

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.*

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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

of Astrology, Alchemy, Fairy Tales, Comparative Religions and Wisdom Traditions for the sheer challenge, whilst others will be content with the plain sailing of case studies and general conclusions. Some will be driven by the wind and others will be always in control. And some will never know there was a chart available and they might get there anyway.

In painstaking observation of detail Jung never lost sight of the quest for a larger view of life and its processes. It was soon apparent to him that we are totally unique even though we are subject to conscious and unconscious collective influences and have crude similarities. He dealt with the subtleties and processes of uniqueness which he called INDIVIDUATION, which he saw as the overall observable motivation of the psyche's dynamics. He was open to observe the spiritual connotations of the psyche, or soul in its original etymological root sense. Those who have experienced Jungian analysis with dream and symbol numinosity, and have read his work in detail, can but admire his restraint on the numinousness so often encountered in Depth Psychology. (Numinous here in the sense of suffusion with divinity as in the Chambers 20th C Dictionary).

Jung saw the child of individuation as being conceived in the polarities of the psyche, and born through the birth pains of transforming unconscious into conscious. There is no life without pain, but pain with understanding can be borne.

To him the UNCONSCIOUS was not just a receptacle of repressed, and mainly sexually repressed material, but a garden of psychic life full of seeds. Dreams give us an idea of the species and how to recognise, though not poison with insecticide, the weeds, and the importance of light and watering at the right time, to produce a rich psychic life harvest.

If DREAMS were to Freud the royal road to the unconscious, they were for Jung the state opening of consciousness, and sure proof of our interaction with each other, our cultural heritage, and our cosmic and personal environment. Mostly in a fashion compensatory to consciousness, they reflect the current state of the psyche. The SYMBOLS, IMAGES and POLARITIES of dreams reflect the TRANSFORMATION processes and the ARCHETYPAL and personal material involved. Guides to understanding the archetypes and their dynamics are found in the archetypal Gods of mythology and their cavortings, the planets and their movement, and the transformations of the starting base material of alchemy through its various stages to alchemical gold. All of these apparently irrelevant and unpractically mystical studies can soon be seen as symbolic of a strangely coincidental process to the growth of the individual psyche. The flora, fauna and geology of the earth are archetypal symbols too and they go through obvious transformation processes of evolution, occasionally used by our agile dream intelligence. Helpful animals in fairy tales, and the overall symbolic parallels of fairy tales are rewarding models analogous to psyche's structure and transformations.

Using all the human personal, cultural and spiritual heritage, and case experi-

ence his mind could encompass, Jung intuited, proved beyond reasonable doubt, and formulated for the first time a universal blueprint of the human psyche's structure and modes of functioning, in relation to its observable dynamics.

THE FOUR FUNCTIONS of expressing available to the inner and outer relations of the psyche are FEELING, INTUITION, SENSATION and THINKING. In their inner relationship working they would be called INTROVERTED and in the exterior relating EXTRAVERTED. As far as labels are useful, a person with a predominance of one or the other type of functioning would be either an INTROVERT or EXTRAVERT. In formulating this typology it became evident that most people were leading in one function and lagging in the others, and that part of the transformation processes of life was to make more conscious use of the lagging functions. In fact it appeared that this was the lead in to all the other transformations in the process of individuation.

From his physician's knowledge of the contrasexual genes in us Jung soon saw the psyche's own contrasexual components in casework, and these he called the ANIMA in man and the ANIMUS in woman. In the important sphere of relationships which Jung saw as so vital to all growth he found that the difficulty in seeing and using the contrasexual part of us was solved by the psyche in first PROJECTING the parts in the SHADOW beyond its conscious vision, and then, when the projection like a skin graft would not 'take' on the other person, they had to be INTROJECTED by the chastened projector into his or her consciousness. All done with a ruthless disregard for pain and havoc, and splits and divorces too! The shadowy dark woman with luminous eyes met across a crowded room becomes the piece of furniture called the wife once those numinous energies of the man's own feminine soul power are taken back inside - only to be enacted on the next lady if he does not learn the name of the game.

The process of projection, recognition and introjection is one which transforms both parties involved into increased consciousness. And as the child ego consciousness begins with the differentiation from the mother, the anima and animus differentiation process seems to light the way to consciousness of the higher self. Certainly the introjected anima and animus is a source of wholeness which creates totally new kinds of relationships, and aids Individuation away from the deadly quicksands of the COLLECTIVE mass of humanity.

I have found that working from the Jungian model defines, clarifies and removes undue expectations in most therapeutic and life situations. As there is an innate tendency in all of us to believe that others function as we do, we are bound to have unrealistic expectations of the other until we learn that what they can give is not what we would give. In aggression and Encounter groups it is difficult to imagine how anyone could function helpfully without having real experience and understanding of the projection mechanism. Particularly Family and Sex therapies might benefit from the knowledge of anima and Animus. Jung's work on dreams, images and symbols is a source of taking "Reichian massage" work further, from the images which sometimes come up spontaneously. It would be interesting in Gestalt and Behaviouristic therapies

to listen to the client's dreams sometimes and hear what the unconscious wants.

In all humanistic psychology therapies we are dealing with major or minor transformation processes, that is also the connotation of "growth" movement, and it seems inadequate to see them out of context with overall process of Individuation. Jungian based dreamwork might help show the client his point on the Individuation voyage, and whether he is a lone sailor or unable to benefit from groupwork, a point rarely considered in most groups.

There are applications of the Jungian model beyond the personal and therapeutic areas. Might not a knowledge of projection have made the Russian-American cold war look somewhat different to the participants? Jung himself wondered what would have been the undermining effect on the growth of Nazi-ism with a Germany educated in recognising the shadow and the projection processes. To read Jung is a universally applicable educated process and to ingest his work in real change, is for the therapist to fit himself to light other souls that much more surely, with the strength, meaningfulness and wholeness evinced by Jung himself.

For further short reading of Jung's work I would recommend Adler - *Basic Concepts of Analytical Psychology*, 19 pages only, and published by the Guild of Pastoral Psychology. Longer and fuller works other than reading Jung himself, which is by far the most rewarding, would be Esther Harding's *The I and the Not I*, or Ira Progoff's *The Symbolic and the Real*. Particularly recommended for women would be *The Way of all Women* by Esther Harding, and concerning children *The Inner World of Childhood* by Francis Wickes.

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Diana Becchetti-Whitmore

## Self-Expression: A Psychosynthesis Model

I would like to share my trust in the growth process and the inherent ability of the individual to transform him or herself to a more complete and fulfilled being. By that I mean, a being that is both unique and individual as well as universally connected, one with all life, and a unified whole. Human beings consistently report that although they feel like an individual in their own right, they are also aware of being a part of a greater whole - the whole of mankind, humanity or sometimes even the greater whole of life on this planet, Earth.

The model which I offer here recognizes the inter-connectedness of the personal and the Transpersonal - the psychological and the spiritual. It was developed by Dr. Roberto Assagioli, the father of Psychosynthesis and one