

DREAMING THE MYTH ONWARD:
RE-IMAGINING
JUNG'S CONCEPT OF SELF
AND HIS IMAGE OF THE ANIMUS AND ANIMA

by

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I can see 70% of the TIM

Powerful

like the observing - start with what you see

Several weeks ago, sitting in an airport lounge awaiting my flight, I was absorbed in observing the flow of humanity. My attention was drawn to two travelling companions, who were deeply engaged in their conversation. Whispers, laughter and at times physical prodding were only the obvious ways in which these two women maintained this mercurial rapport. They were at once playful, yet intently engaged; teasing, yet fully compassionate for one another. As I looked on, I sensed an electricity, an aliveness in their bodies which I was able to feel in my own body. I wanted to go over and join them, to become a part of the excitement they were sharing. Others in the lounge were equally alert to their dance.

While this scene continued, my focus turned to another couple who were also intently involved in their conversation. As I watched, I felt a different response to this man and woman. I wanted to leave them alone and not intrude. I felt more within myself and my body, more separate from their humanity than with the two women. With this I began to wonder...what was the difference between the two interactions and why was it that my response could be so different? What was it that was going on within each couple that caused such a variation in my body experience? Was it mere projection on my part or was there something fundamentally different in the two ways of relating that I was witnessing? I opted for the latter interpretation so as to be able to flush out and play with the images that were coming to mind.

I began to see pictures of magnets and imagined that the interaction between the two women was similar to what occurs when one attempts to

yes - projection motion doesn't seem true

put the like poles of two separate magnets together. They dance in relationship to one another, but they do not stick. As I watched the man and woman, I saw the image of placing the opposite poles of two magnets together. They attract one another and stick together forming one larger magnet.

Soul image

What follows is an exploratory attempt at re-imagining the basic structure of what Jung called the self. I intend to question into an image of self that which has been demanding my attention since the five minute interlude in the airport. This is an exploratory endeavor in which I present my understanding of Jung's concept of self as a point of reference for what I have termed "polarity-interaction", for want of a better expression.

Okay

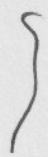
Although this concept is new to me, I will begin to develop it into a theory in the second half of this paper. At this point, I would like to emphasize that this is a risk-taking adventure. In the context of very well thought-out theories of Dr. Jung, I have placed my subjective understanding of mind. I would also like to state that Jung's theories are relatively new to me. If what I present here has already been developed by others, it is of yet undiscovered through my literary pursuits. I approach this inquiry with a degree of deference, for I know that Jung and others have travelled this territory of the psyche with tools of understanding far greater than mine own. Yet, I feel touched by a mystery. As a result, I am compelled to explore these images with a spirit of naive inquiry, and proceed somewhat assured by Hillman's discussion of literalism.

begins here

Soul

Literalism prevents mystery by narrowing the multiple ambiguity of meanings into one definition. Literalism is the natural concomitant of monotheistic consciousness - whether in theology or in science - which demands singleness of

meaning. Precisely this monotheism of meaning prevents mystery ... it ... hardens the heart, preventing deeper penetration of the imagination ... literal meanings become new idols, fixed images that dominate our vision, and are inherently false because single. (Hillman, 1975, p. 149)



Dr. Carl Jung tells us that there is a destination or goal for each individual psyche and this is the way of individuation, "we could ... translate individuation as 'coming to selfhood' or 'self-realization' " (Jung, 1966, par. 266). He goes on to say that "the aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other" (par. 269). In this discussion of the self he says that "the unconscious processes stand in a compensatory relation to the conscious mind..[and]...compliment one another to form a totality, which is the *self* " (par. 274). He also tells us that "the unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole" (par. 275).

In the following quote Jung paints a picture for us of the individuating self and its relationship to the collective unconscious.

