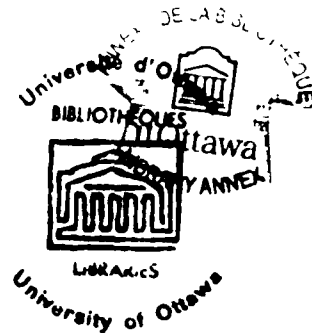


C.G. JUNG'S INDIVIDUATION PROCESS

by Rudolf Leopold Kincel

Thesis presented to the School
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fulfillment of the requirements for
the degree of Ph.D. in Clinical
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CURRICULUM STUDIORUM

The writer was born June 11, 1943, in Brno, Czechoslovakia. He received the Diploma in Psychology, from the University of J.E. Purkyne of Brno in 1966 after successful completion of a five year graduate study in Psychology.

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The Individuation process represents the central¹ concept of the Psychology of C.G. Jung. As a key developmental concept, it involves a complex structure of various systems of the personality that become individuated during the course of life. The importance of this topic lies in the understanding of the psychic functioning and the nature of the psyche. The commonly recognized contributions of Jung to personality theory, in the form of the word-association experiment and psychological typology are given greater meaning in the context of the concept of Individuation, as a process of a continuous personality development.

The concept of Individuation also helps in the understanding of the dynamics of psychotherapeutic analysis. Its goal corresponds to the main goal of psychotherapy in terms of the most complete growth of one's inner psychic personality determinants.

This topic is relevant for its explanatory aspects, i.e., the systematic presentation of Jung's concept and those proposed by his followers. It is also relevant for its idiographic approach to the study of psychic phenomena, and for its bearing on the humanistic approach to Psychology.

1. C.G. Jung, Memories, Dreams, Reflections by Jung, edited by A. Jaffe, Vintage Books, New York, 1961, 1965, p. 209.

Jung stressed the healthy and positive qualities of the individual personality. His goal in psychotherapy was to strengthen these particular characteristics of man's development. His approach differs from the standard medical orientation that reflects more upon the pathological processes and their interpretation. Basically, Jung's aim was directed towards self improvement and the actualization of one's inner potentials as a continuous psychic growth and the maturation of the psyche. He became one of the forerunners of humanistic and existential psychology.

The writer believes that, due to the relative complexity of Jungian thoughts, their ramification and philosophic underpinnings among other reasons, only a handful of investigators have attempted to penetrate into the complex dynamic structure of the Individuation process.

The intent of this study is to relate the concept of Individuation to the fundamental concepts of the Jungian psychological system, and to expose in what manner it subsumes the several structures of psychic functioning. Furthermore, it is the writer's contention that the concept of Individuation evolved incessantly with Jung's investigation and has continued to do so in the researches of Jung's followers. They presumably adopted

different approaches with emphasis placed upon other aspects of the personality structure.

In view of the complexity and diversity of approaches to an understanding of the concept of Individuation, the writer has organized Jung's pertinent material in the sequential order of its evolution, with the hope of exposing substantial evidence supporting the initial hypothesis of this study, and of clarifying the essential dynamic patterns of psychic inner processes of personality development.

(1)

The objective of this study remains; a) to present a documentation of the various stages in the development of the concept of Individuation in Jung's writings; b) to place the key concept in the context of depth psychology; c) to outline the form of the concept and the extent to which it was accepted by some of Jung's followers, and how they elaborated upon it.

The study is based on original German Sources,² and on English translations.³

2. The reader is referred to the bibliography, p. 121-124.

3. Collected Works of C.G. Jung, transl. by R.F.C. Hull, published by Bollingen Foundation, New York.

The following plan will be followed:

1. The fundamental ideas of Jung's Psychology will be presented. The aim is to outline the theoretical system of his Psychology. The concept of Individuation will be explained and clarified within this context.

2. The evolution of the concept will be shown through the sequential analysis of the published original sources. The Individuation process will be defined in the order of its evolution, starting with the main source of 1921, and gradually progressing to later publications, which also related to the key concept.

3. Some of the leading personalities of Analytical Psychology have studied the concept of Individuation and investigated its dynamics. The main sources of Jung's followers will be explored and an attempt will be made to present their understanding of the concept.

4. The original Jungian concept will be compared with the followers understanding of it, and a conclusion will be drawn in terms of their similarity and difference.

The entire study in its plan of investigation will attempt to offer answers to the following questions:

1. What is the Individuation process by definition, and what are its dynamics?

2. When is the process initiated and what are the conditions for its continuous flow; what is the goal of the process?

3. Has Jung recognized one continuous process of Individuation; what are the kinds he spoke of?

4. Was the Jungian concept adopted by Jung's followers? How did they present it? How did they contribute to the understanding of the Individuation process?

The general approach of this study stresses the development of the individual personality. In particular, it focuses upon balanced psychic functioning and psychological health, as a way of life.

The writer would also like to reflect upon the breadth and complexity of the topic of this study, that makes every effort only a relative progress towards a more comprehensive understanding of the dynamics of the Individuation process. Other possibilities in searching for various modes of exploration are hereby recognized, and a recommendation is made for further studies of the key Jungian concept.

The following abbreviations are used in the text, when referring to C.G. Jung's works, and in the Annotated Bibliography, the Secondary Sources:

C.W., Collected Works of C.G. Jung, published by Bollingen Foundation, Series XX, Pantheon Books, Inc., New York, 1953-, 17 Volumes have been published to date.

J.A.P., Journal of Analytical Psychology, published by the Society of Analytical Psychology, Ltd., 30 Devonshire Place, London W.1.

References in the text are always to the source that was studied. Hence, some of the references are made to the original German text.

CHAPTER I

THE FUNDAMENTAL IDEAS

The fundamental concepts and ideas of Jung's approach to the study of the psychic processes will be presented for the purpose of understanding the concept of Individuation.

An explanation of the fundamental ideas that preceded the concept and theory of Individuation will provide a basis for the clarification of the dynamics of the Individuation process.

1. The Nature of the Psyche.

C.G. Jung is the founder of Analytical Psychology. In 1912 with the "Symbols of Transformation", he established a new direction in his studies that gradually led to his departure from the school of psychoanalysis. Jung's departure from the former Freudian orientation was followed by his "ending friendship and close collaboration with Freud".⁴

4. Op. Cit., p. 206, cf., footnote 1.

Among other reasons, the split between them was apparently attributed to personal differences in intellectual outlook and background. In the recently published letters their personal confrontations and differences were presented.⁵

Jung emphasized the healthy and sound aspects of the individual in psychotherapy. For him it was not a technique that takes account only of a dialectical exchange between two personalities. The individual was to Jung the only existing reality, and the healing process he regarded as the psychic growth of the patient's developing personality. The process of growth was not attributed to the means of suggestion and direct interpretation based upon some theoretical definition of an average man. Jung's aim was to protect and preserve a person's dignity and freedom so that he could live his life according to his own wishes, values and capabilities.

The general approach that Jung adopted, has made him a forerunner of the humanistic movement, and of existential psychology.

5. The Freud-Jung Letters, The Correspondence between Sigmund Freud and C.G. Jung, Edited by W. McGuire, translated by R. Manheim and R.F.C. Hull, Routledge, London, 1974.

Jung also objected to Freud's "turning away from philosophy"⁶, and to his lack of self-criticism. Seemingly, not once did Freud criticize his own assumptions and his subjective psychic premises.

The existing subjective factor in psychological understanding Jung readily recognized in the course of his early observations. For this reason, he regarded the unique and particular individual as the only existing reality.

A humble acceptance of the limitations of his own theorizing drove him to write:

Philosophical criticism has helped me to see that every psychology - my own included - has the character of a subjective confession. Even when I deal with empirical data I am necessarily speaking about myself/.../ every psychology which is the work of one man is subjectively coloured.⁷

6. C.G. Jung, "Freud and Jung: Contrasts", C.W., Vol. 4, 1929, p. 335, par. 774.

7. Ibid., p. 336, par. 774, 775.

He therefore, accepted as valid the empiricism of natural science in its attempt to understand the nature of the psyche, as well as religious gnosis as an effort to derive knowledge from within. Jung believed that there is no difference in principle between organic and psychic growth. Since, "all that happens is the play of opposites"⁸, the psyche also creates symbols, which are nature's attempt to reconcile and reunite opposites within the psyche.

Historically, the "principle of opposites"⁹ is a dialectical position that can be traced back to pre-Socratic philosophy. Heraclitus spoke of "unity in diversity" that corresponds to the idea that "the one exists only in the tension of opposites: this tension is essential to the unity of the one". Empedocles proposed the idea of "active forces" being opposite to one another, like love and hate. Aristotle wrote that "the knowledge of opposites is one".¹⁰

8. Ibid., p. 337, par. 779

9. Enantiodromia is a principle in philosophy of Heraclitus and means "running counter to".

10. F. Copleston, S.J., History of Philosophy, Vol. 1, Part 1, 1963, p. 56.

In the 15th Century, the principle of opposites, as the harmonious synthesis of difference, had become a leading thought to Nicolas of Cusa¹¹ who in the Platonic tradition brought forward the notion of man as the "microcosm". The microcosm was viewed in terms of the individual representation of the unique manifestation of God that is the synthesis of opposites in a unique and absolutely infinite being.

In the Renaissance Philosophy there have been two noted German speaking scholars, namely Paracelsus and Jacob Boehme, who also shared the dialectical tradition in recognizing the dual nature in the world. The idea of a mirroring of the universe also appeared in Leibnitz' "unity without suppression of differences", in Schelling's theory of the "Absolute" and Hegel's theory of "Nature".

The dialectical movement, in general terms, holds that everything leads to its opposite, and then unites with it to form a higher and more complex unity or whole.

11. Ibid., p. 37-54 (the individual representation of the unique manifestation of God is the Coincidentia Oppositorum)

The dialectical nature of the world that is reflected in the "principle of opposites"¹² is central to the core of Jungian Psychology.

The nature of the psyche is essentially dialectical. As a whole, the psyche constitutes the opposite forces that are compensatory to one another, and can be viewed as the individual representation (microcosm) of the divine "coincidentia oppositorum"; the mirroring of the universe (macrocosm). The principle of the compensatory nature of the self-regulating psyche is a fundamental postulate of Jung's frame of reference.

The psyche, therefore, is the starting point of all human experiences and knowledge. It represents the totality of the conscious and the unconscious combined. The unconscious contents lie beyond the immediate awareness of one's consciousness. Subsequently, the psyche represents the wholeness or completeness of all psychic contents, and not all of them are necessarily related to the conscious ego.

12. C.G. Jung, "Psychological Types", C.W., Vol. 6, 1921, p. 425, par. 708.

Jung understood, under the concept of the psyche, "the totality of all psychic processes, conscious as well as unconscious".¹³

From this it follows that the psyche as a whole consists of psychic contents that are related to the conscious ego and as such can be sensed, and also of psychic contents that are not related to or sensed by the conscious ego.

In 1918 Jung wrote that "independently of the Freudian School, I satisfied myself as to the existence and significance of unconscious processes".¹⁴ The unconscious is an exclusively psychological concept, and the unconscious sphere of the psyche is the a priori, the first existing state from which consciousness gradually develops.

The unconscious¹⁵ is a concept which covers all psychic contents or processes that are not related to the ego in any perceptible way.

13. Ibid., p. 463, par. 797.

14. C.G. Jung, "The Role of the Unconscious", C.W., Vol. 10, 1918, p. 4, par. 2.

15. C.G. Jung, "Psychological Types", C.W., Vol. 6, 1921, p. 483, par. 837.

As an independent and productive activity, the unconscious psychic processes also affect the individual to the same extent as the experience of the outer world of objects.

The complexity of the term unconscious is depicted in the following definition:

The unconscious is not simply the unknown, it is rather the unknown psychic; defined on the one hand, as all those things in us, which if they came to consciousness, would presumably differ in no respect from the known psychic contents./.../the unconscious depicts an extremely fluid state of affairs: everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious, but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want and do: all the future things that are taking shape in me and will sometime come to consciousness; all this is the content of the unconscious.¹⁶

The outer world of objects is the outer reality, and the inner world of fantasy contents is the inner reality. Both are the existing influences upon the individual's consciousness.

16. C.G. Jung, "On the Nature of the Psyche", C.W., Vol. 8, 1954, p. 185, par. 382.

The unconscious contains those psychic contents that have not reached the threshold of consciousness, or whose energy charge is not sufficient to maintain it on the conscious level, or those that will reach consciousness in the future.

Consciousness can be understood as a state of association with the ego, as it grows out of the unconscious a priori state of the psyche. The relation of psychic contents to the ego, in so far as this relation is perceived by the ego, represents consciousness. "Consciousness is the function or activity which maintains the relation of psychic contents to the ego".¹⁷

Those psychic contents that are not directly connected with the ego are unconscious contents.

Hence, the ego¹⁸ is a complex of ideas which constitutes the centre of the field of consciousness and appears to possess a high degree of continuity and identity.

17. C.G. Jung, "Psychological Types", C.W., Vol. 6, 1921, p. 421-422, par. 700.

18. Ibid., p. 425, par. 706.

As a centre of consciousness, the ego is a composite of psychic elements and can be regarded as a reflection of many processes and contents that make up ego-consciousness. The diversity of all the various processes and contents "form a unity, because their relation to consciousness acts as a sort of gravitational force drawing the various parts towards a virtual centre".¹⁹ Because of this fluctuation and the changeable composition of the ego, Jung spoke of an "ego-complex".

Ego-consciousness with its centre, the ego-complex, consists of all those contents that are known to ego-awareness. Unknown contents lie in the unconscious sphere of the psyche.

How are these two spheres of the psyche related to one another?

Empirical evidence has shown that the conscious and the unconscious seldom agree as to their contents and their tendencies. Yet, the unconscious behaves in a compensatory manner towards consciousness.

19. C.G. Jung, "Spirit and Life", C.W., Vol. 8, 1926, 1931, p. 323-324, par. 611.

The various reasons for the compensatory relationship between the two spheres of the psyche were described in the text in these terms:

Consciousness possesses a threshold of intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.

Consciousness, because of its directed functions exercises an inhibition/.../on all incompatible material, with the result that it sinks into the unconscious.

Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behaviour traces constituting the structure of the mind. The unconscious contains all the fantasy combinations, which in the course of time and under suitable conditions will enter the light of consciousness.²⁰

The compensatory qualities of the unconscious processes are necessary forms of energy that retain the equilibrium between all the forces and contents of the psyche. Normally, compensation is an unconscious process, or an unconscious regulation of conscious activity. The unconscious processes

20. C.G. Jung, "The Transcendent Function", C.W., Vol. 8, 1916, 1957, p. 69, par. 132.

compensate the conscious orientation and aim at a normal psychological equilibrium as a kind of self-regulation of the psychic system.

One-sidedness would lead to a complete loss of balance, if it were not psychologically compensated by an unconscious counter-position.²¹

Jung initially viewed the phenomenon of compensation in terms of momentary adjustment of one-sidedness or an equalization of a disturbed balance. But with further experiences and deeper insight into the understanding of dreams, he recognized some basic pattern or plan in dream series. This basic pattern as an orderly process of development, being spontaneously and unconsciously expressed in the symbolism of a long dream series, he called the Individuation process.

The mythological motifs that appear in dreams in specific forms and groups of images Jung later termed the archetypes. The nature of an archetype and its function will be discussed in the third section of this chapter.

21. C.G. Jung, Contribution to Analytical Psychology, London, 1928, p. 306.

The compensatory nature of the unconscious towards the conscious creates a tension of opposites that generates an energy charge. The psychological function that "arises from the union of conscious and unconscious contents"²² is the transcendent function. The union of conscious and unconscious corresponds to the integration of opposites which, as a process, is of immense importance for the continuous flow of psychic life. Jung explained that the power of opposition produces the necessary energy for the course of life to take a step forward. "The standstill is overcome and life can flow on with renewed power towards new goals".²³

Thus, the process of integration of opposites generates a new strength and forms a new goal for one's life. This process of integration is due to the transcendent function. Jung understood it as a combined function, which is composed of several other functions and its aim is to synthesize pairs of opposite in a symbol. The combined function facilitates a transition from one conscious orientation to another.

22. C.G. Jung, "The Transcendent Function", C.W., Vol. 8, 1916, p. 69, par. 131.

23. C.G. Jung, *Psychologische Typen*, 1921, p. 684, C.W., Vol. 6, p. 480, par. 827.

Thus, the transcendent function is "a combined function of conscious and unconscious elements"²⁴ and springs from a tension of opposites. In view of this, the transcendent function is in the first place a purely natural process. The goal of this process is the realization of all aspects of the human psyche. It represents "the unfolding of the original potential wholeness"²⁵.

By psychic wholeness, Jung understood a unity based on the complementary interplay of the various aspects of the psyche, which is more than the sum of its parts. "Wholeness"²⁶ is the goal of the total man; it is an image of the goal of life spontaneously produced by the unconscious, irrespective of wishes and fears of the conscious mind.

The best possible and most complete personality development is understood in terms of the realization of wholeness and individuality with or without the consent of the will.

24. C.G. Jung, "Psychological Types", C.W., Vol. 6, 1921, p. 115, par. 184.

25. C.G. Jung, "The Psychology of the Unconscious", C.W., Vol. 7, 1912, p. 108, par. 186.

26. C.G. Jung, "Answer to Job", C.W., Vol. 11, 1952, p. 459, par. 754 (man's wholeness is symbolically the self).

Ultimately the transcendent function manifests itself as a quality of conjoined opposites. The confrontation of two opposing positions generates a tension, charged with energy that creates a new position and ensures the forward flow of psychic life. This leads to the unfolding of psychic wholeness and to a gradual progress in personality growth.

In confronting the unconscious, the ego takes a lead but the unconscious is maintained free to express itself equally, because both the conscious and the unconscious are the paradoxical opposites of the psyche.

The psychological aim of man's life is to come to know his other side in order to grow towards greater maturity. Through confrontation with the unconscious contents and their integration into consciousness, an individual gradually becomes a more complete expression of his own inner nature, and becomes a unique human being. The maturation process of the psyche is the striving of the natural, spontaneous changes of the Individuation process.

2. The Figures of the Unconscious.

The concept of the unconscious bears a purely psychological meaning, and Jung warned about the danger of misconception through misusing the term in a philosophical sense as a metaphysical substance. The unconscious simply covers all those psychic contents that are not conscious, or not related in a perceptible way to ego consciousness.

How are the psychic processes that are unknown to the conscious ego manifested?

The unconscious psychic processes have been inferred from the observation of psychopathological phenomena. They have emerged from the unconscious, being manifested in dream symbolism, active imagination and also in delusional materials.

The unconscious psychic contents that are compensating the conscious psychic processes, Jung differentiated into two levels: a Personal Unconscious and a Collective Unconscious.

All contents that could just as well be conscious, and which embrace the acquisitions of personal experiences, form the level of a personal unconscious.

These contents of a personal nature are "the lost memories, painful ideas that were purposely forgotten, sense perceptions that were not strong enough to reach consciousness, and contents that are not ripe yet for consciousness".²⁷

Deeper than the personal level of the unconscious is the collective unconscious, which cannot be explored directly. Its contents appear in consciousness through dreams²⁸ and active imagination. The collective unconscious is the level on which individual distinctions are non-existent. It constitutes motifs and primordial images that are common to all mankind, and they are the deposits of humanity, leaving traces of a psychic quality within the psyche of every human being.

Jung made a logical comparison between these collective materials of the psyche, and the genetic, atomic structures that also carry the typical characteristics of an individual from one generation to another. In this sense, the human mind is uniform in structure, from the anatomical as well as the psychic point of view.

27. C.G. Jung, "The Psychology of the Unconscious", C.W., Vol. 7, 1912, p. 65, par. 103.

28. The phenomenon of archaic symbols and mythological motifs in dreams led Jung to his definition of the Collective Unconscious.

The unconscious with its two levels, i.e. the personal and the collective, has an autonomous nature, and Jung spoke of its productive activity in terms of an inner world that affects the psychic life of every individual. Hence, every individual relates on one hand, to the outer world of external reality and on the other to the inner world of his own psychic life, that originated from the unconscious sphere of the psyche.

The complicated system of relationship between the individual consciousness and the outer world, Jung called the "persona", which represents the form of adaptation to the external world and the society in particular.

The person²⁹ by definition is a function complex, which came into existence for reasons of adaptation. It is exclusively concerned with its relationship to an object.

The interaction with the milieu situations makes an impact upon the individual, which when repeated often can create a habitual attitude of a social nature.

29. C.G. Jung, Psychologische Typen, 1921, p. 664, C.W., Vol. 6, p. 465, par. 801.

A person who adopts this attitude acts and behaves always in such a manner that will meet the expectations of the immediate environment and the society at large. The person who is identified with the "persona" was described as being "personal"³⁰ as opposed to being "individual". Thus, it may be understood that the function purpose of the persona is to connect the individual consciousness with the external world of objects. It is the socially determined role that he is expected to adopt as his own unique way of relating to the outer reality. The individual who adopts the socially established norm as his own unique form of relatedness, really hides behind the "mask" of artificially made personal characteristics. The one who identifies himself with the persona loses his individuality in terms of inner psychic uniqueness. The adopted attitude of a social and personal nature, which is the persona, is manifested in dreams in the form of motifs corresponding to one's own image. It carries usually positive and acceptable qualities that are being compensated by an archetypal figure of the unconscious.

30. "Personal" refers to the relationship with an outside object; it is not expressing the inner psychic components of the individual personality.

The compensatory figure of inferior and usually negative qualities, that describes everything the subject refuses to acknowledge about himself, is the shadow.

Along with the persona, the shadow is formed during the first half of one's life, and compensates the agreeable persona by its inferior components of the personality. It is an archetypal image that is manifested in dreams and active imagination, or in negative projections upon other people.

The inferior qualities of the shadow were explained as revealing its "emotional nature, or a kind of autonomy with possessive qualities".³¹

However, the emotionally charged inferior components of the personality may also be displayed in normal energy sources such as "normal instincts, appropriate reactions and creative impulses".³² In view of this, the shadow contains on one hand inferior components of the personality and, on the other, positive qualities such as emotionally charged forces of energy.

31. C.G. Jung, "Aion", C.W., Vol. 9, II, 1951, p. 8, par. 15.

32. Ibid., p. 266, par. 423.

In the way that the persona links individual consciousness with the outer world of objects, so the anima and animus connect the individual with his own unconscious psychic world. The anima and animus are the unconscious figures of an archetypal nature that are also manifested in dreams, active imagination or in projections upon others.

The anima is the unconscious figure of feminine qualities that compensates a man's consciousness. It is the feminine unconscious image in man, in the same way that the animus is the masculine unconscious image in woman. They both emerge in dream imagery, either as a personification of the opposite sex, or as animals and strange mythological creatures.

Since the anima and animus represent an innate³³ and inner attitude that is directed towards the subject, they also stand in a compensatory relationship to the outer attitude of the persona. The compensatory relationship was clarified by the specific instance that "when the persona is intellectual the anima is sentimental".³⁴

33. Innate refers to archetypal image of the collective unconscious.

34. C.G. Jung, Psychologische Typen, 1921, p. 667, C.W., Vol. 6, p. 468, par. 804.

How are the anima and animus represented and how do they affect individual consciousness? Jung explained that in the way "the anima creates moods, the animus creates meanings and opinions".³⁵ The moods and the opinions are forms of unconscious influences upon ego consciousness. The moods created by the anima have feminine feeling qualities that compensate the outer attitude of a man. Thus, the anima moods compensate man's consciousness and, when they remain unrecognized as unconscious influences, they become personified upon others. The anima moods can possess man's consciousness by making him touchy, moody and even effeminate in his outer conscious functioning.

The animus³⁶ opinions that will influence a woman rest on assumptions or inferences rather than on solid knowledge, and are at times expressed in the form of so-called healthy human understanding, at other times in the form of prejudices. The animus appears in plural form as an authority passing judgement on everything, telling the woman what to do.

35. C.G. Jung, Die Beziehungen zwischen dem Ich und dem Unbewussten, 1928, p. 101, C.W., Vol. 7, p. 205, par. 331.

36. Ibid., p. 102, C.W., Vol. 7, p. 205-206, par. 331, 332.

In dreams the animus appears as a person known to the woman, such as her father, lover, brother, teacher, etc., being personified by the unconscious as a male figure. The animus opinions can possess the woman's consciousness when its opinions remain unrecognized and unknown to her. The animus possession drives a woman to overly masculine form of authoritarianism, away from her own uniqueness. Consequently, she loses her femininity in her conscious relatedness with the outer world.

Both, the anima and animus are ambivalent and autonomous unconscious innate qualities of the psyche that compensate the attitude of consciousness. When they remain unconscious and unknown, they are personified as images in dreams and in active imagination, being also projected upon others. Thus, their inner qualities cannot be used purposefully as functions of consciousness, because they are not known to the individual.

For this reason, the anima and animus, instead of being driven by their unconscious qualities, ought to become recognized and made conscious by the individual, who will become enriched by them. Upon their recognition and integration into consciousness, they become useful functions of relationship between the individual and outer reality.

How can the inner attitude of the unconscious become conscious? Jung suggested the use of a "conversation technique" with oneself, that simply means asking questions and listening for their replies, or tracing the contents of anima and animus through dreams and assimilating the meaning of their activities into consciousness.

To conclude, the persona is the adopted social attitude of a man. The figures of the unconscious, i.e., shadow, anima and animus, are manifested in dreams and active imagination. When unknown and unconscious, they tend to possess the consciousness of an individual, who can be driven by their unconscious qualities. However, once they become recognized and integrated into consciousness, they will serve as useful conscious functions, and ensure the enlargement of man's consciousness. The persona, as a socially established role, should become differentiated from the inner and unique psychic components of the individual personality. The shadow qualities can become recognized and integrated into consciousness only through an active relationship with a person of the same sex, and the anima or animus through a relationship with a person of the opposite sex. The realization and integration of the unconscious contents into consciousness bring about a maturation of the psyche.

Hence, the differentiation and integration of the unconscious contents of the psyche into consciousness facilitates a personality development in terms of psychic growth.

It is therefore understood that the psychic life presents itself in a dialectical interplay of the inner and outer reality. Neither aspect can be dealt with as a mere epiphenomenon of the other. They both should become recognized and accepted by every individual on equal terms, even though they are opposed to one another.

3. The Archetype, The Symbol. (2)

The two levels of the unconscious have been previously explained in terms of the personal unconscious and the collective unconscious. The contents of the personal unconscious are acquired during the course of one's life. They are closely connected with instinctual life and, as such, are called complexes. The contents of the deeper level of the unconscious, or the collective level, are archetypes.

The concept of archetype appears throughout Jung's writings. The origin of this concept can be traced back to the thoughts of ancient philosophy. Jung himself has presented several forms of description of the concept.

From as early as 1912 until 1917, he spoke of the archetype in terms of "primordial image" (Urbild).³⁷ In 1917, for the first time, he described the concept as the "dominant of the collective unconscious".³⁸

37. C.G. Jung, "Symbols of Transformation", C.W., Vol. 5, 1912, p. 32, par. 45.

38. C.G. Jung, "Two Essays on Analytical Psychology", C.W., Vol. 7, 1966, p. 65, par. 102.

From 1946 onward Jung described the archetype as "psychoid"³⁹ or as an invisible nodal point still resting in the unconscious. It belongs to the psychoid realm, being latent and non-perceptible, but potentially present. Only when this so called "archetype per se" takes form in the individual psychic material does it become psychic, and through its actualization it becomes an archetypal image.

Therefore, the psychoid archetype is the archetype per se, the unknowable factor in the collective unconscious which underlies motifs and images. The potentially latent archetype is represented in psychic material as an archetypal image.

The archetypal image or content belongs to the realm of consciousness. However, the "nodal point", that is, the energy charged psychoid archetype, forms the collective unconscious, which is the universal ground of the psyche.

J. Jacobi helped to clarify through the following explanation the countless forms of misunderstanding of the concept of the archetype.

39. C.G. Jung, "On the Nature of the Psyche", C.W., Vol. 8, 1946, p. 176, par. 368.

In the original text, she wrote:

/.../Jung's archetypes are a structural condition of the psyche, which in a certain constellation (of an inward and outward nature) can bring forth certain "patterns" - and this has nothing to do with the inheriting of definite images.⁴⁰

The archetypes therefore, are not to be considered as inherited representations or images but only as possibilities or patterns of structure for representation in images. The archetypes can be seen as the inner urges or "inspiration" being symbolically expressed in images with strong emotional content. According to Jung, one can speak of an archetype only when both images and emotions are simultaneously present. Only with emotional charge, the image can gain psychic energy and become a dynamic force.

