order to ensure one has "made the most" of one's life.

In describing the connection between psychoanalysis and religion, Jung states: "I think *belief should be replaced by understanding*; then we would keep the beauty of the symbol, but still remain free from the depressing results of submission to belief" (Papadopoulos 300). With that in mind, one can be free from the spell of disillusionment and psychosis in working with unreal though psychologically existent symbols/figures. These figures may instead be regarded as objects for appreciation insofar as their mere existence - that is, their phenomenological manifestation - bears a meaningful relevance to one's story.

Later in his career, Jung discovered a relationship between the attitudes of religious practitioners and alchemists of the Middle Ages, noting that both groups of people "were concerned with both the creation of the higher man and the perfection of nature" (Papadopoulos 263). Jung interpreted the practice of alchemy to be reflective of a deeper desire to understand elevation in a psychological sense. That is, understanding how a material like lead can be transformed into gold is parallel to an understanding of personal transformation from a state of victimization to harmonization. Edward Edinger, a prominent Jungian psychologist, wrote that "What makes alchemy so valuable for psychotherapy is that its images concretize the experiences of transformation that one undergoes in psychotherapy. Taken as a whole, alchemy provides a kind of anatomy of individuation" (Papadopoulos 275). The reason it is important to imbue abstract concepts, such as parts of the Self, with concrete substance is so that psychological content may be realized. That is, the parts of the self that are born out of suffering and are thereby not easily accessed due to their positions in a dissociative or fantasy-like realm can be made real and purposeful by putting them in an scientific framework (here, the word, "scientific" is meant to refer to a systematically organized body of knowledge). Using any number of spiritual sciences and their respective practices as frameworks for the organization

and tracking of one's inner world of multiple selves can prove helpful to the process of individuation and healing at large.

African Diaspora Religious Syncretism

The African Diaspora religious systems serve as a unique example of archetypal dynamics in action. When Africans were brought to the "New World" as slaves, they were expected to subscribe to the religious traditions of their Christian masters (Nunez 3). In other words, the practice of anything pagan, African Traditional Religion (ATR) (Murrell 57) to which the slaves subscribed, was definitely not allowed. The terms used to designate the religious tradition of Africans prior to their enslavement varies because although the birth of their original philosophy, lore, and general pantheon of *orishas* was had in Yoruba of Nigeria, its spreading throughout the continent of Africa resulted in many different variations of philosophy, lore, and deity representation (Gonzalez-Wippler 1-2). That is, the iconography is slightly varied throughout, but still representative of the same archetypes across multiple cultures throughout Western and Central Africa. The people in Kongo, for example, worked with the same archetypes, but their practices were within a totally different religious context. This practice is referred to as Palo Mayombe (Frisvold i). Their ancestor-worship practices melded with their deity worship practices, and there was a large component of both necromancy and the creation of an artificial world within a cauldron or *nganga* (Frisvold 70). It is also interesting to note that the Kongolese people incorporated both Christian and Muslim characteristics into their Palo Mayombe tradition (Frisvold 7-8). You can see the insanity of the predicament the Africans were in because even prior to leaving Africa, they were demanded to convert by both Christian and Muslim missionaries during "what has been termed *the accidental crusade* in 1561 where Muslims, natives, and Portuguese were engaged in a confused fight…Conversion turned out to

be a frustrating affair which rather than uprooting their traditions gave an added dimension to the existing Kongo beliefs" (Frisvold 8). Despite the numerous attempts to convert the Africans to Christianity and Islam, this instance should serve as an example of how archetypal practices keep people connected to their culture despite extreme hardship.

Rather than assimilating as they were urged, the slaves instead disguised their own practices as that of the Christians' by syncretizing their idols with that of the latter. In other words, African slaves looked for archetypal similarities within the worshipped figures of Christianity as compared to the figures of their own faith. After identifying the different representations of what was deemed archetypally the same as what was represented by their own figures, the slaves created all-together new practices that allowed for worship of Christian idols using the religious framework of the Yoruba tradition to which they'd already been practicing. This syncretism is poetically described by Luis Manuel Nunez, who wrote about the slaves' experience disguising their beliefs in imagery: "The Spanish Inquisition comes and kills and burns. They say there is only one god./The slaves smile and lie. They worship Chango, Obatala, or Oshun as they kneel in church. They believe in the white god and saints as well. The more love and respect given to all the gods, the greater their protection…Elegua, the playful messenger of the gods, cheerfully becomes the Holy Child of Atocha. Ochosi, the fierce god of war, shrugged his shoulders and became St. Norbert…" (Nunez 4). The list of syncretisms goes on, yet the change in forms did not seem to diminish the meaning of the practices that the slaves had already committed to – namely, taking actions that would result in a balanced lifestyle free of impositions by others or themselves. Depending on the place from which a slave was transported and where they were transported to, different syncretisms emerged, some of which are: Santeria in Cuba, Vodou in Haiti, and Candomble in Brazil (Murrell 2010). Each of these

syncretic traditions offered the slaves paths for individuation, which ultimately pushed them toward their eventual emancipation and independence.

