

V. V. Alexander

Analysis, Growth Movements, Jung and Symbols

This is an essay aimed at suggesting some possible links between C. G. Jung's psychological ideals/practices and those of some of the humanistic therapies in general. To save space I shall just explain some of these points, and not borrow quotations.

Open endedness

The first point to make about Jung's approach is its openness and inclusiveness. For example, Jung includes Freud, and his is not an alternative system to Freud's. It is simply that Jung includes further concepts and practices along with the Freudian ones. This open-endedness in Jung makes it easy for the modern Jungian analysts to incorporate in their work, sometimes even as their dominant emphasis, various neo-Freudian contributions such as those of Melanie Klein and D. W. Winnicott. And I think it is only a matter of time before some Jungians will include more openly some of the humanistic psychotherapeutic approaches and emphases.

The fact that the Jungian 'Analytical Psychology' has succeeded in establishing itself as a large, successful analytical therapy movement in the world against Freud's opposition is in itself an encouragement and indirect support for other sources. The Jungian approach is not dogmatic.

Typology

Jung's recognition that people come with different initial typical directions of attitudes and functions, viz: extraversion and introversion, and thinking, feeling, sensation and intuition, already enabled him to appreciate the subjective selectivity and partiality inherent in the different contributions that Freud, Adler and himself were making; they are thus mutually complementary. Incidentally, it is not often recognized that it is Jung who coined the work extraversion and introversion. To this it is easy enough for us to add other differences in the constitutions and socio-economic, cultural and geographical backgrounds of various other contributors to psychotherapy, such as Reich, Rank, Assagioli, Perls, Fromm, Maslow and Laing, which enabled them to make their own distinctive contributions to the ever-growing pool of resources in therapy. Yet another source for the different emphases would be the originators' own intro-psyche realities, whether they be psychopathological needs or creative potentials. This differential distribution of the authors' own realities calls for differential and complementary contributions to the general field of psychotherapy.

Wholism. The Self.

It is not possible to offer a full presentation of Jung's contributions in this short article. So I have to be very selective. Perhaps the most potent force

in Jung's psychology is its wholistic approach. The archetype of wholeness or the Self is the central and most fundamental and potent of psychic forces. Jung's 'archetypes' are simply the universal instinctive psychological predispositions and patterns of energy with which we are born and which enable us to repeat the basic patterns of the psychological behaviour of the species within our own individual lives. This is parallel to the biological instincts such as hunger and sex which enable us to repeat the biological behaviour patterns of the species. By the archetype of the Self is meant the built-in drive of the organism to regulate itself and maintain and restore its own psychic wholeness. This is a perfectly natural organic process and there is nothing mysterious or mystical about it. It is the central principle of organization of the organism as a wholly integral single continuous dynamic changing entity.

According to Jung, the Self-function transcends and shoots through all the part functions of the psyche. It transcends the relatively conscious and unconscious parts and keeps these to be integral to the larger whole. It unites the opposites. Jung calls this the 'transcendental function'. I happen to prefer to see this as the 'subscendental function', since the way I myself sense the Self process is as moving under and through, rather than above, the various aspects of the psyche. The 'subscendental' also avoids any misunderstanding that there is anything about the Self other than as being a natural development within us. I experience and understand the Self simply as the natural unifying function of the human organism!

Individuation

The archetype of the Self is the instinct of integration. The Self is at once the integral whole of the psyche, the principle of meaning in the psyche, and the central agent for realizing this wholeness. Ideally the realization of the Self includes both the fullest actualization of the various part potentials of the organism and the integrated existence of all these in one unitary state of wholeness. Men vary in their potentials and characteristics. Although the instinct of integration may be universal, the actual state of Self-realization of any individual varies from others and from time to time. It is the realization of the Self along the intrinsic terms obtaining in the given individual which Jung calls Individuation; it is the potential individual becoming realized, the individual completing himself, or just becoming authentically himself. I like to think that this Jungian emphasis of the Self is inherent in varying formations in such movements as psychosynthesis, Transpersonal Psychology, Gestalt therapy, Bioenergetics and Macrobiotics.