The underlying archetypal structure is manifested not only in inner psychic events, but according to the findings in microphysics, also in external events of outer reality.

40. J. Jacobi, Complex, Archetype, Symbol in the Psychology of C.G. Jung, 1959, p. 51.

Hence, the archetype activated in the unconscious sphere of the psyche can be viewed as a common phenomenon for the inner psychic events and the outer occurrences. This assumption leads to the introduction of a new principle, which is called "synchronicity".⁴¹ This principle represents a meaningful coincidence of inner and outer events that are not themselves causally connected. The contents of the unconscious function autonomously, due to the close relationship between the archetype and the synchronistic events. The constellation of an archetype is essential for the occurrence of synchronistic phenomena, during which emotion is the determining factor by drawing the archetype, and hence the unconscious, into the foreground. In archetypal situations, man usually reacts with strong emotions, whereby the threshold of consciousness is lowered, and the unconscious archetypal contents manifested in symbols emerge into consciousness. In this state, a man can easily experience synchronistic events, which Jung believed almost invariably accompany the crucial stages of the Individuation process.

41. C.G. Jung, "Synchronicity, An Acausal Connecting Principle", C.W., Vol. 8, 1952, p. 441, par. 849; p. 447, par. 858; p. 512-519, par. 960-968. (3)

Synchronistic phenomena⁴² point to the psychophysical unity of the transcendental background and carry its paradoxical nature out of that inapprehensible realm into the realm of consciousness.

In Jung's view, the synchronistic phenomena, or the acausal correspondences between mutually independent psychic and physical events, necessitate the construction of a new, unitary world model. This new model is a reconstruction of the old, intuitive vision of the alchemists; for as Jung pointed out, such a model would be "closer to the idea of unus mundus".⁴³

The principle of synchronicity raised a bridge between psychology and physics,⁴⁴ both recognizing the postulate of an a priori orderedness embracing matter with the psyche in their acausal connections.

The synchronistic phenomena seem to prove that a content perceived by an observer, at the same time can be represented by an outside event, without any causal relationship.

42. A. Jaffe, From the Life and Work of C.G. Jung, transl. by R.F.C. Hull, 1971, p. 44.

43. C.G. Jung, "Flying Saucers; A Modern Myth of Things Seen in the Skies", C.W., Vol. 10, 1964, p. 411, par. 780, (the unitary world).

44. W. Pauli, The Interpretation of Nature and the Psyche, New York, London, 1955.

The principle of synchronicity supports the assumption stating that either the psyche cannot be localized in space, or that space is relative to the psyche.

The archetypal images, which have the most frequent and disturbing influence upon ego consciousness are the unconscious figures of shadow, the anima and the animus.

Moreover, Jung also spoke of the "mana-personality"⁴⁵ as the known archetype of power man in the forms of hero, friend of gods etc. The mana-personality can possess the distinctiveness of the individual and prevents him from becoming a unique and differentiated human being.

To conclude, all the psychic contents of the unconscious that are manifested in the form of archetypal images in dreams and active imagination have a possessive quality over consciousness. Under these influences, that remain unknown to man, his consciousness will become absorbed by the collective nature of the psyche. In this sense, a man cannot fulfill the unique peculiarity of his inner psychic determinants, and hence, he cannot become individuated.

45. C.G. Jung, Die Beziehungen zwischen dem Ich und dem Unbewussten, 1928, p. 124, C.W., Vol. 7, p. 231, par. 388, 389.

According to Jung, only the individual who nurtures the contact between the conscious and unconscious, and who becomes aware of the influences of the unconscious psychic qualities upon ego-consciousness, will in time experience a spiritual and moral release of tension. The inner psychic tension will be lessened and, through growing self-awareness, he will gain a sense of security, contentment and inner fullness of life.

The Symbol.

Previously, the concept of archetype was described in terms of the non-perceptible and unconscious energy charge, which is present as a structural element and potentially in every individual psyche. The already perceptible archetype, which is represented in the form of image and which is called the archetypal image, can be conceived of as a symbol. It simply means that every symbol is at the same time archetype, for it has its basis in the structural potential of the psychoid unconscious archetype.

The symbol is grounded in the unconscious nucleus of the archetype and, once it acquires a concrete form, it becomes an image of the conscious mind. The symbol is, therefore, a form of manifestation of the non-perceptible structural element of the psyche, and by definition the symbol is "always a product of an extremely complex nature, since data from every psychic function have gone into its making".⁴⁶

The symbol is alive only when it carries meaning of the "best and highest possible expression of something divined (Geahnten) that is not as yet consciously experienced and that is not known".⁴⁷ It awakens intellectual and aesthetic interests, being comprised of both the rational and non-rational nature. The symbol comprises two opposing qualities that are being formed into a new "raw material (Rohstoff) shaped by thesis and antithesis".⁴⁸ This so-called raw material that has been newly formed by integration of the two opposing qualities, i.e. thesis and antithesis, represents the existing living symbol.

46. C.G. Jung, Psychologische Typen, 1921, p. 680, C.W., Vol. 6, p. 478, par. 823.

47. Ibid., p. 678, C.W., Vol. 6, p. 476, par. 819.

48. Ibid., p. 684, C.W., Vol. 6, p. 480, par. 828.

The symbol is alive as long as the opposites, the "form" and the "raw material of imagery", that is, the thesis and antithesis, combine in it to make a whole or synthesis, so that its relation to the unconscious remains meaningful. Thus, the symbol is a kind of mediator between the unconscious and consciousness. It combines always the two opposite qualities of the psyche, and maintains them in constant dynamic balance. Its natural aim is to reconcile and reunite opposites within the psyche.

In regard to the nature of the symbol, Jacobi⁴⁹ pointed out that "every true symbol is beyond good and evil, containing both potentialities". Whatever turn it will take for the individual depends on his state of consciousness and the way in which the symbol is assimilated.

The symbol-forming ability of the psyche that leads to the synthesis of opposites and creates a symbol, as previously stated, is due to the "transcendent function".⁵⁰ The symbol strives towards the unity of the psyche, and its goal is to enlarge consciousness by adding to it what was unconscious and unknown.

49. J. Jacobi, Complex, Archetype, Symbol in Psychology of C.G. Jung, 1959, p. 99.

50. Cf. supra. p. 13-15.

The spontaneous process of psychic development expresses itself in symbols. Therefore, the symbols arise spontaneously from the unconscious sphere of the psyche, without the action of the will or rational thinking. It is the task of the conscious mind to understand intuitively the symbolical messages of the unconscious, and to integrate them into consciousness. This process of psychic development, which leads in outcome to growing self-awareness and the maturation of individual consciousness, is called Individuation.

4. The Self

The concept of the ego was previously outlined as the "I" complex in terms of the centre of consciousness. However, the psyche, as a self-regulating system, consists of both the conscious and the unconscious spheres. In view of this, Jung has distinguished the ego, as the subject of the consciousness, from the subject of the totality of the psyche as a whole. He called the centre of the total psyche, the self, which is ultimately the subject of both spheres, of the conscious and also the unconscious. In this sense, "the self would be an ideal entity (Grosse) which embraces the ego (Ich)"⁵¹

The psychological concept of the self serves to express the unknowable essence of the human psyche that can never be truly and completely understood because its limits lie beyond the individual's ability for comprehension.

51. C.G. Jung, Psychologische Typen, 1921, p. 629, C.W., Vol. 6, p. 425, par. 706. (the german translation is in parenthesis added by this writer).

The ego contents are only a part of the entire self that represents the totality of the psyche, and hence they are not interchangeable. In regard to the concept of the self, Jung proposed that "the self is the life's goal, for it is the most complete expression of that combination of destiny, called individuality"⁵² It expresses the inexhaustible source of psychic knowledge and experience and determines the peculiar and unique determinants of the human psyche.

From the developmental viewpoint, the beginning of one's whole psychic life, in the form of the unique and peculiar individual qualities, is rooted in the self. However, not only the past qualities but also the future-oriented life's goals, are striving towards the middle point of the entire psyche, the centre of which is the self. The symbolic expression of the unity and totality of the whole man is the self, which is the centre of the entire psyche, i.e., the unconscious and the conscious sphere, as well.

52. C.G. Jung, Die Beziehungen zwischen dem Ich und dem Unbewussten, 1928, p. 137, C.W., Vol. 7, p. 238, par. 404.

Jung used the term self in a sense similar to Eastern philosophy,⁵³ as the sum total of man's conscious and unconscious psychic contents. He defined the psychological concept of the self as follows:

The "self" - a term on the one hand definite enough to convey the essence of human wholeness and on the other hand indefinite enough to express the indescribable and indeterminable nature of this wholeness. The paradoxical qualities of the term are a reflection of the fact that the wholeness consists partly of the conscious man and partly of the unconscious man. But we cannot define the latter, or indicate its boundaries. Hence, in its scientific usage the term "self" refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self.⁵⁴

The symbol of totality of the psyche, which is the self, is paradoxical in nature and represents the union of the conscious and the unconscious psyche. It is the archetype of wholeness, which contains, and at the same time unites, the opposites within the psyche.

53. C.G. Jung, "Psychology and Religion", C.W., Vol. 11, 1940, p. 82, par. 140.

54. C.G. Jung, "Psychology and Alchemy", C.W., Vol. 12, 1944, p. 18, par. 20.

Elsewhere, Jung wrote about the self that "it appears spontaneously in the shape of specific symbols, and its totality is discernible above all in the mandala and its countless variants. These symbols are historically authenticated as God-images".⁵⁵

Accordingly, the self is the symbolic representation of the "psychic centre" that is manifested through mandalas, figures of gods, stone, diamond and other indestructible elements.

The mandala⁵⁶ symbolizes, by its central point, the ultimate unity of all archetypes as well as the multiplicity of the phenomenal world.

By definition, the symbol of mandala corresponds to "the empirical equivalent of the metaphysical concept of a unus mundus. The alchemical equivalent is the lapis and its synonyms, in particular the Microcosm".⁵⁷ In Western and in Eastern alchemy, the symbol of the circle had been regarded as one of the central archetypal figures of the collective unconscious.

55. C.G. Jung, "Aion", C.W., Vol. 9, II, 1951, p. 268, par. 426.

56. Sanskrit term; magic circle, symbol of order taken from Buddhist meditation.

57. C.G. Jung, "Mysterium Coniunctionis", C.W., Vol. 14, 1960, p. 463, par. 661.

Apart from the symbol of the circle, one of the oldest symbols of wholeness is the symbol of the square, or the "quaternity"⁵⁸ This symbol is very often of the character of a three-plus-one structure, which means that the one, or the last quarter, when united or integrated into the main three quarters, will create a new structure. It symbolizes the parts of unity representing psychic wholeness, which is the self. Jung made a comparison of archetypal motifs, symbolized by mandala images, as a circle divided into four parts of quaternity.

The symbolic meanings of the mandala⁽⁴⁾ and the quaternity contribute to the understanding of the nature of the psyche, and its striving towards completeness and wholeness. The integration of all the differentiated aspects of the conscious and the unconscious psyche is the ultimate goal of the dialectical process of Individuation.

It was indeed due to the understanding of alchemical symbolism and collective transformation processes that Jung succeeded in exposing the psychological functioning of the inner psyche.

58. C.G. Jung, "Aion", C.W., Vol. 9, II, 1951, p. 224-225, par. 351, 352, 355.

He also realized that "Individuation, or the realization of the whole that is of the self"⁵⁹ is a natural, spontaneous and gradual process of changes within the human psyche.

The concept of Individuation and the dynamics of the process will be explored from the original text and presented in the sequence of evolution in the following chapter.

59. C.G. Jung, "Psychology and Alchemy", C.W., Vol. 12, 1944, p. 222, par. 330.

CHAPTER II

THE INDIVIDUATION PROCESS

Introduction

The principle of individuation (principium individuationis) by definition means the breaking up of the general into the particular, into single beings. The conception can be found in the philosophical treatises of many thinkers. The notion is in fact a relic of the Platonic element in Aristotelian thought. Aristotle apparently rejected and attacked the Platonic theory of forms but, still being influenced by the Platonic training, he claimed that "form being of itself universal requires individuation"¹. Thus, the conception of Individuation is due originally to the Platonic manner of thinking and speaking of forms.

The principle of individuation had also appeared in the theories of St. Thomas Aquinas, John Duns Scotus, Francis Suarez, Spinoza and others. They basically acknowledged the reality of an unique, individual being, which is either the matter, or form or composite of both. Leibnitz, Locke and Schopenhauer, among others, recognized the existence of the individual as real, in time and space.

1. F. Copleston, S.J., History of Philosophy, Vol. 2, Part II, 1950, 1962, p. 46.

Historically, the "principium individuationis" is a philosophical conception and its cause had been ascribed to form, or matter, or the union of the two. Other views in the history of philosophy stressed either the intellect, or will, or the instincts of organisms as individual beings.

The effort to attain and preserve oneself in terms of individual distinctiveness and uniqueness had been reflected in the writings of Fichte, who spoke of the "I" (Ich) conception, while Schopenhauer talked about "will to live", Nietzsche about "will to power" and Bergson about "l'élan vital". They all seemed to conclude that there is an active will as an inner urge towards the actualization of one's potentials.

Jung adopted the philosophical conception and applied it to his psychological theory. It became a basic assumption of his system. His dialectical position and recognition of not only the conscious but also of the unconscious components of the psyche gave another dimension to the original term.

In the following section, Jung's concept of Individuation will be explored and outlined.

1. The Concept of Individuation.

The term Individuation was introduced by Jung in 1921 and first appeared in connection with the theory of psychological types, which gave rise to this doctrine.

By definition, Individuation is a "process of forming and specializing an individual nature; in particular, it is the development of the psychological individual as a differentiated being from the general collective psychology"²

It is a process of becoming an unique and differentiated being through the development of consciousness.

Jung also stated that "Individuation is practically the same as the development of consciousness out of the original state of identity"³

Thus Individuation embraces the development of consciousness in terms of differentiation from the collective nature.