The more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests....At this stage it is fundamentally a question of collective problems, which have activated the collective unconscious because they require collective rather than personal compensation. We can now see that the unconscious produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possibly for all. (Jung, 1966, par. 275)

With this framework of individuation in place I would like to move to a discussion of the anima and the animus. Jung begins his discussion of the anima by telling us that the man moves away from the influence of

his closest and most influential relations...[the parental imago, and]. ... As he grows older this influence is split off...[and]...on account of the restrictive influences they sometimes continue to exert...[they]...remain as alien elements somewhere 'outside' the psyche" (Jung, 1966, par. 296)"

He continues by telling us that

In place of the parents, woman now takes up her position as the most immediate environmental influence in the life of the adult man. She becomes his companion, she belongs to him in so far as she shares his life and is more or less of the same age... she produces an imago of a relatively autonomous nature - not an imago to be split off like that of the parents, but one that has to be kept associated with consciousness. ... With her dissimilar psychology, (she) is and always has been a source of information about things for which a man has no eyes. ... She can be his inspiration; her intuitive capacity, often superior to man's, can give him timely warning, and her feeling, always directed towards the personal, can show him ways which his own less personally accented feeling would never have discovered. (Jung, 1966, par. 296)

Jung describes this process as being one of the "main sources for the feminine quality of the soul"...and that it is due to the..."repression of feminine traits and inclinations ...[which]...naturally causes ... contrasexual demands to accumulate in the unconscious (1966, par. 297). This imago of woman or the soul image

becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity - a woman, in short, who can unhesitatingly receive the projection of his soul. (Jung, 1966, par. 297)

This is anima, "She-who -must-be-obeyed" (Jung referencing Rider Haggard, 1966, par. 298). He continues by describing the anima as a "semiconscious psychic complex, having partial autonomy of function" (par. 300). He ascribes this in part to

well referenced

a priori categories ... [which have] ... an innate psychic structure which allows man to have experiences of this kind ... which are deposits of all our ancestral experiences...which ... is an inherited collective image of woman ...[that]... exists in a man's unconscious. (Jung, 1966. par. 300 & 301)

And Whitmont's tells us that

It is necessary for him to find out what this other personality is like, how it feels, thinks and tends to act. In a given situation one has to consider not only one's own reaction but also how the anima reacts, what she desires, likes or dislikes. (Whitmont, 1969, p. 185)

Jung continues by informing us that parents, women, children and birth and death are inborn in the psyche of a man and that there is in a sense an innate aptitude to have these images. He describes them as autonomous complexes with which man ought not identify by perceiving them as parts of himself. In a later discussion I will ask, is it not also possible that there are equally potent images innate to the psyche of both man and woman which evoke the relationship with, what I will later refer to as, Masculine Access and Feminine Access archetype? And do these autonomous complexes not form an unconscious couple which influences the conscious mind of both the man and the woman?

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Vol. 14

Jung begins his discussion of the animus and describes it as a figure in the woman's psyche which compensates the feminine consciousness in much the same way as the anima influences the masculine consciousness. However, he then tells us that "personal relations are, as a rule, more

important and interesting to her than objective facts and their interconnections" (Jung, 1966, par. 330). With this statement he begins to confuse what he had earlier described as complexes, the anima and the animus, with the psyche of a woman. He continues with, "the anima produces *moods*, so the animus produces *opinions*; and as the moods of a man issue from a shadowy background, so the opinions of a woman rest on equally unconscious prior assumptions" (par. 331). Samuels tells us that "he [Jung] was often unaware that at times he was speaking of sex and sex differences (male and female) and at other times of gender differences (masculine and feminine)" (Samuels, 1985, p. 207).

yes

right

In contrast to the implications of Jung's statements above, I imagine the self to be that which contains all aspects of psyche which would include both a masculine and a feminine unconscious complex, regardless of sex. Edinger tells us that "as long as the individual is unconscious of them, the successive layers we have learned to distinguish, i. e. shadow, animus or anima, and Self, are not separated but merged in one dynamic totality" (Edinger, 1972, p.38). Is it possible that there are aspects of the psyche that lay outside of Jung's consciousness thus making it impossible for him to view the whole picture?