Holographic model

The organism is first and foremost a whole organism, and not an aggregate of the constituent parts, even if these parts are inter-personal experiences of childhood. The organism was already there before these childhood inter-personal experiences and goes through them, whether nourished or mangled. Cause and effect apply not only between different part experiences of the person such as trauma and symptom, and insight and cure, but also between parts and the whole as a whole. The part is not simply a part but represents

the whole in it, as in any part of a holographic plate. In fact, Jung's approach to the psyche has the holographic model, whereas I feel the orthodox Freudian or behaviourist approach has a photographic model, whether it be an Xray photograph or an ordinary black and white, colour or polaroid!

The Self to the Self encounter.

The implication for therapeutic technique, of taking the Self-process seriously is enormous. For some years now, I have found it possible very effectively to combine the techniques of reductive analytical therapy such as the interpretation of transference, dream and free-associations, with the technique of a direct encounter between the Self-in-process in me and the Self-in-process in the patient. In transference terms we may call it a transference-countertransference interaction between the Self processes in the two people, in addition to the transference-counter transference interaction in terms of part experiences such as love, hate, envy, aggression and fear. So, in an actual therapeutic relation, I am aware of a two-pronged approach, an analytical interaction and an integrative encounter. This is rather parallel to the two beams approach in holography - the reference beam and the object beam. In fact the analogy does not end there; the quality of energy that is experienced in this setting is rather like the laser beam than like the broken photon light of the solely analytic situations. The therapeutic and developmental effect of this two-pronged approach is as distinctively and decisively fuller than that of an exclusively analytic approach, as is that of a laser and a hologram from an ordinary light and a photograph.

Influence of growth movements

Perhaps the reader has already recognized the possibility of further developments in Jungian therapy as a result of influences from the humanistic therapies. Encounter is a recognized technique in Existential therapy, Gestalt and most of the growth movements as well as in religious therapies from time immemorial. This encounter is a whole-to-whole encounter, a gestalt encounter. To start with, the Self-to-the Self encounter or transference developed in my work is a natural extension of Jung's attitude to the dynamics of the Self and his recognizing counter-transference as a possible positive aid to be consciously exploited in therapy. (This is in opposition to the earlier orthodox Freudian frowning upon counter-transference.) But I feel that my experiences in the past four years of undergoing minimal training courses in gestalt, bioenergetics, psychodrama, psychosynthesis, transpersonal psychology, psychomotor, macrobiotics, tai-chi and Erhard seminar training, have helped to develop and consolidate this two-pronged approach. Also, my growing up with different types and stages of life in the farm - human, animal and plant -, my rural and urban living in both Western and Eastern countries, and a broad academic and work background in mathematics, physics, psychology, philosophy, religion, economics, and sociology, and close contact with art, have supported this more catholic and unitary approach to personality than is possible for most of my professional analyst colleagues whose grounding may be mainly in medicine, experimental psychology or social work, all of which tend to favour a more partial and exclusive approach to the personality wherein the emphasis is on correction of impairment by the tying up of connected

bits. Jung himself had a very comprehensive background in his growing up, research, travels and interests.

Combined operation.

The vision one has in this approach is rather like the combined operation of a search light in the front and a radar in the background. This can be almost physically felt in terms of the front of the head, on the one hand, and, on the other, a combined instrument of the rest of the body with the accent on the back of the head, the spine and the chest area! There is an increasingly unified active use of extraversion, introversion, thinking, feeling, sensation and intuition. But this goes beyond the Jungian range, and embraces other functions such as are emphasised in Psychosynthesis, viz: impulse, imagination and will. Sometimes there occur communications which are not very much unlike e.s.p. similar to some of Jung's own experiences. My explanation for this last one is simply that the electro-magnetic system in one person picks up some relevant impulses from the other similar system to which it is tuned in if there is not too much clutter lying about.

Psyche-integration.