2. C.G. Jung, Psychologische Typen, 1921, p. 637, C.W., Vol. 6, p. 448, par. 757.

3. Ibid., p. 639, C.W., Vol. 6, p. 449, par. 762.

The aim of the process is to bring an individual personality to a differentiated state that will not coincide with the collectivity of mankind.

Jung introduced the concept of Individuation as the process of differentiation and separation from the collectivity in 1921, in his theory of attitude and function types. This process contributes to the building of the ego-complex and, hence, the development of consciousness. It usually takes place in the first half of life, which is the period of youth.

In 1928, Jung introduced a new dimension to the former definition. The concept has extended to cover the differentiation of the unconscious contents from consciousness and their integration into the conscious sphere. This process represents the expansion of consciousness through integration of the unconscious contents. It usually takes place in the second half of life, which is the period of middle age.

The two forms of differentiation process correspond to the aims of the two different stages in personality development.

The first strives for the solid establishment of the ego-complex. The second strives for the further growth of the ego, in terms of the conscious realization of the innate self. This process of becoming conscious of the self represents the development of the new centre of the total personality that reaches beyond the boundary of the ego.

These two stages in personality development, i.e., the ego and the self development, are both part of the same process that Jung called Individuation. The two stages are the two phases of the relative and continuous process of becoming individuated. The gradual and most complete self-realization is the goal of the Individuation process.

Following is the sequential presentation of the dynamics of Individuation as derived from the Jungian text.

2. Differentiation of Attitudes and Functions.

Jung explained in his theory of types how the differentiation of attitudes and functions takes place.

The concept of "type"⁴ was defined as having a character of generalities, or a sample image. Every type has the tendency to compensate for its one-sidedness and creates a secondary type of inner qualities that provides psychic balance in terms of the equilibrium of the psyche.

The balance of polarities that results in the equilibrium of the psyche has its roots in the principle of opposites, which stems in essence from the dialectical nature of psychic functioning.

The predominance of the conscious attitude determines the individual's orientation in terms of a type. It is the direction of the psychic energy (libido) that determines the attitude type. The orientation directed towards an object is the extraverted attitude type, and the orientation towards a subject is the introverted attitude type.

4. Ibid., p. 8, C.W., Vol. 6, p. 3, par. 3.

The former attitude type indicates that "a man sees everything under the light of the objective occurrences", in the latter, "under the light of his own subjective understanding".⁵

Every single individual possesses both types of orientation, as they are opposites to one another. The two basically different attitude types are compensatory to one another, retaining the equilibrium of the psyche through their polarities. The conscious extraverted attitude will be compensated by the subjective factor, "the egocentric tendency in the unconscious",⁶ which is the introverted attitude.

Besides the two possible directions of the conscious orientation in forms of psychic energy, which can be directed either towards the object or the subject, Jung also recognized the existence of psychological function types.

Forming two pair of opposites, these functions are: the rational functions of thinking and feeling; the non-rational⁷ functions of sensation and intuition.⁽⁵⁾ Their direction of psychic energy will determine either extraverted or introverted attitude type.

5. Ibid., p. 10, C.W., Vol. 6, p. 5, par. 5.

6. Ibid., p. 484, C.W., Vol. 6, p. 337, par. 569.

7. Non-rational is the same as irrational, it means something outside of reason, not endowed with reason, not necessarily contrary to. (german transl. covers both)

The individual disposition in early development will decide for one function type that becomes predominant for adaptation with the external reality. The predominant function and its direction is the product of the process of differentiation. Differentiation of a function was described as "a development through crystalization, or formation of the particulars from the whole".⁸

The differentiation process takes place spontaneously, and the individual is using the differentiated function in his conscious orientation, without being aware of its nature.

Only one of the four functions takes the lead in the conscious orientation of a person. The differentiated function is seconded by only one function from the other pair of opposites, or the auxiliary functions. The paired opposite to the auxiliary functions remains undeveloped in the unconscious. This undeveloped function in the unconscious Jung called the "inferior"⁹ function. The inferior function continually functions from the unconscious of its own volition beyond the control of the will, and compensates the attitude of consciousness.

8. C.G. Jung, Psychologische Typen, 1921, p. 614, C.W. Vol. 6, p. 424, par. 705.

9. The term inferior is used in the psychological sense, not the pathological; it remains behind the dominant function compensating the conscious attitude.

For the development of personality, the inferior function should find its expression and become recognized.

The theory of types is basically the same as the separation of the particular from the general, as a process of differentiation of the attitudes and functions. Hence, Individuation as a process of separation can be viewed in terms of the gradual differentiation of attitude and function types.

The differentiation of the individual's attitude and of the constitutionally predominant function of consciousness usually takes place in the first half of one's life. It accompanies the ego building process as a goal of the first stage in personality development.

The four functions of consciousness Jung called the "modes of apprehension" by which the ego assimilates the material coming from without and within. One function only becomes clearly differentiated, two remain less conscious (auxiliary) and the one most closely related to the unconscious is the inferior function. They all are in constant interplay and one or the other can become the leading mode of ego functioning.

The faculty of the psyche that makes this interplay possible is the "transcendent function"¹⁰.

The differentiation of the attitude and function types is the criterion for a successful course of the Individuation process. (6)

To conclude, Jung defined Individuation in 1921, in terms of differentiation of attitude and function types, as a process of separation of the particular from the general and collective nature. The differentiation of the predominant attitude and main function of consciousness is the goal of Individuation in the first half of life. This phase of the process ensures the formation of the solid ego-complex in terms of the unique and individual personality determinants.

10. Cf. Supra, p. 13-15.

3. Differentiation of the Unconscious Contents from Consciousness.

In 1928, Jung spoke of Individuation in terms of separation of the unconscious contents of the psyche from consciousness. The contents of the collective unconscious he called the archetypes. They are the contents which are present in every living individual as a form of psychic equivalent to the biological force of an instinct. It was the psychopathology of psychic disturbances, which is characterized by eruption of the collective unconscious that Jung regarded as evidence for the existing archetypal forces in the psyche of every individual.

The archetype was previously explained to represent the fragment of the collective psyche, which can be understood truly only when consciously experienced as a living opposite. The understanding through experience is the same what Jung called "mode of apprehension" that is due to the transcendent function, which is capable of uniting the opposites. This is a natural process of realization of the personality from within.

The conscious realization of the unconscious archetypal contents of the psyche is a natural process of the unfolding of the "potential wholeness".¹¹

When the unconscious contents, which are manifested in the form of archetypal images, remain unknown and unconscious, then the individual cannot become a differentiated and unique human being. The differentiation from the unconscious images promotes a further growth of consciousness leading to self-realization.

In 1928, Jung defined Individuation as the "coming to selfhood" or "self-realization".¹² Therein, he described Individuation as a process of psychological development that fulfills the given individual qualities. Its aim is "nothing else than to divest the self of the false wrappings of the persona and of the suggestive power of primordial images" (archetypes).¹³

11. C.G. Jung, "Two Essays in Analytical Psychology", C.W., Vol. 7, 1953, p. 108, par. 186.

12. C.G. Jung, Die Beziehungen Zwischen dem Ich und den Unbewussten, 1928, p. 66, C.W., Vol. 7, p. 171, par. 266.

13. Ibid., p. 66, C.W., Vol. 7, p. 172, par. 269 (term in parenthesis added by this writer).

The figures of the unconscious influence the ego consciousness of every individual, by compensating his consciousness. The most disturbing archetypes influencing the ego are the shadow, the anima and the animus. They manifest themselves "sometimes partly through symptoms, partly through actions, opinions, affects, fantasies and dreams".¹⁴

The persona and its counterpart, the shadow, are formed during the first half of life.

The spontaneous products of the collective unconscious that are manifested in archetypal images, namely the anima and animus, affect the individual's consciousness in the second half of life. In addition to the anima and animus, Jung spoke also of the archetype that corresponds to a dominant of a collective unconscious. It is the "mana"¹⁵ personality, which can possess and hence conquer the ego providing the ego assumes a central position over the unconscious. Thus, when the ego remains modest, accepting its limitations, and assumes only a relative position towards the unconscious, the dissolution of the mana-personality takes place.

14. C.G. Jung, "Two Essays on Analytical Psychology", C.W., Vol. 7, 1928, p. 174, par. 272.

15. "mana" is the extraordinary power, or potent; it evolves into hero and god-like being, Ibid., p. 231, par. 389.

The unconscious contents, i.e., the personal and the collective, compensate the consciousness and as such ought to play an active part in the total psychic functioning. As long as they remain unconscious and unknown, they exert a disturbing influence upon the conscious ego. The unconscious contents can possess the ego consciousness or, as archetypal images, will be projected upon other people.

For the purpose of further personality development, leading towards the most complete self-realization and growth of consciousness, the unconscious contents of the psyche must become conscious and known to the ego as existing opposite qualities within the total realm of the psyche. The continual conscious realization of the unconscious psychic contents Jung described to have the following effect:

Firstly, of extending the conscious horizon by the inclusion of numerous unconscious contents;
Secondly, of gradually diminishing the dominant influence of the unconscious;
Thirdly, of bringing about a change of personality.¹⁶

16. Ibid., p. 217, par. 358.

The conscious realization of the unconscious contents and their integration into consciousness represents the process of self-realization. In other words, conscious realization can be thought of "as a kind of approximation of conscious and unconscious".¹⁷ The approximation of the two spheres of the psyche is the same as the new centering of the total personality that Jung recognized as the process of becoming conscious of the self, or self-realization. This process of a new centering corresponds to the 1928 definition of Individuation. It is a process of differentiation of the unconscious contents and their integration into consciousness that can be followed through only by the individual who is "destined to it and called to it from the beginning, who has the capacity and an urge for higher differentiation".¹⁸

The conscious realization of the unconscious contents enables a man to become differentiated from others through realization of his own unique personality components and qualities.

17. Ibid., p. 117, C.W., Vol. 7, p. 219, par. 365.

18. C.G. Jung, "Two Essays on Analytical Psychology", C.W., Vol. 7, 1928, p. 114, par. 198.

This gradual process of self-realization, which is Individuation by definition, is, according to Jung, not only a desirable but an absolutely indispensable process. Every individual who is undifferentiated, not being himself, commits actions which bring him into disharmony. The disharmony with himself is precisely the intolerable psychological condition that leads to various forms of psychic disturbances. Hence, only when a person can be himself, i.e., can be and act as he feels is comfortable with his true self, can he attain a state of harmony in terms of psychic balance. Jung wrote in this regard, that "when a man can say of his states and actions, 'As I am, so I act', he can be at one with himself".¹⁹ This one-ness or harmony with oneself in turn enables a man to accept responsibility for himself and to make decisions for himself which he is willing and capable of following through.

To conclude, the differentiation of the unconscious contents and their integration into consciousness represents self-realization as a process of becoming conscious of the self.

19. Ibid., C.W., Vol. 7, p. 223, par. 373.

The conscious realization of the unconscious contents and their integration into consciousness corresponds with the 1928 definition of Individuation. It is a process of self-realization, which involves the expansion of consciousness by the new centering of the total personality. In view of this, the goal of Individuation is the becoming conscious of the self, as the process of self-realization that culminates in the establishment of the relationship between the conscious and the unconscious, or the ego and the self.

4. The Natural Process - Two Phases.

The course of life consists of certain stages in personality development. Jung wrote about the stages in life as corresponding with the gradual development of consciousness out of the a priori state of the unconscious.

The gradual expansion of consciousness, therefore, results in personality development, which is a life-long process. The goal of the process is the most complete realization in terms of the unfolding of one's unique innate psychic determinants. It is a never-ending process of changes, and the attainment of its goal is only relative.

Basically, Jung divided the course of life into two halves: the morning of life and the afternoon of life, both having a different goal, following a spontaneous course of changes in the psyche. In 1931 Jung elaborated upon the stages of life, and related them to the former (1921, 1928) definition of Individuation. The course of life passes through the two main halves in the form of two distinguishable stages of growth, which stem from nature's striving for complete and whole-like personality development.

Already in 1912 Jung spoke of developmental stages of consciousness. The entire course of life he divided into two main halves. The morning of life is characteristic of man's "natural aim, and when this aim has been reached, a new phase begins". In the afternoon of life, "the cultural aim predominates".²⁰

In 1931, Jung divided into four main quarters the natural changes that take place during the course of life. He described the four quarters in the following terms:

The first quarter lying to the east is childhood, that state in which we are a problem for others but are not yet conscious of any problems on our own. Conscious problems fill out the second and third quarters; the period of youth and middle age./.../
In the last, in extreme old age, regardless of our state of consciousness, we once more become something of a problem for others.²¹

The natural changes do not take place at every stage in life. Jung suggested that only in the period of youth and middle age, with the existence of conscious problems, can the changes take place.

20. C.G. Jung, "The Psychology of the Unconscious", C.W., Vol. 7, 1912, p. 73, par. 114.

21. C.G. Jung, "Die Lebenswende", in Seelenprobleme der Gegenwart, 1931, p. 274, (writer's translation), C.W., Vol. 8, 1960, p. 403, par. 795.

The childhood period and extreme old age, have been excluded from the natural process of undergoing changes, because Jung anticipated possible changes to take place only as an outcome of existing conscious problems.

The individual who becomes aware of his own problems, and who turns away from instinctual nature, brings about certain changes in himself. In other words, it is man's turning away from instinct, his opposing himself to instinct, that creates consciousness. Jung pointed out that instinct is really "nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial".²²

Hence, the natural process of changes is reflected in the development of consciousness that is the oncoming result of existing conscious problems.

The development of consciousness consists also of stages, which correspond with the quarters of life. Jung wrote that:

The first stage of consciousness, consisting merely in recognizing or "knowing", is an anarchic or chaotic state, (the childhood period).

22. Ibid., p. 249, C.W., Vol. 8, p. 388, par. 750.

The second stage consists of the development of ego-complex and is the monarchic or monistic stage, (period of youth). The third stage brings another step forward in consciousness, and consists in an awareness of the divided, or the dualistic stage. (the period of middle age)²³

Consciousness gradually develops out of the a priori state of the unconscious as a partial result of man's open confrontation with his existing conscious problems.

In the period of youth, consciousness forms its centre by establishing a solid ego-complex. Ego consciousness develops as the centre of the personality, in terms of "I am conscious and aware of myself" as a single human being.

