

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.

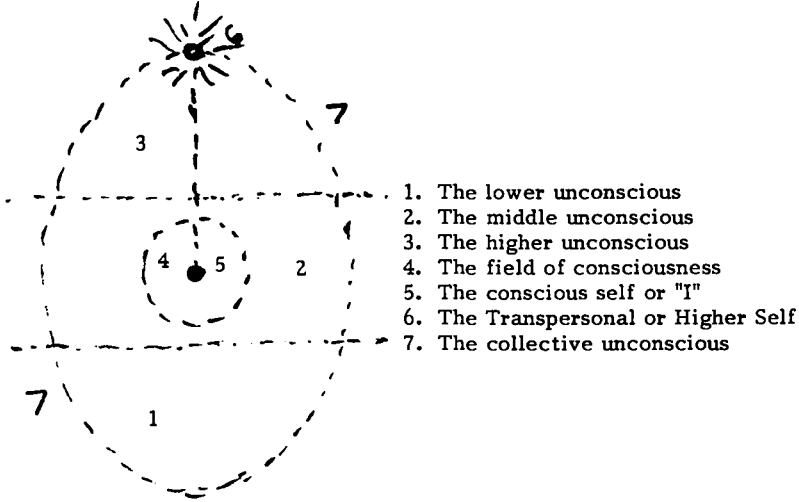
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Self-Expression: A Psychosynthesis Model

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

of the leading exponents of the synthesis of Humanistic and Transpersonal psychology. Let us keep in mind that all maps and models need to be based on experience. They have no validity in themselves except that they are an expression of something you have experienced or may experience. They are not the territory; you are the territory. What is important is whether this particular model resonates with your experience of yourself and others.



- 1. The lower unconscious
- 2. The middle unconscious
- 3. The higher unconscious
- 4. The field of consciousness
- 5. The conscious self or "I"
- 6. The Transpersonal or Higher Self
- 7. The collective unconscious

The purpose of this model is to aid the understanding of Higher Self, the Transpersonal Self, the True Self, the deeper Self. It is that ultimate core of our being with which we are not usually very much in touch in our day to day life though we may be, briefly, during a very high (deep) moment, a peak experience. During such experiences we have a sense of coming close to our truest Self; we seem to enter into it and have an experience of who we really are. This Self represents our Beingness, the totality of who we are; it is the centre of our identity.

The Self radiates out into the world; it is as if a field of energy emanates from that essence. In this psychosynthesis model, the Self may be likened to the sun, a still, central point. The sun doesn't travel around the solar system visiting the planets. It stays in one place, radiating its light and warmth; so too with the Self: it radiates its essential beingness which can be described as Transpersonal qualities or archetypes through what, in psychosynthesis, we call the Superconscious. Some may experience the Superconscious in a song, others in a mathematical formula or a creative outburst. Its qualities are love, joy, oneness, peace, will, creativity, power, harmony - the list is endless and highly individual. Each of us have particular qualities or energies that seem to be in line with our sense of our deepest self, and what is valuable and worthwhile for us to express in our life.

As these qualities or energies come into expression in time and space and in the physical world through our personality, they often become distorted. That which at a high level may be a radiance, can easily lose its sense of centre in interaction with the environment and it may even become distorted into a negative quality or behaviour. What this suggests is that at the core of every behaviour or characteristic, however negative, there may be something of positive value. No matter how twisted or contorted a trait is; if we are willing to stay with it, work through it and experience it fully, we eventually may uncover that pure energy or quality, and thereby the trait may be transformed.

We have all had the experience of trying to dispose of a part of ourselves and be something else - it doesn't work. We cannot "kill" any part of ourself, or just "get rid of" certain negative behaviours. What we can do potentially and eventually is transform the "negative" elements into their true, essential and positive nature.