I am calling this two-pronged approach, *Psyche-integration*. This would indeed be a more suitable term for Jung's Psychology than the traditional 'Analytic Psychology', which was hastily put together to distinguish it from Freud's Psycho-analysis. In Psyche-integration the integration of the psyche is the aim, reductive repair work going part of the way; the integrative force in the psyche is actively stimulated; and the integrated use of analytic and humanistic techniques in suitable combinations is possible, such as attention to the body, encounter, guided imagery, movement, a healthy diet, and some kind of active relating to the earth and the evolutionary process which is the common 'parent' of both the patients and their parents! Exclusive analytic therapy has tended to behave as though the only significant matter in relation to neurosis and its cure is the interpersonal environment that existed in one's childhood. This is too narrow a view. The therapeutic equipment of the patient includes all these other things as well, and they can be drawn upon. Above all, it is the 'here and now' of the persons of both the patient and the therapist that do exist in the therapy situation; the past is only a reference to something in the present person who is living his life as best as he can as, indeed, the therapist is. There is no place for any authoritarianism in this context.

Body and group

I would have liked to have gone on to point out the wholistic contributions involved in the greater use of the body and the group as happens in the growth movements. These also help to reduce the extent of the 'hypostatic' fallacy that is involved in the more verbal techniques. This is the error of assuming a stasis or existence under a concept just because a concept has been thought of, and from then on dealing with this assumed existent which may not in fact exist at all. The body cannot deceive as much as words can. Can an unwholesome body carry a wholesome personality? There is a famous Sanskrit

statement: 'Don't you know that the body is the prime carrier of Dharma?'. Jung says that one can give only what one is.

Symbols

Jung is the psychologist, par excellence, for the symbols of transformation. In fact, this is the title of his ground-breaking book which sealed his separate development beyond Freud.

A symbol represents within one's known and manageable world something that is beyond and relatively unknown and unmanageable. A sign on the other hand is a small convenient indicator of something larger than itself, but both the sign and the thing it represents are in one's known world. For a symbol to be more effective, it has to be in terms that obtain at the farthest reaches within one's known world to represent this given unknown at the given time. And if one's known world progresses beyond the terms of a given symbol, this symbol needs to be modified or replaced by yet another whose terms reach to the limits of the then known world. The effective symbol acts as the effective rallying or organizing point through which one effects a manageable relation to the unknown. In terms of psychic transformation the symbol assists in the raising of energy from a cruder and fragmented level to a subtler and more integrative level of operation.

Self and symbols

The Self itself is the supreme symbol of wholeness and integration. When the Self-process itself is relatively unknown, there occur symbols of the Self. The central symbols of the various alternative religious systems, for example, serve as symbols of the Self, the Self being the basic religious function of the experience of wholeness.

There is a further stage in this process, which is implied in Jung's own experience. This is the occasional emergence in the experience of some people of a personified image actively expressing the Self image in a more concrete form. The figure that appeared in a dream of Jung's in this capacity stayed as his inner guide for the rest of his life. Jung gave him the name Philemon.

This was modified later on to incorporate another experience which he had along this line which he called Ka.

These modern symbolic experiences make it possible both to appreciate and to put in perspective the traditional religious symbols such as the Christian ones. For example, I think a parallel can be drawn between: God and the unconscious-unknown, man and the conscious-known, the Incarnation (God-man) and the Self, the continuing Holy Spirit and the spirit of self-realization. Thus, could the personified inner guide suggest the yet unrecognised further possibility of the incarnation of the Holy Spirit as a collective symbol, one wonders! Could the UFO be phenomena along these lines?!

Effective symbolic images may appear for the individual through all sorts of sources, through collectively bequeathed myths or personally evolved

experiences. And the experience of the Self may include in varying emphases the individual, social, collective and cosmic dimensions.

Active Imagination.