I agree

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It occurs to me that perhaps each psyche contains both a like sex archetypal figure as well as a contrasexual figure and that we could say that each psyche then contains an anima and an animus. Through "polarity-interaction" I will attempt to explore this.

Soul

yes

Imagine two strong cylinder-shaped magnets each being held in one of your hands. You are slowly bringing your two hands together, one magnet in each hand. In the left hand the negative pole is facing inward. In the right

hand the positive pole is also facing inward. Slowly, as your two hands come together you can begin to feel the magnetic attraction, the pull of the two opposites attracting one another. Imagine the tension in your arms. Initially there is a sensation of muscles working to bring the two hands closer... a pushing sensation, if you will. Then as the two magnets enter one another's field the tension in your arms begins to change ever so slightly. As the magnets draw one another closer and enter one another's field of attraction, a pulling sensation becomes apparent. If you are to maintain the same rate of speed while bringing your two hands together, you will actually experience a need to hold back in response to this magnetic attraction. Irresistably, the magnets draw closer and merge with a "clack". What was once two is now one...one larger magnet with a positive and a negative pole. Notice the sensations of this experience, the energy in your arms, now that the two magnets have connected. And ask yourself the question... what happened to the field that existed moments before which offered an irresistible attraction of positive and negative?

Now for the second half of the experiment. Begin to separate the two magnets. Do this slowly so that you can be conscious of the tension in your arms. Notice the stretching, sticky quality as you make your attempt to separate them. Then, in a moment, you succeed in pulling this one magnet into two. Feel the pull that exists between the two halves and experience the compensatory relationship between the tension in your arms and this magnetic attraction.

To continue this imaginal experiment, please rotate end over end one of the magnets. Now you have positive in relationship to positive or negative in relationship to negative. Holding the magnets as before, perhaps

Soul
Active
Imagining

one foot apart, begin to slowly move your hands towards one another with a constant, yet slow rate of speed.

Notice that while the magnets are far apart you are only conscious of their weight, the weight of your arms and the sensation of carrying the arms from the shoulders which are gently straining to maintain a constant motion. Then you begin to feel something. The magnets, as they enter one another's field, begin to emit an energy that you may experience as being almost liquid. Try as you might to connect the two together, as before, you cannot. They dance and roll and slip around one another. They are alive and playfully repelling, yet smoothly in relationship to one another. Feel the mercurial quality of the sensation of their dance. Now I ask you to ponder: What is the nature of the space they share? How is it that the energy is kept so alive? Notice your arms. The resistance of this repelling energy in compensatory relationship to the strain you may feel, is almost a relief. Perhaps you may even experience a sense that there is a balance of sorts. Energy of moving the arms together balanced by the energy of the two magnets keeping themselves apart. And the space between like a smooth, round, invisible, fluid ball, is dancing with life.

Soul Questions

Creative Thinking

Soon we will take this image as well as the imaginal body experience and relate it to psyche. But before we do this, I will relate a few other images I need you to bear in mind so as to facilitate my later discussion.

Imagine that you are now standing across the room from someone you find very attractive and you find it almost impossible to keep from falling into one another's arms. Feel the excitement in your body. There is tension in your chest as your breathing increases, your abdominal muscles ache a little and your legs begin to quiver. There is a rush of soft energy moving up

Thank God I know you're telling about love Tim!

and through the body, your skin flushes and your mouth is beginning to moisten, ever so slightly. You walk toward one another and the sensations continue to blossom. As you draw closer, your need to embrace becomes overwhelming. And as you do, in one brief moment, you are merged and there is only one. Two bodies, two human energy fields merged as one.

Please pause for a moment and begin to pull away from your friend and allow the feelings of separation to rush in. These sensations may feel cool in contrast to the warmth of your two bodies, yet notice that there is something else. There is a space, and in this moment, it may be experienced as being almost too painful if you resist the body's need to fill this space. Again I ask...what is the nature of this space and this attraction? What happens to it when your two bodies meet? Where does it go?