In the period of middle age, the ego personality grows further beyond the boundary of the ego-complex, and culminates in the establishment of a new centre of the personality.

Thus, the process of developing consciousness starts in the period of youth, "which extends roughly from the years just after puberty to middle age", and continues further through the middle age period, which "begins between the thirty-fifth and fortieth year".²⁴

23. C.G. Jung, "The Stages of Life", C.W., Vol. 8, 1931, p. 391, par. 758 (remarks of the writer in parenthesis).

24. Ibid., p. 391, par. 759.

These two stages of life, i.e., the period of youth and middle age, Jung called the morning and afternoon of life, which is the same as the first and second half of life.

The transition from one half to the other is not without difficulties in adjustment. To make the transition successfully, a man should follow the course of life and its stages with a fresh and open attitude to every situation and experience.

To follow the course of life means for a "young person to shape his conscious ego as effectively as possible, that is, to educate his will". For the person in the afternoon of life, who no longer needs to educate his will, it means "to understand the meaning of his individual life, to experience his own inner being".²⁵

In the first half of life, man's focus of orientation is directed mainly outside, to the outer reality; in the second half his focus turns inside, into his inner reality of being. This shift in focus is the outcome of natural and spontaneous changes in the psyche, which strive for the most complete development of the individual personality.

25. C.G. Jung, "The Aims of Psychotherapy", C.W., Vol. 16, 1931, p. 50, par. 109, 110.

To conclude, the natural process of changes in the form of developing consciousness, follows two stages of life, i.e., the period of youth and middle age, with their two basic aims.

The aim of the period of youth is the development of the ego-complex. Jung introduced the ego building process to run parallel with the differentiation of attitude and function types. The first stage of personality development represents the first phase of the Individuation process.

The aim of the period of middle age is the expansion of the already established ego consciousness. Jung introduced the second stage of personality development in terms of differentiation of the unconscious contents from consciousness. The conscious realization of the unconscious contents is the process of becoming conscious of the self, which is the aim of the second stage of personality development. This second stage represents the second phase of the Individuation process.

Thus, Individuation is a natural process of personality development and consists of two main phases.

The second phase, however, namely, the process of becoming conscious of the self, became Jung's main area of study to which he devoted most of his attention from 1939 onward.

5. The Conscious Realization;
Becoming Conscious of the Self.

The natural process of changes that follows the stages of life in terms of developing consciousness Jung called the natural transformation process. It is an activity of nature that strives constantly for a change or "rebirth into another being, which is the greater and larger personality maturing within us".²⁶

The natural process is in effect "the spontaneous realization of the whole man" and its goal is "the assimilation of the ego to a wider personality".²⁷

The assimilation of the ego represents the establishment of its relationship with the centre of the total personality, which is the self. The goal of the second phase of the Individuation process is the formation of an inner relationship between the ego and the self.

26. C.G. Jung, "Concerning Rebirth, C.W., Vol. 9, I, 1939, p. 131, par. 235.

27. C.G. Jung, "On the Nature of Dreams", C.W., Vol. 8, 1948, p. 292, par. 557.

Basically, the psyche bears the predisposition to full maturity and realizes this in the form of archetypal processes, because all psychic life is grounded in archetypes. The archetype constellated in the unconscious, in the quality of an image, attracts to itself the conscious ideas that render it perceptible in the form of symbols, and hence, are capable of conscious realization.

From this it follows that the natural Individuation process, as man's potential development into a unique personality, is also essentially an archetypal process. The process of changes is contained in the germ of every individual psyche, whether it is actualized or not.

As an outcome of the natural innate (archetypal) urges, the ego becomes capable and willing to relate to the inner unconscious forces that are manifested in symbols. By realizing consciously the unconscious contents of the psyche, the ego matures in terms of re-establishing itself with the centre of the psychic totality, which is the self. The spontaneous changes of the psyche, being present in every individual, involve the emergence of the unifying symbol from the unconscious, namely, the symbol of the self.

Already in 1934 Jung spoke of the so called inner voice as "the voice of fuller life, of a wider and more comprehensive consciousness".²⁸ Essentially, the inner voice is the spontaneous flow of archetypal forces, which are represented in the unifying symbol of the self.

The enlargement of consciousness, was explained as leading to the fuller development of personality that flows "from inner sources".²⁹ It is primarily a natural flow of spontaneous changes emerging from the depth of the unconscious into consciousness. The inner sources are the individual disposition and capacity for further growth of personality. The inborn archetypal disposition for further growth is unique to every individual, and is symbolically expressed in the symbol of order, or the self.

Hence, the enlargement of consciousness is a process of gradual recognition and conscious realization of the archetypal unconscious forces of the psyche.

28. C.G. Jung, "The Development of Personality", C.W., Vol. 17, 1934, p. 184, par. 318.

29. C.G. Jung, "Concerning Rebirth", C.W., Vol. 9, I, 1939, p. 120, par. 215.

It is the process of becoming conscious of the self, whereby the ego consciously relates to the emerging unconscious symbol of totality, or the latent self.

The process of becoming conscious of the self, which is self-realization, (Selbstverwirklichung) corresponds with the 1928 definition of Individuation. It was described in the following terms.

The integration or humanization of the self that is initiated from the conscious side by our making ourselves aware of our selfish aims. It means to examine our motives and try to form as complete and objective picture as possible of our own nature. It is an act of self-recollection, a gathering together of what is scattered, of all the things in us that have never been properly related, and coming to terms with oneself, with a view to achieve full consciousness./.../ This is the conscious realization; in one sense an act of the ego's will, but in another sense it is a spontaneous manifestation of the self.³⁰

In view of this, the becoming conscious of the self, as a process of conscious realization, appears to contain two forces that are in mutual interplay. It consists of synthesis (act of the ego) and also of a spontaneous revelation of something which existed before the ego and is to be considered as its creator and totality, which is the self.

30. C.G. Jung, "Transformation Symbolism in the Mass", C.W., Vol. 11, 1942, p. 263, par. 400 (the writer's italics).

The conscious realization therefore, constitutes complementary forces of a dialectical nature, and their interaction leads to the unfolding of the unconscious archetypal qualities of the self. It is primarily a spontaneous emerging of the unconscious unifying symbol of the self, which "exists from the beginning but is latent, that is, unconscious".³¹ The ego realization of and relatedness to the emerging self that is manifested in dreams and active imagination, is a process of becoming conscious of the self.

The conscious realization which is the becoming of the self represents the second phase of the total process of personality development, which is by definition the natural Individuation process.

As a natural process, it is an archetypal process, which ensures that everything belonging to the individual's uniqueness shall enter into it, whether one is conscious of what is happening to him or not.

31. C.G. Jung, "The Initial Dream", C.W., Vol. 12, 1944, p. 81, par. 105 (footnote).

The process "as a rule, runs its course unconsciously",³² but whether or not it becomes conscious to an individual will make a tremendous difference. Once the individual assents to it consciously, the unconscious flow of changes become conscious to his ego, and the relationship between the conscious and unconscious is initiated. With the conscious realization of the unconscious flow of changes, consciousness confronts the unconscious and the balance between the opposites will be found. "The personality is permeated with light, and consciousness necessarily gains in scope and insight".³³

Thus conscious realization, as an archetypal process of changes, leads to the expansion of consciousness, which represents the maturational process of the psyche and, hence, of the total personality development. It is initiated from the unconscious psyche and, as an inner psychic growth, it cannot be enforced by will or by preconceived opinions. In this regard, Jung pointed out that "a new thing never came into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time".³⁴

32. C.G. Jung, "Answer to Job", C.W., Vol. 11, 1952, p. 460, par. 746.

33. Ibid., p. 468, par. 756.

34. C.G. Jung, "Alchemical Studies", C.W., Vol. 13, 1967, p. 16, par. 18.

The main task consists in keeping the conscious mind constantly alert, so that as many of the unconscious elements of the personality as possible can be made conscious, can be experienced and integrated into consciousness.

To conclude, conscious realization is the process of becoming conscious of the self. It is primarily a natural, archetypal process of spontaneous changes, in particular, the emerging of the unconscious unifying symbol of the self. However, not only the spontaneous manifestation of the self but also the act of ego conscious participation play the fundamental role in conscious self-realization. The interplay of the conscious and the unconscious part of the psyche, the ego and the self, represents the second phase of the natural Individuation process, which usually starts with the onset of the middle age period, in the second half of life.

6. The Assisted Form of Individuation.

The law of nature predetermines the human psyche to be continually striving towards its wholeness in terms of the most complete development of the individual personality.

In view of this, the course of the natural Individuation process becomes deeply engraved in one's individual psychic life. The natural urge that emerges from the unconscious layer of the psyche sets every individual on his path of gradual self development in terms of his unique and particular personality determinants. To deviate from this natural course of psychic development involves the danger of psychic disturbance.

Foremost, as a therapist, Jung soon realized that those who suffer from psychic disturbances have failed to follow the course of the Individuation process, as the inner natural urge towards self actualization and personality growth. In particular, they are those who fail to attain the goal of ego development, in the period of youth. Neglecting to differentiate themselves from the collectivity, they also fail to become distinctively ego conscious. In the period of middle age they are those who

fail to attain the goal of the expansion of consciousness, which is the becoming conscious of the self. They neglect to look inwardly for the meaning of their own life, and fail to realize consciously the innate unconscious determinants of their own unique personalities.

The natural process of Individuation, with its two main phases in terms of goals, served Jung both "as a model and guiding principle for (his) method of treatment".³⁵

Jung designed the course of treatment to follow a kind of running conversation with the unconscious. Its main aim was to understand and to integrate all of the manifestations of the unconscious. The reason for this was firstly; to prevent the formation of an unconscious opposition which is dangerous, and secondly; to make full use of the healing effect of compensation. In view of this, Jung developed a technique of an assisted form of Individuation in psychotherapy. The technique consisted of various expressions, such as dancing, painting, drawing or modeling.

35. C.G. Jung, "Two Essays on Analytical Psychology", C.W., Vol. 7, 1928, p. 108, par. 187.

Basically, it facilitated "the spontaneous manifestation of an unconscious process, which was merely assisted by the technical ability of the patient".³⁶

Consequently, the loss of psychic equilibrium brought about by the state of psychic disturbance has been restored through the technique of spontaneous expression. The repressed and inferior qualities of the unconscious that are being intensified through the technique will become gradually recognized and integrated into consciousness. This integration of the unconscious contents into consciousness results in the expansion of ego awareness and contributes to total personality development. Hence, the assisted form of Individuation restores the relationship between the conscious and the unconscious psyche, between the ego and the self.

Thus, the nature of psychic disturbances and of mental illness can be essentially viewed in the context of Individuation. When the ego-complex is weak and the unconscious psychic contents emerging into consciousness cannot be worked through by the conscious ego, the onset of a disturbance can be suspected.

36. C.G. Jung, "On the Nature of the Psyche", C.W., Vol. 8 1946, p. 202, par. 400.

Therefore, the structure of the ego-complex must be firmly established before the assimilation of the emerging unconscious contents may take place. It is the prerequisite of the treatment to bring about a strengthening of the ego-complex before the realization of the self can set its course, being intensified by the technique of spontaneous expressions. For the successful encounter of the ego with the symbols of the self, first the shadow's qualities and its integration must be achieved because, together with the ego, the shadow forms the consciousness.

The interpretation of dreams and their integration into consciousness constitutes also a partial step in the direction of Individuation. The ego can objectify the unconscious contents and recognize their existence. Once the ego consciousness is firmly established, it is able to confront and to integrate the unconscious contents of the psyche.

The unconscious quality of the self manifests itself in all stages of the Individuation process and, through specific symbols³⁷, it reflects the state and attitude of the conscious mind.

37. Cf. Supra., p. 39, 40. (circle, cross, quaternity, mandalas)

In the therapeutic encounter with the appearance of the archetypal symbol of the self, the balance between the ego and the unconscious can be restored. Jung's technique of the assisted form of Individuation, as mentioned previously, assists in activating the psychic depth and in restoring the contact between both spheres of the psyche, and between the ego and the self. This is the main goal of the natural Individuation process.

The main task of the therapeutically assisted form of Individuation is to stimulate the symbol-producing capacity of the psyche and its natural tendency for self-regulation. In other words, its task is to promote the transcendent function. With the activation of the transcendent function, "it is no longer the unconscious that takes the lead, but the ego".³⁸ Hence, in coming to terms with the unconscious, the ego takes a lead, but the unconscious must be allowed to have its rightful expression. Therefore, the self must be free to act compensatorily to ego consciousness.

38. C.G. Jung, "On the Nature of the Psyche", C.W., Vol. 8, 1946, p. 87, par. 181.

In Jung's words, "the conscious wholeness consists in a successful union of ego and self, so that both preserve their intrinsic qualities".³⁹ The achievement of wholeness, i.e., the union of ego and self, is the goal of the natural Individuation process and, because the realization of the self is never fully achieved the attainment of the goal is only optimal and relative.

To conclude, the assisted form of Individuation promotes a progressive and relatively optimal realization of wholeness, taking the form of a confrontation between the conscious and the unconscious, the ego and the self. It restores the broken connection between the ego and the self and initiates the continuation of the spontaneous course of the natural Individuation process.

. The purposeful striving towards complete personality development in terms of the union of ego and self represents in Jung's view the psychological meaning of one's life. Hence, the constant dynamic mobility expressed in the ego-self connection is essential for psychic health. This dialectical connection between the ego and the self represents the dynamics of the Individuation process.

39. Ibid., p. 225, par. 430. (footnote)

7. Overview.

Individuation is Jung's key developmental concept. Its origin is rooted in a philosophical principle of differentiation of the general into the particular. Jung's concept has adopted many different meanings because it expanded alongside his growing understanding into the nature of the psychic processes. The progressive evolution of the concept has revealed that Individuation is a complex term containing various systems of personality structure that gradually become differentiated not only from one another but differentiated also each within itself.

In 1921 Jung spoke of Individuation in connection with the theory of types as a process of differentiation of a particular attitude and function type. The differentiation of the predominant attitude and main function of consciousness is the goal of the process in the first half of life.

In 1928 Jung added another dimension to the former conceptual meaning. He defined Individuation as a process of self-realization, whereby the unconscious contents become gradually conscious through differentiation and integration, in a spontaneous and natural flow of psychic changes.