One of Jung's most important technical contributions to therapy is what he called the method of Active Imagination. The value of this is that, unlike the symbolic images that come through myths and dreams, in which one is the passive recipient, in Active Imagination one can actively and consciously facilitate the emergence of possible effective symbols. One actively imagines and follows, without controlling, the free creative movements of the psyche. One may start off the imagination from any images or mental processes that may happen to one, such as in a dream or fantasy, which is produced by an unconscious process. To this one can add the facilitating power of conscious energy in A.I. Active Imagination might take the form of concepts or images or painting, sculpture or other forms of art, or movements or any other expressive mode or form. Jung himself successfully engaged in many of these forms.

Being a conscious process, A.I. can take one to the furthest limit of one's hitherto known world, so that any symbols that may ensue are likely to be that much more effective towards further integration. I have had my own crucially effective and decisive transformation experiences of such symbols through A.I. In one of these exercises which took six intensive hours at a stretch, there emerged a figure at the end with his own name 'Moolabhadra' and has remained as a vivid reality and guide for many many years now. This is not unlike Jung's Philemon experience in his dream, although I had not known of it since that had not yet been published. In fact, a portrait of mine that was made during that time caught the characteristics of this figure including his colour, although the artist had not known of my inner experiences. P. W. Martin mentions his experience of such an inner guide.

But there is a serious warning attached to the use of Active Imagination. It is an advanced technique to undertake in the later and often post-analytic stages of one's own development as was the case with me. Without sufficient development of psychic organization already available in order to assimilate and make use of these more advanced symbols, this kind of activity can very well lead to disintegration, instead of further integration, just as extensive psychedelic experiences can.

Eastern therapies.

Among the therapeutic movements that are active in the Western societies now are ones that have come from Eastern religious-psychological backgrounds, such as Transcendental Meditation, Yoga, Zen and the Enlightenment Intensive. These have concepts like Self-realization and practical methods and symbols of Self-realization, derived from the therapies that have effectively served mankind in their growth of the wholeness of being for a long time before the 'modern' therapies involved, and they continue to do so now.

Jung's wholistic and open-ended approach to the development of personality

enabled him to be sympathetic to all these ways of healing or wholing. However, he thought that perhaps for the Western man the contribution of these Eastern systems would best be served by their becoming the initial stimulants to start off a search for his own self-realization through introverted reflection on his own inner realities in terms that obtain naturally within himself and his cultural background.

Bill Anderton

Growth and the Symbols of Astrology

How the Growth Movement and Humanistic Psychology has enabled traditional astrology to evolve and what astrology has to offer in return.

This article covers a rather off-beat subject, if I may use the term, or rather a subject that is often rejected as having no relevance to our present day knowledge of the functioning of the psyche. But in any study of symbolism, one invariably comes across a rich vein of information that stems from the esoteric and rather philosophical schools of astrology that deals with the study of subjective cause and effect and of alchemy dealing with psychological processes in strictly symbolic and therefore undefinable terms. My aim here is to stimulate interest in the exploration of these subjects, not to persuade that their philosophical basis is sound, and to demonstrate the rich source of relevant information that they contain pertaining to an understanding of the human mind and to the interpretation of symbols. Two stumbling blocks need overcoming. First, the problem of misconception - suffice it to say that they are *not* subjects to do with prediction of any sort or of transmuting base metals into gold! The second stumbling block is more serious, in that the approach to these subjects, is Eastern by which I mean that we are concerned with an answer to the question 'why' rather than 'how' or 'what' which are the domain of the strictly objective, scientific approach.

Thus the study of the human psyche from this point of view deals with more than Western science is capable of encompassing and more than most schools of Western psychology can deal with.

In dealing with these subjects we are coping in part with Factor X, with Synchronicity, with a system of cause and effect that lies outside the strict, sequential limitations of the time domain. In other words we are dealing with the contents and processes of the unconscious and with the primal myth or archetype contained therein.

Synchronicity, Factor X, psi energies and so on are all modern terms that have a certain amount of respectability attached to them, but they are really a study of very unrespectable things - the sort of things that have been studied for thousands of years under different guises and often under cover: the study of archetypal energies, their interrelationships and projection into the sensory or experiential world. We are now getting to the stage where the wraps are being taken off the closely guarded, secret world of the alchemist