Now please pull further away from your imaginal lover and in a few moments allow yourself to be in a room across from a very good friend. You have an equally deep connection with this person but the attraction is quite different. As you slowly approach one another notice the energy. This time it is perhaps more playful. Though your bodies may touch there is not this need to "stick". Rather, you may find your excitement being expressed through talking or physically playing; a need to stay close and to interact with one another. The energy continues to mount or at least it is maintained. It feels regenerative and supportive.

With these images in mind and the feelings in your body, I would like to begin a discussion of polarity-interaction. Simply put: Opposites attract and attempt to merge to form a "whole". However, when "like" meets "like", the two fields interact in such a way as to attract "a third thing". I intend to discuss this as an exploratory attempt to re-vision the relationship

Interesting thesis

What makes an opposite? what makes "like"? "like?"

between the feminine and the masculine in the process of individuation in the male and female psyche.

Jung tells us that each person has within their psyche the polar opposite. For the man this is the anima and for the woman it is the animus. We attract our opposite in that we project our internal counterpart externally into our mate and attempt to merge with this relationship in our need to become whole. In his theory of self, the ego is conceived as conscious whereas this counterpart lurks in the shadows.

I would like to re-vision this and connect it to what I am calling polar-interaction. If it were our counterpart or opposite that was kept outside of consciousness, then what would maintain this space, this veil, that separates us from our other half and inhibits all conscious attempts to become whole? How is it that ego remains separate from these figures of the unconscious? Why is it that, if we are to apply physical logic, the two do not come together?

Can psyche be envisioned in a different way? Could a man, for example, have both an unconscious masculine and an unconscious feminine counterpart? And could a woman have the same? Each person then could be said to hold within their psyche a couple, the anima and the animus.

In the following diagram, F is the conscious woman and M is the conscious man. The masculine access (m) and the feminine access (f) is common to both the male (M) and the female (F). I have assigned them (-) and (+) respectively to indicate their polar opposite relationship to one another.

Diagram A:

Sacred
marriage

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	F		M	
	(-)		(+)	
Ff		Fm	Mf	Mm
(-)		(+)	(-)	(+)

Ff indicates the unconscious feminine access of the woman. Fm is the unconscious masculine access of the woman. Mf is the males' unconscious feminine access, and Mm his unconscious masculine access.

Let's begin a discussion by looking at one of many dynamic potentials of intrapsychic and interpsychic relating that this model makes possible.

Imagine that F(-) is in the process of seeking her inner feminine Ff(-). Keep in mind the action of the magnets when like seeks like, viz. the two woman in the airport and their mercurial relationship. Union is not possible between F and Ff, yet the potential for an increased energy field of two (-) poles seeking relationship would, in my imagination, attract a third thing: a (+) pole. She would not only potentially attract her inner masculine, Fm(+), but the potential of attracting a M(+) or the Mm(+) pole of the male's psyche would increase.

*AS IT
did
in airport*

If, at the same time, M(+) is seeking his inner masculine, Mm(+), then he too would be generating a field which would attract a (-) pole of his inner feminine Mf as well as that of the woman's psyche F(-) or Ff(-). From this perspective, union with the "other" here is made possible by seeking the like element with one's own psyche. The woman is consciously generating a (-) energy field while the man is generating a (+) field.

This one dynamic of a potential intrapsychic way of relating is similar to Jung's model in that he tells us that the polar opposite to that

which is conscious resides somewhere in the unconscious. In addition, he tells us that in an attempt to make contact with this shadow side of ourself we project it outside onto an object and pursue our completion by attempting to form a union with this object. He tells us that our wholeness is approached when we pull in the projections and pursue our completion intrapsychically. This frees us to form a more "individuated" or differentiated relationship with the object. We differ in that he suggests we pursue our contrasexual archetypal image intrapsychically, and I suggest it is also possible to pursue the "like" sexual image in order to bring about the same process of individuation. We pull in our projections not only by seeking contrasexual images within our own psyche, but also by seeking our "like" sexual image intrapsychically. And it is through this relationship with the archetypal "like" sexual image that the contrasexual projection is "pulled" or attracted "home".

yes -
I see
this.