An extremely interesting and unique case of individual and personal archetypal dynamics compounding to create social change is the case of the Haitian revolution. The revolution was planned by many Vodou practitioners in the name of one of their gods, "Africa's *Ezili Kawoulo*, lwa of lightning and thunder" (Murrell 63). This plan was later referred to as "[t]he Maroon-Vodou collaboration," (Murrell 63) and it was organized such that the slaves were signaled to revolt once the sacrifice of a black pig was made by a priestess or "mambo" named Marinette for the aforementioned lwa (Oswald 27). According to Nathaniel Murrell, "[s]cholars group these lwa, especially in urban centers, into one of two categories of spirits: *Rada* and *Petwo*" (Murrell 75). Rada lwa are known for their "cool," peaceful nature relative to the societal stability that was once had by Africans in their homeland. By contrast, the Petwo Lwa are spirits of a fiery and angry nature, manifesting "from the crucibles of the Haitian experience" in response to the situation of enslavement that the Africans were put in (Murrell 76). It is the psychic pressure from the abuse in the slave's situation that was expressed in religious contexts, but this particular ceremony which spurred the Haitian Revolution demonstrates the cumulative psychic effects of many different people coming together. I think this was enabled by the slaves' spiritual system, because without the framework of Vodou, it would have been extremely hard for them to express their emotions in a coherent way. So the Vodou acted as a channel for expression. In this case, the rebels collectively expressed the same sentiments of rage, oppression, and vengeance through a representative figure – the petwo lwa named *Ezili Kawoulo* (Murrell 63).

Perhaps what is most interesting about this event is that it effectively spurred the creation of an altogether new petwo lwa. More specifically, when the mambo named Marinette,

possessed by the lwa of Ezili Kawoulo, sacrificed the aforementioned pig, their life was later taken. Following her death, Marinette "was elevated to a lwa" (Oswald 27). In a sense, Marinette represents the spirit of the revolution. She is "seen as one who frees her people from bondage…[and her] Catholic counterpart is the Anima Sola who can either free one from bondage or drag you back" (Oswald 27). The phenomenon just described as it occurred at the start of the Haitian Revolution is an example of how both individual and societies develop by giving forms and voices to both the angry parts of themselves. Most importantly, this development occurs not just to create balance among the parts of the self that are deemed "wise" versus parts deemed angry, per se. Rather, the angry parts are regarded as having a complex microcosm of human experience unto themselves, which necessarily includes archetypal wisdom that is not yet substantially integrated into their representation. In other words, though Marinette was a petwo lwa largely characterized by her fiery rage, this label in no way suggests that her anger does not bear purpose, or that she cannot also hold wisdom. The whole purpose of these traditions which imbue their respective idols with human characteristics such as anger, deceit, jealousy, greed, etc…. is to demonstrate that those characteristics are worthy of one's attention. Moreover, if the experience of those characteristics is chalked up to a dysfunctional psyche without there being any regard for its relevance to one's basic humanity, then one is bound for possession and obsession by these personally and socially disruptive characteristics.

Concluding Remarks

Based on theories of Jungian psychology – most predominantly its function to spur within individuals the process of individuation – taken together with modern-day psychological tools used to re-order fragmented personalities, this paper firstly demonstrates the universal inclination toward the wholeness described by Jung. Secondly, this inclination toward

wholeness is arguably in need of more recognition so that the process may be further nurtured. One of the hindrances in its nurturance or guidance is the misguided attempts to psychotherapeutically treat patients as individual selves, and not as humans. Recognizing patients' humanity – that is, their relation to all of human history, its various manifestations of cultures, philosophies, ideologies, symbols, mythologies, etc. – is what allows for patients to understand themselves contextually. Furthermore, it is this recognition of this connection to others that Jung has termed "the collective unconscious," paving the way for conversations about human tendencies. Because these human tendencies are universally relatable – that is, these tendencies are found within all humans – they are also universally treatable. The general purpose of this paper was to demonstrate that all people – no matter the severely traumatized or those who live somewhat mundane and/or arguably "fortunate" lives – are in need of some model for which they can become whole. Several routes or specific models by which one can achieve the same kind of wholeness that Jung attempted to guide himself and his patients toward have been presented herein. One of the major arguments presented in this paper, vis. that spiritual practices provide a valid route towards psychological individuation, has been demonstrated by way of explication of the historical foundations of Afro-Caribbean religious traditions. The ability of masses of people, all from varying cultural backgrounds, speaking different languages, and worshipping different idols, under different precepts, to all come together and unite under a common yearning for independence and freedom of expression is indicative of a greater-than-individual human experience. That is, the core of humanity is expressed through motifs, mythology, and symbolism. This perspective and treatment model can be most effectively applied by psychotherapists who engage their clients in conversation, and/or encourage the practice of art – that is, within the context of art therapy. I think this model for

psychotherapeutic healing is most beneficial for victims of trauma, but is also a necessary process for all people inasmuch as they are responsible for becoming their most individuated self for the sake of humanity at large.

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