As these qualities come into expression in our personality they also "bump" against things like roles, expectations, fixed attitudes, fear, identification, attachment, duty, dependence, doubt, confusion, which contribute to their distortion. We can see how all these elements contain an aspect of holding on, a rigidity, a kind of anti-life resistance. Elements of our psyche, feelings, behaviour patterns, ways of being, easily become set. As we look at our lives we can see which qualities are being expressed in a clear and free way and which display relative degrees of distortion and imbalance. Strength may get stepped down into aggressiveness or rigidity and love into dependency or over-concern for other people's opinions. These distortions are unsynthesised expressions between which there may be conflict. For example, there is a dissonance between my sensitivity and my strength. My strength may manifest as hardness and my sensitivity as weakness. In some situations I am strong, but in others I am weak and dependent. When I am identified with my strong part, I'm not in touch with my more soft and loving part, and my strength and my love are not harmonized, not unified.

Another example to which we can all relate is the conflict between being honest and expressing our feelings, and being sensitive to other people's feelings. We have within us parts that don't care, that want what we want **and** parts that care and are very sensitive to what people feel. Within one part is love and within the other is will. The qualities have become split. At the level of source, the Self, they are one, but in the Here and Now they are polarized and work against each other through their particular manifestations. Yet ideally, there need not be conflict between love and will. There is no inherent conflict. The conflict only enters in at the level of personality expressing these qualities.

There are other manifestations of these qualities that we may not experience or allow into our normal everyday awareness. For example, we may not accept our strength. Perhaps as a child we used our strength and our parents did not approve of it, it was not okay with them for us to assert ourselves

and they didn't give us any channels for expressing it. Perhaps the implicit message from them was that we had to be nice and sweet and loving or we would be rejected. So we unconsciously repressed our strength and probably soon lost the experience of it. Using this psychodynamic model we see that when an element is repressed it goes into our unconscious and remains at the level of development that it had reached at the time it was repressed. It stays in its unrefined and distorted form. But it continues to affect us from the unconscious by emerging inadvertently into expression. Furthermore, if one quality in our personality is well developed (for example strength) but others are not present to form balance (for example sensitivity), we will be off balance, lopsided and this too causes distortion.

In our conditioning through life experiences, these energies and qualities tend to get "stuck" in particular behaviour patterns. We may express them in very rigid, unchanging ways. It is not easy to break up those patterns and change the habits they produce. It is not just a question of looking beyond to the more pure manifestation of a quality. We sometimes have to wrestle hard with the emotional and behavioural knot that these energies have formed. Only when the knot is untied is the energy freed for the transformation into a purer state.

One of the essential aspects of the qualities of the Self, in the psychosynthetic model, is that they continually seek expression. Many people sense that behind all their actions there is a kind of unity, a source, a real unchanging Self that is always somewhat present. This is the level of source often called the place of 'I-amness'. This model is however not only about experiencing this Self, but expressing it as well, and the personality, the body, feelings, the mind are vehicles through which these qualities are expressed in our daily life. The personality, the body, feelings and mind are precious tools or instruments needing integration and coordination into a unified whole to facilitate the full expression of the Self. To the extent that this integration is incomplete, our qualities and behaviour will be unclear and distorted - to the extent that it is complete, we experience ourselves as integrated and "one" with ourselves.

Our starting point could be likened to the chaos of an orchestra, whose members are each playing their own tune on their different instruments at the same time, with each player trying to play the loudest. (We may have experienced how incredibly powerful the drive of the parts of our psyche to expression is.) If we imagine the tremendous disharmony this would produce and imagine that many of the players are unaware that there even is such a thing as an orchestra, it would be a fair description of our day to day level of functioning. But let us stay with the analogy, and introduce a conductor, who orchestrates the music. He doesn't make any music, he is detached from it. Within our psyche there is also a conductor, the centre of awareness from which we can increasingly orchestrate the parts into a harmonious whole. That is however not the whole picture. There's one other character in this drama; the composer who will compose the ultimate symphony which the conductor will conduct and the orchestra will play. The Self is this Composer.