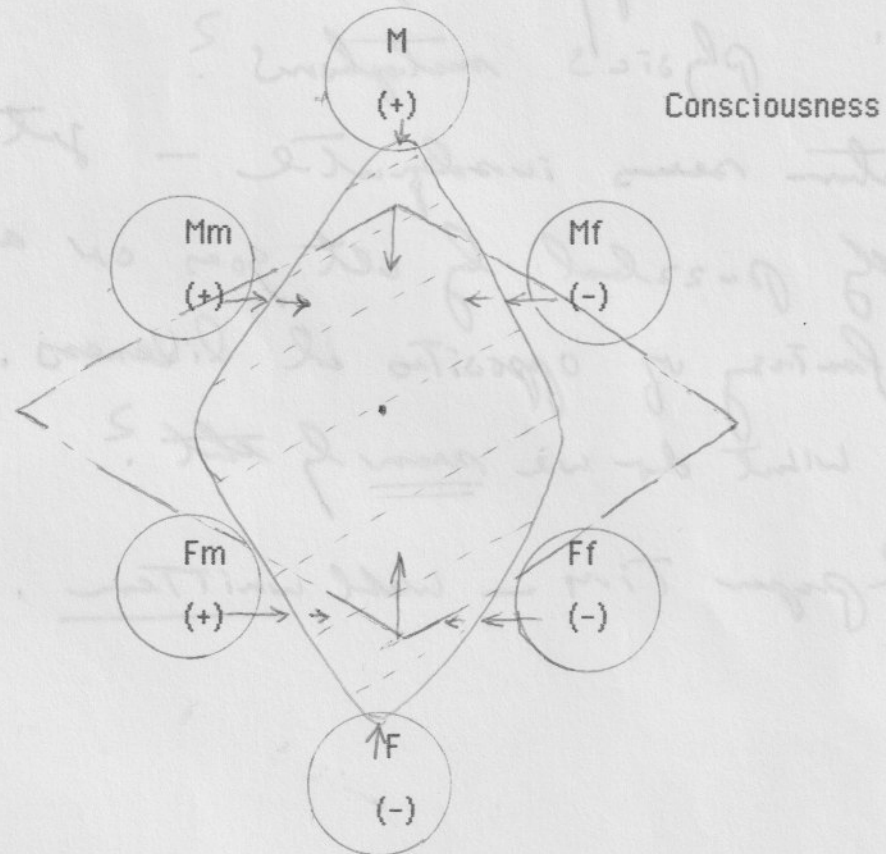
If the Ff and Fm of a woman's psyche and the Mf and Mm of the man's psyche are seen as archetypal complexes existing in the unconscious of both man and woman respectively, we begin to have a very interesting potential for a multiplicity of relationships, the above example being only one of them.

As another example, imagine that F(-) the conscious woman is seeking ('intending') completion in relationship directly with M(+) the conscious male. In a sense then, the archetypal unconscious complexes are then open to a variety of potential interactions. Ff(-) could seek relationship with Fm(+) which may allow for Mm(+) to seek relationship with Mf(-). These unconscious intrapsychic attractions would then create a compensatory force which acts to push F and M from a state of union. (In

This is illustrated in dream when my shadow side makes love to the unknown woman

this example the integrity of the individual psyche is assumed.) This may be represented graphically as follows:

Diagram B:



Now as M(+) seeks union with F(-), the attraction causes them to move toward one another. If the psyche is seen as a vessel that is capable of maintaining a quantity of form, ie. able to hold an amount of water while the same volume is contained, then Mm(+) would move further away from Mf(-) and Fm(+) would move further away from Ff(-). This is imagined as a way in which the psyche is able to maintain its homeostasis whereby the

unconscious figures remain in compensatory relationship to the dynamic that is occurring in consciousness. However, as this is occurring on the conscious level while the attraction between the unconscious couples is increasing, then a tension would occur to push the man M(+) away from the woman F(-). In this way it is consistent with the compensatory relationship between the conscious and the unconscious to which Jung refers. However, I question whether this only occurs by withdrawing a projection. In fact this occurs in many ways. Thus, as (+) attracts (-) on the horizontal plane within the psyche, I imagine that the psyche expands on the vertical plane. As this occurs, the tension begins to build until the energy is such that (+) begins to insist an attraction to (-) on the vertical plane. As this tension begins to build, the psyche then begins to expand on the horizontal plane as the vertical poles are drawn closer together.

In Jung's concept of animus, F may seek completion through projecting Fm onto M. However, it is also possible, in my schema, for F to seek completion by projecting Fm onto Mm.

Now imagine that Mf were to seek relationship with Ff and that in some way this could be brought to consciousness. In this scenario a man's feminine is pursuing a relationship with a woman's unconscious feminine which allows for a like/like interaction. It seems to me that this is what is primarily missing in our world today. Due to a man's difficulty in opening to his inner feminine and allowing her free interaction with an outer feminine he keeps his anima in the shadows and ends up seeking her in his projections. However, by projecting his Mf, his Mm, his inner masculine is abandoned.

I have asked if it is useful to imagine that we, in our fundamental make-up, are the same whether we are male or female. If this were true, or

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if we approached an understanding that acted as if this were true, then would we have to see our obvious differences as matters of social, cultural or other forms of conditioning of the mind? Perhaps we could then entertain the possibility that true liberation or individuation is not a matter of differentiation of self from other. Rather, we may find that our salvation is in the realization that it is in relationship to the other that we find our wholeness. And then could we ask: is it in the variations of our interconnectedness which gives us infinite choice in our quest for freedom? Jung's model of the self seems to indicate that he perceives individuation as an intrapsychic process where one becomes whole by reuniting with the aspects of the psyche that have remained unconscious in the shadow. What I am suggesting is that wholeness may not occur outside of relationship with another being. Perhaps we can not come into our wholeness outside of relationship because the premise that we are separate beings is in itself a false projection. I am wondering whether we are not already "one" or at least aspects of a "whole". I question if the task of psychology is nothing more than to make all attempts to "re-member" that oneness.

I close with a reminder from Dr. Jung

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to *dream the myth onwards* and give it a modern dress. (As quoted by Wehr, 1987, p.92)

Another good paper Tim as far as I'm concerned. I like your willingness to start with an experience. You see it. You wonder. You reflect. That seems so much you & I

I agree with this Tim

This too needs some issue!

affirmation that in you.

Next you related that to the literature.
You did a good job of referencing your
inquiring & see you willing to
trust your own thought in relationship
to Jung.

Surely that's all he did with the
thought he inherited at his time.

Next I see you bringing a more dynamic
model into being around self, anima, animus —
opening it up for the issue of self-in-relationships of
many kinds. This loosens it — opens it, & I
think that is creative.

I feel a bit inferior following diagrams — however
I get the possibilities.

At another time: you could flesh this out by references
to more experiences, to dreams, myths. It's such a
familiar dream to have a man or woman's shadow
connected with a same or opposite sexual figure &
I wonder about how important gender is — it does
seem like a whole reverberating field.

VOL. 14 - Mysticism Connections ought to
be read along with your paper.

And then there is the issue of your
(previous page) ~~over~~

Starting point. You started where you
did - yet is their opposition
in likeness & the Titinal

in opposition joining?

What about "energy" image?

" " physics metaphors?

Projection seems independent - yet
is really puzzled by it goes on around
this fantasy of opposition & likeness.

What do we mean by that?

Good paper Tim - well written.

chls
4-93

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