The unconscious symbolic contents emerging into consciousness become consciously recognized and integrated into the ego personality. The goal of this process is to create a dynamic and dialectic relationship between the conscious and the unconscious, between the ego and the self.

In 1931 Jung related the stages of life to the former concepts in terms of two main stages of personality development. The two main halves of life are typical of changes and growth of consciousness. The two stages of personality development strive towards the maturation of the psyche and correspond to the periods of youth and middle age. The goal of the first period is the formation of the ego personality or consciousness through differentiation of the unconscious psyche. This goal of the first half of life relates to the 1921 definition as the differentiation of the predominant attitude and function type of consciousness.

The goal of the second period is the expansion of consciousness and its connection with the unconscious counterpart of the self-regulating psyche. This goal of the second half of life relates to the 1928 definition as the differentiation of the unconscious contents and their integration into consciousness, which leads to the formation of a dialectic relationship between the ego and the self.

The two stages of development of consciousness coincide with the first and second half of life, and as such also represent the two phases of the Individuation process.

From 1939 Jung's interest turned to the second phase of the Individuation process, in particular to the psychological problems of the second half of life, and to the process of becoming conscious of the self. The transformation process is an archetypal force that ensures the assimilation of the ego into a wider personality by forming a conscious relationship between the ego and the centre of the total psyche, which is the self.

Essentially, the ego consciousness becomes differentiated from the unconscious, archetypal matrix of the psyche in the first half of life. It gradually relates to the emerging symbol of the unconscious, which is the self in the second half of life. The ego synthesizes the consciously realized unconscious contents that have emerged through differentiation into the realm of consciousness. This process of becoming conscious of the self contains both forces, a spontaneous emergence of the archetypal symbol of the self, and a conscious ego participation. The dialectic connection of the ego and the self represents the dynamics of the Individuation process.

Hence, the Individuation process in its course of personality development follows two main phases that correspond to the stages of life, i.e., the period of youth and middle age.

Every individual is destined to become aware of the immense unconscious forces. Otherwise he may become driven and possessed by the impact of the unconscious, which can lead to ego inflation and, hence, to psychic disturbances. Jung devised a technique of an assisted form of Individuation in psychotherapy which restores the broken connection between the ego and the self and initiates the continuation of the spontaneous psychic changes of the natural Individuation process. The goal of this process, that is in essence an archetypal striving of the unconscious psyche, is the attainment of the living union of the individual ego consciousness with his unconscious, which fulfills the psychological meaning of the individual's life. The attainment of wholeness is, according to Jung, the unreachable goal of the continuous striving of the natural process of personality development, which is the Individuation process.

CHAPTER III.

FOLLOWERS OF C.G. JUNG

Attention will now be turned towards the studies of Jungian followers who also elaborated upon Individuation. They are all recognized authors in the field of Analytical Psychology who have, independently of one another, explored, both theoretically and practically during the last two decades, the psychological problems of the first half of life. In particular, they are Jolande Jacobi in Switzerland, Michael Fordham and Frieda Fordham in England, Erich Neumann in Israel, and Edward F. Edinger in the United States. (7)

Based on their own individual differences, backgrounds and empirical knowledge within the realm of their practical experiences in psychotherapy, they have presented various forms of description of the dynamics of the Individuation process.

The exposition of their essential ideas and presentation of their understanding of the Individuation process will be documented from the original texts in the subsequent sections.

1. J. Jacobi's Developmental View.

As one of Jung's disciples, Jacobi became a recognized authority in presenting the essential theories of Analytical Psychology in a form understandable to a larger public.

However, she has also contributed in that realm of psychological orientation, with her own concepts and theories that were purely the product of her empirical experiences and theoretical knowledge.

She regarded the Individuation process as a meaningfully organized psychic life, which in the course of development follows certain stages, starting from birth and progressing through to the end of life. This process of psychic changes is a natural process of personality development, which is not assisted by any special technique or any method of approach. The only prerequisite for this natural process is man's spontaneous and courageous way of life in which obstacles and difficulties are not avoided, but actually directly faced and experienced.

She wrote that "only through fully lived and experienced life (one) will achieve wholeness"¹.

1. J. Jacobi, "The Process of Individuation", J.A.P., Vol. 3, 1958, p. 97.

The natural Individuation process, in Jacobi's understanding, consists of phases that she compared with four distinguishable stages in the course of life, starting from birth.

The first, the bodily man steps into life from the womb of his mother;
The second, in reaching adulthood, the ego emancipates itself from its psychic fusion with the parental forces and acquires a clearly defined form, the independence and sense of responsibility;
The third, from the conflicts of the middle life the "spiritual body" emerges and anchors again in the depth of the psyche, becoming knowingly a part of the self;
The fourth, man departs through the gate of life and re-enters the vast, unexplored land beyond death, from which he came.²

Thus, the natural Individuation process follows a course of developmental changes, biological in nature, that are comparable to the four quarters of life.

Jacobi suggested that every single individual is capable of attaining the state of wholeness in terms of a complete personality development.

2. J. Jacobi, Der Weg zur Individuation, 1965, p. 154 in English transl. by R.F.C. Hull, The Way of Individuation, 1967, p. 133.

She clarified this point by stating that "there are people who entirely by themselves, without special methods or needing guidance, let alone the help of analysis, win to that wholeness and wisdom".³ Every individual in the course of his life follows the natural process of psychic changes without participation of his consciousness, which means that he remains unaware of its existence. Jacobi further added that the natural process "simply happens to a man of which he is the passive object".⁴ Hence, the natural Individuation process is the unconscious psychic flow of changes, starting from birth in every individual.

Moreover, Jacobi recognized the existence of a second kind of Individuation, namely the analytically assisted process in psychotherapy. In this regard, she pointed out that "the peculiarity of the second kind of Individuation process lies in the intervention of consciousness in the spontaneous, automatic flow of psychic life".⁵

3. J. Jacobi, The Way of Individuation, transl. by R.F.C. Hull, 1967, p. 17.

4. Ibid., p. 18.

5. Ibid., p. 20.

Thus, Jacobi made recognition of two kinds of Individuation, whereby the first is the natural process of the unconscious and spontaneous psychic changes, and the second, the consciously realized process in the analytically assisted situation.

In the analytically assisted Individuation process, the spontaneous flow of changes is intensified by the application of a specific technique, and consciously experienced by the individual. This process demands from everyone full participation in the outer and also the inner life. In Jacobi's terms, "no suffering and no risk should be shunned, one must face everything that comes and hold out against fate. It is a painful process"⁶.

These two kinds of Individuation have, according to Jacobi, the same goal. They both "seek to reunite what was divided, to restore to man his wholeness by a continual widening of consciousness"⁷.

The recognition of the two kinds of Individuation is a result of Jacobi's personal experiences and former interest in changes of life from the developmental viewpoint.

6. Ibid., p. 100.

7. Ibid., p. 104.

The first and the second kind of Individuation consist of two phases that correspond with the goals of the first and the second half of life. According to Jacobi "the first phase aims at the crystalization of the stable ego, and the second at the achievement of a permanent relationship between the ego and the self"⁸. Thus, both kinds of Individuation, i.e., the unconscious process and the consciously realized assisted process, consist of two phases in personality development. The natural process starts at birth and spontaneously strives for the continuous expansion of consciousness and hence, the total personality. The consciously realized process is an intensified natural process of changes. It is a painfully experienced conscious realization of one's inner psychic qualities and their gradual integration into consciousness.

The natural Individuation process is common to all, in particular to those individuals who are willing to experience life in all its aspects, without avoiding the difficult situations and circumstances in everyday encounters.

8. Ibid., p. 64.

The consciously realized process is assisted by a technique in psychotherapy and can be successfully followed only by those who are willing and capable of striving consciously towards a higher degree of self-knowledge.

In general terms, Jacobi believed that "the Individuation process as a spontaneous flow of life cannot be grasped in its deepest sense; for it is a part of the mystery of transformation that pervades all creation"⁹.

Hence, it is an act of nature which urges a man towards a complete self-actualization and personality development.

Jacobi was in full agreement with Jung as to the meaning of one's life. She emphasized the importance of a continuous striving towards a further enlargement of man's consciousness, as the becoming of one's own self.

The striving towards this goal gives man's life a content and meaning. It is the striving that facilitates the purpose of one's life, not the attainment of this goal.

9. Ibid., p. 133.

2. The London School.

The Psychoanalytical school of London is represented in this study by Michael Fordham and Frieda Fordham. Together with other members they were primarily interested in undertaking research dealing with the psychological problems of the infancy and childhood period.

Fordham, M.¹⁰ in his studies has attempted to demonstrate that the prototype of Individuation is to be found during the first two years of life. Upon initially assessing the Jungian concept, he came to the realization that "there are many passages in Jung's works which could give rise to a wider interpretation of individuation".¹¹ Hence, his emphasis was placed upon the early stages in life with the aim of extending the classical Jungian concept by including the periods of infancy and childhood within it.

The main conclusion led to the assumption that the development of the ego would be seen as the precondition for the realization of the self.

10. M. Fordham, "Individuation and Ego Development", J.A.P., Vol. 3, No. 2, p. 115-128.

11. Ibid., p. 120.

Michael Fordham carried out research pertaining to the early stages of ego-development in infants. His extended thesis has attempted to account for the "empirical fact that archetypal images, including those referring to the self, can be observed in a more simple form in children".¹²

He offered an explanation on the basis of his theory of "de-integration", which stressed the gradual building of the ego particles which deintegrate and then continually re-integrate until the ego has achieved a relative stability and density. He believed that the relation of the ego to the archetypes in infancy is radically different from that of later years. In the text he stated:

Originally the ego is assumed to grow out of the self, as the result of its spontaneous deintegration followed by its reintegration. This process repeats, so that the self, considered dynamically, integrates and deintegrates in a rhythmic sequence.¹³

This explains that, in early ego development, the self is conceived to give rise to the ego, which then takes up its own struggle to extend consciousness with the support of, or in opposition to, the self.

12. Ibid., p. 123.

13. Ibid., p. 123-124.

Michael Fordham's concept of deintegration represents an ongoing process, by forming interacting structures within the psyche of infants. His own definition of deintegration is as follows:

Deintegration is part of a dynamic process that leads to organized states in infancy. The complete cycle of deintegration and integration operates in phases which lead to the establishment of increasingly elaborate structures brought about partly by the release of archetypal patterns and partly by their integration through organization on two planes: that of the self and that of the ego.¹⁴

The early psychic development in infancy, and the ego relation to the self he explained on the basis of this theory. From empirical evidence he strongly believed that very soon after birth infants operate on the elaborate and increasingly organized psychic structures.

His main contention was to prove that "the prototype of Individuation is to be found during the first two years of life".¹⁵ He also compiled analogies between the infant's states of mind and those reflected in active imagination.

14. M. Fordham, "A Comment", in J.A.P., Vol. 11, 1966, p. 40.

15. M. Fordham, "Active Imagination-Deintegration or Disintegration", in J.A.P., Vol. 12, 1967, p. 64.

Through the method of reductive analysis, his main intention was to further the concept of Individuation, and not in the least to oppose or contradict to the Jungian original concept.

The purpose of Michael Fordham's research was to offer an extension to Jung's concept, which primarily focused upon personality development in the second half of life. M. Fordham's concept embraces the first half of life, and includes the infancy period.

F. Fordham¹⁶ in her article has also attempted to view Individuation as a continuous process of development that starts in early infancy. She supported M. Fordham's theory that the beginning of the Individuation process can be discerned even in infancy. Her own explanation is based on "evidence that the process of ego-building begins from birth or thereabouts"¹⁷. This finding is, however, in contradiction with Jung's view which holds that there is no ego to speak of before the fourth and fifth year.

In general terms, the recent research of the London School¹⁸ has emphasized the 1921 Jungian definition of Individuation which essentially points towards the development of individual consciousness out of the "original state of identity". They adopted this definition as a central theme for their own studies, claiming that it also covers development in infancy. On this basis they justified the value of their method of reductive analysis, and also the study of the maturation of the early months of an infant's life.

16. F. Fordham, "Some Views on Individuation", J.A.P., Vol. 14, 1969, p. 1-12.

17. Ibid., p. 5.

18. The reader is referred to writings of E. Jacobson, M. Klein, H. Segal, R.A. Spitz, D.W. Winnicott.

3. Centroversion of E. Neumann.

Neumann described the Individuation process as "an interior odyssey" which he called "centroversion". He is a practising analyst who studied at Zurich with Jung in 1934-1936. His empirical concept of centroversion is considered to be a valuable contribution to psychological theory and to the concept of Individuation.

Centroversion is to be understood as a unifying process of the psyche that functions immediately and without reflection in the totality of a self-regulating and self-balance psychophysical system. By definition, "centroversion is the innate tendency of a whole to create unity within its parts and synthesize their differences in unified systems"¹⁹ It is the primary function of the psyche and, as such, causes the unconscious contents to present themselves to consciousness in the form of archetypal images. The archetypes of the collective unconscious can take the form of images only when consciousness is present and capable of perceiving these primordial images.

19. E. Neumann, The Origins and History of Consciousness, Pantheon Books, New York, 1954, p. 286.

Neumann made an attempt to outline the development of ego consciousness, and thoroughly documented how the relation between the ego and the unconscious is expressed mythologically in different archetypal figures, i.e., uroboros, great mother, dragon.

The tendency of centroversonion persistently strives to insure that the ego shall not remain unconscious but will become more and more the representative of wholeness. It basically insures that the ego will react to the symbolic images coming out of the unconscious. It aims at unity and at the same time assists ego formation by producing the ego as the centre of consciousness, which is built up of contents and functions grouped around the ego nucleus. The unity of the whole is maintained by compensatory processes controlled by centroversonion. With the help of this innate dynamic tendency, which is centroversonion, the whole psyche becomes a self-creative and expanding system. Hence, centroversonion leads, firstly, to the formation of symbolic images, and secondly, to the ego reaction to them.

Neumann wrote that the "ego and consciousness are the organ of the unconscious force of centroversion, which creates unity and balance within this unity".²⁰ Hence, the unconscious force of centroversion creates consciousness and facilitates the balance and unity of the psyche. Also the process of differentiation Neumann explained on the basis of centroversion. The differentiation represents accordingly, the first phase of centroversion. Its prototype lies in the formation of the ego and its development. This occurs "when the activity of centroversion passes from the psychic totality of the unconscious self and moves towards the ego".²¹ The process of differentiation in terms of egocentering fulfills the goal of the first half of life and becomes finalized in puberty.

