

# Maps, Models and Meaning:

*An Editorial Overview of this Issue.*

To the extent that the medium, map or model is the message, and we may become the product of the view we hold of our world and ourselves, I am interested in looking at the thought systems underlying and informing our experience. I am particularly concerned with the models of the psyche I use in my work, inasmuch as they seem to have a formative influence on me and those with whom I work. It sounds silly to make this very obvious statement, and yet it is more often implicit than explicit in psychotherapy. How often does a Freudian or Jungian or behavioural therapist discuss with clients the formative influence of his or her particular model of consciousness, the self, the psyche or behaviour system?

I once attempted to unpack the deep structure or "Message" implicit in the model of the psyche presented by Jung, whose thinking has a great deal of influence in my life and work as a therapist. The task was a useful if impossible endeavour. I looked at Jung's language and its connotations. I wanted to know more about what feelings, beliefs, ideas about "consciousness" and "the unconscious" were running around in my head. This did in time become clearer. And this issue is one result of my endeavours.

The questions which I have asked myself and which I offer as a way into the personal meaning system of the models of the psyche presented here are:

- (1) *What sort of picture of the psyche does this model paint?*
- (2) *What sort of person might it produce?*
- (3) *How might this picture change me?*
- (4) *How might my life be different? Inside me and in my relationships.*
- (5) *Do I like all this?*
- (6) *If everyone held this view, how might it change the world?*

Other more general questions which I might have asked are:

- (1) *What totality does it conceive? in terms of self, others, society, all life systems?*
- (2) *What are the structural elements and features of the model? Which are emphasized and which omitted? How do they interrelate?*
- (3) *What kinds of movement or dynamic does it afford? What language is used to describe this? How does change take place in this system?*
- (4) *How is the model described by the original author, eg. Jung, and what method or practical applications follow from it? How is it implemented and described by followers, eg. Jungians?*
- (5) *Consider carefully the diagram or graphic representations.*

The authors of the papers on the particular maps or models presented in this issue actually use these models in their daily work. They have a living experience rather than simply a theoretical understanding. And they have ample opportunity to see how others are shaped by these models. We may see for ourselves what use a particular model may have, by trying it out for ourselves for a while, and deciding if we want to live by it, or indeed by any explicit model. We are happy to have these narrative accounts and thank our authors for their contribution to this issue. For a more conceptual discussion and a myriad of diagrams - for a myriad of models! see Ralph Metzger's *Maps of Consciousness*.

*Please let us hear from you about the meaning of the models you use.*

---

Ian Fenton

## **A Therapeutic Keystone. The Dynamics and Structure of The Jungian Model of the Psyche.**

Although Jung's erudition at least equalled that of the renaissance scholars, the exigencies of identifying and proving the structure and dynamics of the psyche were to be experiential rather than theoretical.

He observed how man experienced his cultural heritage and environment both consciously and unconsciously, and how this effected modification and transformations in the expressing modes. Starting with the parallel work with Freud in the discovery of the unconscious he moved on beyond the personal Freudian psychology he so briefly espoused as Freud's heir apparent, to chart the major currents we encounter in sailing the seas of our lives. He completed this with a complete climatology, atlas of hostile and helpful ports of call, list of rich cargoes available, identifying procedures for other vessels in full rig and distress, and a sense of meaningfulness in making the voyage to and beyond the far shore of death.

He would probably not have been in favour of the dogmatism and presumption of extracting a labelled model of the psyche from his work, because with his characteristic humility, simplicity and awe of the wonder of life, he felt it should not be treated reductively. But in the space available in this article there is little choice and we will name the currents on the Jungian chart, always remembering that the chart is never experienced in exactly the same way by each individual on the voyage. Some people will miraculously steer around the most dangerous and others will be caught in them and need all their seamanship to be able to weather them. Some will steer into the currents