In the first phase, centroversion expresses itself as a compensatory relation between the conscious and the unconscious systems, but remains unconscious and unknown to ego consciousness. Thus, during the first phase of centroversion, the ego has no conscious knowledge of its dependence upon the self as the psychic centre. Nevertheless, the ego is becoming conscious of its differences and peculiarities.

20. Ibid., p. 301.

21. Ibid., p. 398.

During the second half of life, the ego becomes gradually aware of the activity of centroversion, and of its dependence upon the psychic centre. This state in development of consciousness, according to Neumann, represents the second phase of centroversion. With the onset of the middle age period, the ego starts to become aware not only of its peculiarities and differences but also of the innate relationship with the psychic centre of the self. This phase is characterized by "combining, systematizing and organizing, whereby it accentuates ego formation and knits the originally diffuse contents of consciousness into a single system".²² It is typified by synthesis and integration, which is consciously produced by the ego.

The second phase of centroversion was described by Neumann in the following manner:

Growing reflectiveness, self-criticism and desire for truth and objectivity enable consciousness to give better and more adequate representation which facilitates self-objectivation and finally, at the climax of its development, it learns to give up its ego-centeredness and allows itself to be integrated by the totality of the psyche, the self.²³

22. Ibid., p. 315.

23. Ibid., p. 358.

This process of re-centering manifests itself by bringing the self into the centre of the total personality, and the ego centre is displaced by the self. Neumann spoke of this displacement of the centre as "the inmost experience of the individuation process".²⁴ As a result of the displacement, the personality is no longer wholly identified with the ego, but experiences its partial identity with the self. The ego is exposed to a process which starts in the unconscious and permeates the entire personality. He explained that "the unconscious activity of the self dominates the whole life, but it is only in the second half that this activity becomes conscious".²⁵ This conscious experience of the ego and the self forms a relative relationship between the two centres, which represents the psychological process of Individuation. Neumann suggested that the second phase of centroverson, i.e., the integration and synthesis of the psychic system, represents the stage in personality development when the Individuation process may be initiated.

24. Ibid., p. 359.

25. Ibid., p. 411.

Only when the reciprocal action between ego and self is established, the connection or "axis"²⁶ functions in a dynamic way, and provides the individual with inner certainty and security. The axis between ego and self is the dynamic interplay that facilitates the psychic equilibrium and ensures the development of an individuated human being. It is the psyche's innate striving for wholeness that produces the "unifying symbol as the highest form of synthesis"²⁷ which is a direct manifestation of centroversion.

In brief, Neumann adheres to the theory that Individuation is a process of conscious self-realization which may be initiated during the second half of life, in the middle age period. The innate psychic tendency that strives for complete personality development, he explained on the basis of centroversion. It is an unconscious psychic force that follows two phases in personality development, i.e., the formation of the ego and the formation of the self.

26. The ego-self axis is Neumann's own expression that has appeared in his article, "Die Psyche und die Wandlung der Wirklichkeitsebenen", Eranos-Jahrbuch, 1951, p. 211.

27. Op. Cit., p. 414, footnote 19.

During the first half of life, a period of ego centering, which is finalized in puberty, centroverson expresses itself as a compensatory relation between conscious and unconscious systems but remains unconscious. This first phase of centroverson is one of differentiation, characterized by the formation of the ego and its development. The activity of centroverson passes from the unconscious self and moves towards the ego.

During the second half of life that starts with the middle age period, the ego grows towards conscious realization of centroverson. This second phase of centroverson is one of synthesis and integration of the psychic system, resulting in a constellation of the self as the psychic centre, which no longer acts only unconsciously but is consciously experienced.

Thus, the differentiation and the integration are the two phases of centroverson, which, as an unconscious force, leads towards development of consciousness and hence, the total personality.

Neumann acknowledged the second phase of centroverson to correspond with Jung's Individuation process, as the process of becoming conscious of the self.

4. The Way of Life - E. Edinger.

Edinger is a practising psychotherapist, who is convinced that successful psychotherapy depends ultimately on the conscious encounter between the ego and the archetypal symbol of the self. This relationship between ego and self is the essential feature of Individuation that Edinger proposed to consider as a new way of life for contemporary man.

Edinger²⁸ explored, through experiences in psychotherapeutic encounters, the relationship between the ego and the self. Consequently, he has attempted to expand the classical Jungian concept by studying the role of the self in the early years of life. He explained that "the process of alternation between ego-self union and ego-self separation seems to repeat throughout the life of the individual, both in childhood and in maturity"²⁹. The psychological process of personality development is a cyclic or spiral process that starts at birth and continually repeats throughout life.

28. E.F. Edinger, Ego and Archetype, 1972, New York, xv-295 p.

29. Ibid., p. 5.

The psychological process of development, according to Edinger, is characterized by two processes occurring simultaneously, which are the "progressive ego-self separation and also increasing emergence of the ego-self axis into consciousness".³⁰ He further postulated that the ego-self separation and growing awareness of the ego as dependent on the self are actually two aspects of a single emergent process that is continuous from birth to death. This process brings about a progressive differentiation of the ego and the self.

In the early phases of differentiation, i.e., the first and second stage, that correspond approximately to the first half of life, the process is experienced as an alternation between "inflation and alienation".³¹ The state of inflation describes basically the attitude that accompanies the identification of the ego with the self. Edinger explained that "we are born in a state of inflation, all is in the unconscious. The self is born but the ego is made; and in the beginning all is Self".³²

30. Ibid., p. 6 (ego-self axis is E. Neumann's original term, Cf., Supra., p. 99).

31-32. Ibid., p. 7.

From the state of the original unconscious where no ego or consciousness exists, the ego gradually grows out and separates from its unconscious identity with the self. However, this separation is only a relative form of departure, whereby a recurring union between ego and self is destined to occur. In order to maintain the integrity of the total personality, "one is constantly encountering a two-fold process",³³ in terms of ego-self separation and ego-self reunion. Once the vital connecting link between the ego and the self is damaged by total ego separation, a man experiences alienation from the depths of himself, and consequently ground for psychological disturbance and illness is prepared. The ego-self connection "must be relatively intact if the ego is to survive stress and grow. Damage to the ego-self axis impairs or destroys the connection between conscious and unconscious".³⁴ This leads to alienation of the ego from its origin, which is the latent and unconscious self. Edinger further explained that in the state of alienation the ego is not only disidentified from the self, but is also disconnected from it, which is most undesirable.

33. Ibid., p. 12.

34. Ibid., p. 38.

The ego-self relationship Edinger linked with the concept of psychic health. He pointed out that "the connection between ego and self is vitally important to psychic health".³⁵ Psychic health he understood in terms of a structure and security of the ego which ultimately facilitates energy, interest, meaning and purpose for living. The opposite occurs when the connection is broken, resulting in emptiness, despair, meaninglessness and, in extreme cases, psychoses and suicide. Thus, the ego and the self have a close structural and dynamic affinity, and essentially all serious psychological problems stem from the damage of the ego-self connection.

The third stage of differentiation is characterized by conscious dialectic relationship between the ego and the self, when "the ego-self axis reaches consciousness".³⁶ This third stage of differentiation Edinger acknowledged to correspond with Jung's consciously experienced phase of the Individuation process.

Hence, the repetitive cyclic process of inflation and alienation forms the individuated ego upon which the dialectic process of conscious realization of the ego-self axis can take place.

35. Ibid., p. 43.

36. Ibid., p. 7.

In the text he offered an explanation by stating that:

Once the reality of the transpersonal centre has been experienced, a dialectic process between ego and self can, to some extent, replace the previous pendulum swing between inflation and alienation.³⁷

Thus, Edinger spoke of Individuation as a process of conscious dialogue between the ego and the self, and also between the outer and inner experiences. The process is rooted in the unconscious, latent self that desires to realize itself consciously. The inner urge promotes a state during which the ego relates to the self without becoming identified with it. Individuation is a spiral and cyclic process of continuous alternation between ego-self separation and ego-self reunion. Edinger recognized basically three stages of differentiation in the course of the entire process. The first and second contains the alternation between inflation and alienation that differentiates the ego from the latent self, in the phase of ego self separation. The third stage embraces the conscious realization of the ego-self relationship, in the second phase of ego-self reunion.

37. Ibid., p. 103.

5. Overview.

The followers of Jung have explored independently of one another, the psychological problems of the first half of life in the context of the Individuation process. Primarily, they have attempted to expand the original concept of Jung, which in their understanding stresses the second half of life and its goal, which is the becoming conscious of the self.

J. Jacobi recognized two kinds of Individuation. She regarded the Individuation process primarily as a meaningfully organized psychic life, which in the course of development follows certain stages, starting from birth and progressing towards the end of life. She compared the natural Individuation process with four stages of human development. As an entirely unconscious process of psychic changes, it begins right after birth and happens to every individual who lives fully and experiences every aspect of his daily living. Aside from the natural process, Jacobi spoke of the second kind, in terms of an analytically assisted process that is consciously realized. The basic difference between the first and second kind is that the former is unconscious and unknown to an individual, whereas the latter is consciously experienced by the one who is willing and capable of following it through.

The London School, which is represented in this study by M. Fordham and F. Fordham also suggested that the Individuation process starts right after birth and follows the course of life to its end. M. Fordham concluded that the ego development can be seen as the precondition for realization of the self and hence, he claimed that the prototype of Individuation can be found during the first two years of life. His theory of deintegration describes early ego development in infancy, on which basis he explained the psychic functioning right after birth. F. Fordham supported M. Fordham's theory and her own explanation was based on the gathered evidence that the process of ego-building begins from birth.

The London researchers considered the Individuation process to correspond with the ego-building process that, according to their empirical evidence, starts from birth, in the early stages of an infant's life. They have attempted to extend the Jungian concept by claiming an earlier onset of the Individuation process. They introduced their own theoretical scheme on which basis they described the early beginning and dynamics of the process from birth.

E. Neumann explained the early onset of Individuation on the basis of his theory of centroversion. As an innate tendency of the psyche to create unity within its parts and synthesize their differences in a unifying system, centroversion consists of two main phases. The first phase is that of differentiation, with its goal of formation and development of the ego, starting in infancy and finalizing during puberty. The second phase is that of synthesis and integration resulting in a constellation of the self, which no longer acts only unconsciously but is consciously experienced. Neumann's concept of centroversion outlines the unconscious development of consciousness, whereby it follows two main phases in the development of the individual personality. The first phase starts from birth and the second phase, as Neumann acknowledged, corresponds to Jung's process of becoming self, which can be initiated during the second half of life, in the period of middle age.

E.F. Edinger has also attempted to expand the original concept of Jung through his empirical studies on the role of the self in the early years of life. He spoke of a spiral and cyclic process of ego-self union and ego-self separation that repeats itself throughout life, in childhood and in maturity.

Again the process begins at birth and continues throughout life, following three stages of differentiation. The first and second correspond to the cyclic alternation between inflation and alienation, during which the ego gradually develops out of the unconscious identity with the self. This is the phase of ego-self separation. The third stage consists of conscious realization of the emerging dialectic relationship between ego and self, which is the phase of ego-self reunion. This cyclic and continuous alternation between ego-self separation and ego-self reunion underlines the dynamics of the Individuation process, which repeats itself in childhood and in adult life.

6. Suggestions for Further Research.(8)

For the purpose of future investigation some topic areas are outlined below:

1. The Principle of Individuation in Philosophy and the Individuation Process of C.G. Jung.
2. The Individuation Process and Self-Actualization: Comparative Study of the Jungian Concept and of the Contemporary Existential Movement in Psychology.
3. The Concept of Creativity and the Individuation Process.
4. Case Study of Process Schizophrenia in the Context of Individuation.

The primary objective of this study was to outline the complex meaning of the Individuation process, and to relate the central concept of Individuation to other fundamental concepts of Jung's psychological system. The attempt was made to substantiate by documentation the main hypothesis that the concept of Individuation gradually evolved in Jung's writings.

The secondary objective was to clarify how and to what extent this Jungian concept was adopted by some of his followers, with emphasis placed upon their understanding and formulation of its dynamics.

The sequential analysis and presentation of Jung's original text revealed that the concept of Individuation gradually evolved in his writings. The concept became the core of his thinking, and the key concept of his psychological system. As a central concept, Individuation bears a complex meaning in the functioning and development of the psyche. The fundamental concepts of the nature of the psyche, i.e., psychological functions, attitudes, the ego, the self, the archetypes, appear to perform a definite role as the structural and integral elements of the concept of Individuation.

The concept of Individuation evolved from its 1921 definition. Jung in his sequential writings compiled empirical evidence for the various systems and factors of personality that he related systematically to the original 1921 meaning of Individuation. He presented an intrarelated network of a personality structure that facilitates a complex picture into the understanding of the personality growth of consciousness from the inner psyche.

In 1921, Jung introduced the concept of Individuation in connection with his theory of psychological types as a differentiation of the particular and unique from the general and collective. The differentiation of the main psychological function and the predominant conscious attitude contributes to the building of ego consciousness, which is the goal of Individuation in the youth period.

In 1928, Jung spoke of Individuation as the differentiation process of the unconscious contents of the psyche, and their integration into consciousness. This form of differentiation contributes to the expansion in development of the ego personality through conscious self-realization, which is the goal of Individuation in the middle age period.

In 1931 Jung brought forward into focus the close relationship between the stages of life and the process of personality development. The aims of the two main stages (halves) of life coincide with the goals of the two phases of the entire process. In the youth period, which is the first half of life, the goal of Individuation is the development of a solid ego-consciousness. In the middle age period, which is the second half of life, the goal of Individuation is the expansion of ego-consciousness through self-realization.

Hence, Individuation is a natural process of personality development. In its entire course the process consists of two main phases.

In 1939, Jung turned his chief interest to the second phase of the Individuation process. He explained that the unconscious psyche strives for further ego development during the middle age period. This process involves the dialectic interplay of the spontaneously emerging self and also of conscious ego participation. Jung spoke of the process of becoming self as the conscious realization of the potential wholeness of the psyche, which is the self.

The process of becoming conscious of the self aims at the attainment of the dialectic relationship between the conscious and the unconscious psyche. This conscious dynamic connection between the ego consciousness and its totality, which is the symbol of the self, is the ultimate goal of the Individuation process.

Thus, the concept of Individuation evolved and adopted various meanings that were found to interrelate closely with one another without contradiction. The boundaries of the concept shifted according to the emphasis that Jung placed upon the role of Individuation in the process of personality development.

As a differentiation of the particular from the general, the concept relates to the differentiation of the psychological functions and attitudes of the developing ego consciousness. It also relates to the differentiation of the unconscious contents of the persona, the shadow, and the archetypal figures of anima, animus, mana-personality and the self. The concept of Individuation evolved into a life long process of natural and spontaneous psychic changes that culminates in the conscious attainment of a relatively complete actualization of the psyche.

The natural predisposition towards Individuation, which is the unfolding of the self, is present in the psyche of every individual, but remains latent and not consciously realized. In view of this, the entire course of personality development is also a potentially unconscious process. In youth, around puberty, the ego personality becomes crystalized, and in middle age the Individuation process aims at conscious self-realization, and, hence, a further growth of ego consciousness. Jung excluded childhood and old age, as the two remaining periods of life, from the process of developing individual personality.

The goal of the Individuation process also relates closely to psychotherapy, for which Jung devised a technique of the assisted form of Individuation that encourages the unconscious potential striving of the psyche to take its natural course. The psychotherapeutic goal of Analytical Psychology is to re-establish the psychic balance by strengthening either the weak ego personality in youth, or by initiating the innate forces to emerge into consciousness and to create a psychic connection between the ego and the self in middle age. The goal of psychotherapy, therefore, coincides with the goal of the natural process of Individuation, which is the most complete self-realization of the individual personality.

In its complexity, the Individuation process is an unconsciously predisposed inner process of maturation of the psyche that embraces the actualization of the conscious and the unconscious psychic personality determinants. The contents of the conscious sphere become realized by man's interaction with the external reality of objects, whereby the ego develops in terms of an ego identity, usually in the youth period. The unconscious contents of the psyche gradually emerge into consciousness, and can also become realized by ego conscious participation. The ego listens to and relates to the emerging unconscious contents, becomes aware of their influence and enriched by their qualities, usually in middle age. Thus, the ego turns inwardly in search for the inner meaning, for the broadening of the horizon of self-knowledge, and for the further growth of ego consciousness.

The followers of Jung who have been discussed, adopted his original concept of Individuation as the differentiation of the particular from the collective, and proposed their own theories of understanding the Individuation process. They have not opposed or rejected the Jungian concept of Individuation, as the consciously realized process of self becoming, but have attempted to expand its conceptual meaning.

From empirical evidence and based upon their theoretical schemes, they have all suggested that the inner process of psychic changes in developing consciousness begins at birth or in early infancy. Being essentially unconscious, the process contributes to the development of the ego personality in the first half of life. The followers have investigated the psychological changes during the first half of life, and have incorporated infancy and childhood into the entire course of the Individuation process.

In conclusion, the writer recognizes that all Jungian concepts are very broad in their scope. It is therefore a difficult task to outline all the possible implications and ramifications that they may have. It should be also noted that Jung cautioned against becoming overly attached to any particular concept, realizing the potential danger of oversimplification. For this reason he insisted upon the priority of observable facts over theories.

As a practising therapist, primarily Jung applied the method of introspection, and his intuitive insight enabled him to penetrate deeper into the understanding of the nature of psychic growth and the maturation of the psyche. Jung accepted the philosophical position of a dialectic relationship, and he based the nature of psychic functioning upon the principle of opposites, i.e., the compensation of opposites that unite into a whole. Basically, he believed that every individual begins his psychic life in a state of unconscious and undifferentiated wholeness of the psyche. This inherent wholeness gradually develops into a differentiated and integrated individual personality as the main goal of the Individuation process. The extent to which any man will become individuated will depend upon the vicissitudes of the dialectic confrontation between the unconscious innate striving of the self and the conscious ego willingness to respond to it.

The Individuation process is never wholly completed because its goal is the living connection of the individual ego consciousness with his unconscious that can never be fully known. However, the conscious realization of the emerging unconscious self leads a man towards becoming individuated.

The individuated man is the one who lives at oneness with his creative unconscious. The attainment of this difficult task Jung vividly expressed in these words: ⁽⁹⁾ "Many are called, but few are chosen".

It would not be presumptuous to say that the concept of Individuation presents a challenge to all those interested in the understanding of the maturational process of the psyche. The concept embraces the central point in Jung's thinking and, perhaps, the essence of Jung's philosophy of life. Man becomes an integrated and complete human being when the conscious and the unconscious learn to live together in harmony, compensating one another. The process represents the ideal, and its goal can never be completely attained. Hence, the understanding of the process cannot be completely exhausted in rational terms of logical thinking and deductive reasoning. The process involves a supreme individual experience, which can be traced along only by an intuitive feeling power of the individual consciousness. In view of this, the difficulty lies in communicating its meaning in a rational verbal form of expression. Once the concept becomes rationally comprehensible, it loses its deeper meaning because its emotional value charge is being neglected.

The Jungian psychological approach is based entirely upon living experiences of an intuitive nature, charged with emotions that are everchanging in dynamic fashion.

Because of the factors of similarity and at the same time of difference in describing a single psychic event, it is impossible to summarize and to define the infinite variations of the Individuation process. Every individual has to do something different, something that is particularly unique to him, and therefore, any form of gross generalization would lead to oversimplification.

This study was an attempt to objectify the innermost subjective occurrences of the individual's psychic life, according to Jung's theory of psychic functioning. The inexhaustibility of this topic makes every conclusion only a relative step forward along the journey towards a better understanding of self-knowledge and self-actualization.

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Goldbrunner, Josef, Individuation; A Study of the Depth Psychology of Jung, Holeis, Carter, London, 1955, xii-204 p.

The psychological concept of Individuation was translated into the terminology of theologian-priest. Individuation here bears a strong religious meaning, and represents the spiritual process during which the personality is being built. No attention given to the danger of misconception.

Jacobi, Jolande, Complex, Archetype, Symbol in the Psychology of C.G. Jung, 1959, New York, v-198 p.

This volume presents a study of three central and interrelated concepts in Analytical Psychology; the individual Complex, the universal Archetype and the dynamic Symbol. Comprehensive presentation.

-----, Der Weg zur Individuation, Rascher, Zurich, 1965, xiii-160 p; english trans. by R.F.C. Hull, The Way of Individuation, Holder and Stoughton, London, 1967, p. 4-177.

The concept as seen by a follower of Jung. The approach to the understanding of the Individuation process is developmental in nature. Starts from birth and follows the course of life.

-----, "The Process of Individuation", in J.A.P., Vol. 3, 1958, p. 95-114.

The Individuation process is a natural developmental process starting from birth. Fully lived and experienced life will result in whole-like personality development, which is the goal of Individuation.

Jaffe, Aniela, From the Life and Work of C.G. Jung, trans. by R.F.C. Hull, Harper and Row, New York, 1971, vii-137 p.

Four essays dealing with parapsychology, alchemy, Jung on National Socialism and Jung's last years of life. An attempt to present Jung's personality from personal viewpoint, his No. one personality, who had his roots in human relationships.

Neumann, Erich, The Origins and History of Consciousness, transl. by R.F.C. Hull, Bollingen Series, XLII, Pantheon, New York, 1954, vi-444 p.

First chapter deals with the archetypal phases of conscious development as manifested in the mythological projections. Second, shows how and why the personality comes to be built and in what relation it stands to the archetypal phases. Concluding chapter describes the ontogenetic life history of a modern man in our culture.

Verne, Georges, "Individuation and the Emergence of the Unexpected", in J.A.P., Vol. 14, 1969, p. 26-35.

The psychological functions of irrational nature, in particular the sensation and intuition are related to the Individuation process. The explanation of the two phases of the process was made through the two functions and their aims.

C.G. Jung's Individuation Process.¹

This study focused upon the evolution of the key concept of Individuation in Jung's writings. Through documentation the concept was shown to relate to various psychological theories of Jung, and also to evolve gradually into a complex structure of personality development.

Jung has introduced the concept of Individuation in 1921, in connection with his theory of types, as the development of ego consciousness, in terms of differentiation of the particular from the collective nature. In 1928, he spoke of Individuation as a process of self-realization, when the unconscious contents of the psyche become conscious through differentiation and their integration into consciousness. In 1931 Jung related the stages of life to the Individuation process. The youth and middle age period are the two stages in personality development that also relate to the 1921 and 1928 conceptual definition of Individuation. The goal of the first period is the formation of ego consciousness. The goal of the second period is self-realization, i.e., the expansion of consciousness through integration of the unconscious contents of the psyche.

1. Rudolf L. Kincel, doctoral thesis presented to the Faculty of Psychology of the University of Ottawa, Ontario, July, 1975, x-130.

These two goals of the first and second half of life represent the two main phases of the Individuation process.

From 1939 onward, Jung turned his main interest to the psychology of middle age, in particular to the second phase of the Individuation process. He spoke of the process of becoming conscious of the self that involves the dialectic interplay of both; the spontaneous emergence of the unconscious symbol of the self, and the relatedness of ego consciousness that initiates a dynamic connection between the two centres of the psyche.

Jung's concept of Individuation contains various inter-related components of the developing personality. In its essence, Individuation is a natural and spontaneous process of developing individual consciousness through the unconscious coexisting processes of differentiation and integration. The Individuation process consists of two main phases in the course of personality development. The goal of the first phase is the development of ego consciousness, in the first half of life. The goal of the second phase is conscious self-realization, i.e., the attainment of the dialectic relationship between the ego and the self, in the second half of life.

The ultimate goal of the Individuation process is the most complete realization of selfhood, which is a never ending task.

However, the striving towards this goal facilitates the purpose and existential meaning of one's life. Jungian psychotherapy makes use of the devised technique of the assisted form of Individuation in order to promote a further personality growth. Its goal is to re-establish the psychic balance between the conscious and the unconscious psyche, and to initiate the onset of the Individuation process as the natural and spontaneous growth of individual's consciousness.

Followers of Jung presented their own understanding of the Individuation process, based upon their empirical findings and practical experiences in psychotherapy. They realized that Jung primarily studied the psychic changes in the second half of life, and consequently their area of investigation embraced the psychic development in early infancy and first half of life. Some of them constructed systems of personality dynamic upon which they incorporated the infancy and childhood into the Individuation process. However, they all were claiming that the Individuation process begins at birth or early after. Jung's followers contributed to the understanding of the dynamics of the Individuation process. They suggested an earlier onset of the Individuation process and expanded the original Jungian concept of the infancy and childhood period.

NOTES

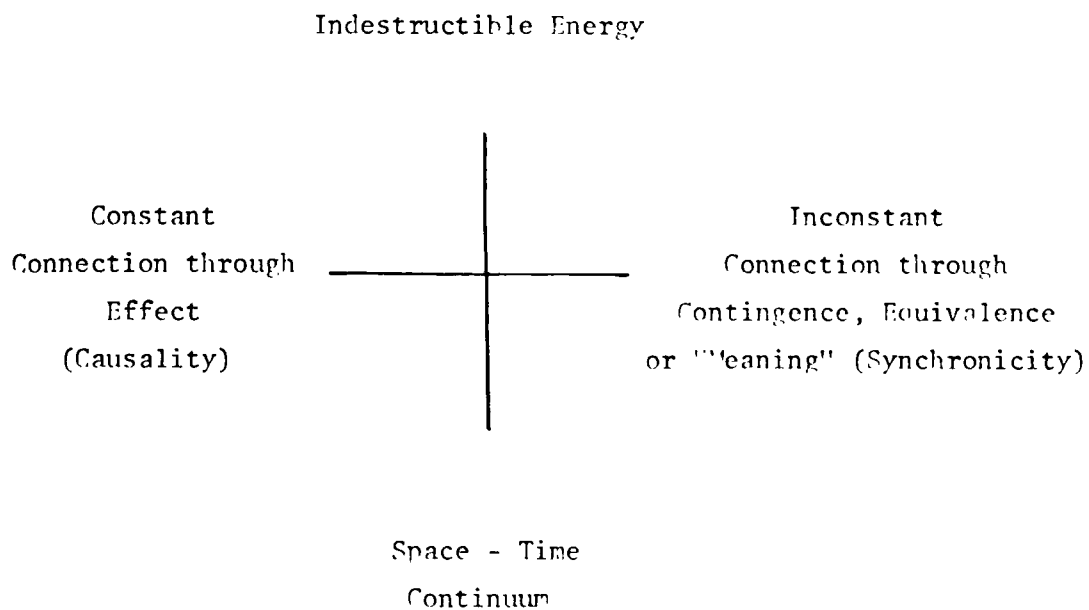
- (1) p. vii, The order of objectives a), b), should be interchanged.
- (2) p. 26, More appropriate title would be: Archetype,
Synchronicity, Symbol.
- (3) p. 29, Schema of Quaternio as designed by C.G. Jung and
W. Pauli, p. 514.
- (4) p. 40, For further reference, the reader is referred to
G. Tucci, The Theory and Practice of the Mandala with
Special Reference to the Modern Psychology of the
Subconscious. (English translation from the Italian/
London, Rider & Co., 1969).
- (5) p. 48, By the four functions is attained a certain completeness.
Sensation establishes what is actually given. Thinking
enables to recognize its meaning. Feeling tells its
value. Intuition points to the possibilities within
the immediate facts. (in C.G. Jung, Modern Man in
Search of a Soul, Harvest Book, N.Y., p. 93.)

- (6) p. 51, The goal of the Individuation process is to develop the inferior function of the unconscious, and through conscious realization incorporate its quality into the psychic orientation of the individual consciousness.
- (7) p. 82, Only these investigators were selected because of their direct affiliation with the depth psychology, their familiarity with Jung's theory of psychic functioning, and also their contribution to the understanding of the concept of the Individuation process.
- (8) p. 110, The Suggestions for Further Research could be placed behind the last page of Summary and Conclusion.
- (9) p. 119, /.../ from the bible:/.../

(3)
p. 29,
ref. 41.

SCHEMA OF QUATERNIO ¹

by C.G. Jung and W. Pauli



1. C.G. Jung, "The Structure and Dynamics of the Psyche",
transl. by F.R.C. Hull, C.W., Vol. 8, 1952, 1969, p. 511.