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The Interrelationship between Psychoanalysis and Literature Based on the Jungian Psychology Model

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ABSTRACT

Background: Deeper in the psyche, beneath the layers of the personal unconscious, are other layers that have been formed in every member of our species. All of these layers shape the collective unconscious and are the most prominent part for Jung. **Objective:** In the dreams and fantasies of his patient's Jung finds ideas and images whose origins, he feels, could not be traced to the individual's personal experiences. **Results:** Collective unconscious is not something to be acquired but to be inherited. The contents of the collective unconscious are "archetypes", which are common to all people. Jung discovers that, since we have different cultures with different people, we have different kinds of archetypes – some known, many others yet to be discovered. **Conclusion:** The most important archetypes are: Persona, Anima/Animus, Wise old man, Self, and Mandala which are going to be read based on the Jungian psychology study to help modern man in achieving his/her self and identity.

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INTRODUCTION

Carl Gustav Jung, born in July 1875- June 1961, is a Swiss psychoanalyst and the founder of the Jungian psychology. After a period of working with Freud, he separates his collaboration with him on the case that he sees Freud's view on psychoanalysis incomplete, and mostly psychiatric. After parting from Freud, Jung was able to pursue his unique approach to the unconscious contents of the mind, and particularly his interest in archetypal symbolism. Jung (1958) affirms that:

Mind is not born as a clean slate. Like the body, it has its pre-established individual definiteness; namely, forms of behavior. They become manifest in ever-recurring patterns of psychic functioning (p.15).

In fact, Jung gets his inspiration from Freud, but adds his own experiences to his psychoanalysis too. Jung (1963) asserts that:

All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images (p.192).

In his childhood, Jung was so lonely and was filled with dreams and fantasies. Later, he began to examine his dreams besides his patients' dreams and fantasies; the investigation of his inner reality leads the foundation for many of his psychological theories and concepts. Jung (1968) states that:

The general function of dreams is to try to restore our psychological balance by producing dream material that re-establishes, in a subtle way, the total psychic equilibrium. That is what I have called the complementary (or compensatory) role of dreams in our psychic make-up (p.34).

Actually, dreams and fantasies are important for Jung. He discovers that most of his patients speak about different kinds of dreams and images, which he understands, are similar to each other, universal and can be found in most stories and myths. Therefore, he expresses that these dreams and images which are universal in his patients' dreams and myths are called 'archetypes'. In the Jungian psychology the emphasis is on 'archetypes' which is the representation of human unconscious. Walker (2002) states that "the Jungian literary criticism encourages a specific kind of symbolic reading of the texts [...]. Many works of literature, of course, have clear mythic subtexts and the interpretation of mythic patterns is a correspondingly central feature of the Jungian criticism" (pp.146-147). Consequently, this conscious-unconscious interaction is important in the achievement of all creative activity, whether artistic or literary, which leads to the development of personality or individuation.

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*Discussion:**The Structure of the Psyche:*

Snowden (2006) states: "when Carl Gustav Jung talks about the psyche he means the whole of the mind or spirit, both conscious and unconscious. He uses the words psyche or psychic because they refer to a conscious state" (p.47). The individual psyche is always changing as it seeks the growth and wholeness. Jung believes that, in order to have a good mental health, there must be a good balance between consciousness and unconsciousness; otherwise, it will end up in neurosis. For him, psyche has two parts; the consciousness and the unconsciousness. The ego is considered to be the center of the conscious personality and the sense of identity. It organizes perception, memory, thoughts and feeling. Under the realm of consciousness is the unconsciousness. He believes that the unconscious expresses its ideas by means of dreams, fantasies and so on. Moreover, he explains that immediately beneath the consciousness is the personal unconsciousness which is determined by the individual's personal past experiences, repressed feelings, and ideas. In Jung's view, the personal unconscious consists mainly of complexes. Complexes are emotionally colored ideas that are separated from consciousness as a result of shocking influences or incompatible tendencies that may help or hinder conscious activity. Usually, complexes are harmful and disturbing, but they can act positively by persuading the individual to search new possibilities. These unsolved problems, to Jung, are important for psychic activity.

The Collective Unconscious:

The contents of the collective unconscious are "archetypes", which are common to all people. Jung (1969) states: "Whereas the personal unconscious consists for the most part of complexes the content of the collective unconscious is made up essentially of archetypes"(P.31). The collective unconscious is different from personal unconscious. Unlike personal unconscious, which is made of contents that have been forgotten or repressed, collective unconscious does not develop from personal experiences; therefore, it is not a personal acquisition. The word 'archetype' is derived from the Greek words *arche* meaning 'first' and *type* meaning 'imprint' or 'pattern'. Actually, the archetypes are like deposits of experiences that have been frequently repeated in the history of human beings. They are present in all humans from birth. They can be represented in dreams, fantasies, or as a story, as a pattern or image such as mandala, or as an archetypal or mythical character. Jung (1969) asserts that "the concept of the archetype, which is an essential correlate of the idea of the collective unconscious, indicates the existence of definite forms in the psyche which seem to be present always and everywhere"(p.31). Jung believes that the archetypes are not memories of past experiences but are forms without content that represent a certain kind of perception and action. They offer a kind of preparation to produce similar mythical ideas again and again. Jung discovers that, since we have different cultures with different people, we have different kinds of archetypes – some known, many others yet to be discovered. The most important archetypes are: Persona, Anima/Animus, Wise old man, Self, and Mandala. As it was mentioned, archetypes have their roots in myths, too. Myths are born out of collective unconscious; therefore they are made of archetypes. Guerin et al (1960) claims: "In fact, myths are the means by which archetypes, become manifest to the conscious mind" (p.177). Jung notices that myths are important to all humans and they seem to express these unconscious ideas in accessible story forms. Moreover, he found out that mythology, archetypes, and collective unconscious are related together. In fact, he wants to show that myths are the projections of psychic aspects.

The Individuation:

To Jung, individuation implies becoming one's own self. Therefore, we can accept it as self-realization. The aim of individuation is to remove the self from the false wrappings of the persona and the archetypes. For him, individuation is for those who want to attain a higher degree of consciousness. Jung believes that individuation is a process through which an individual recognizes his opposites, and tries to differentiate them, and bring the awareness to the contents of the unconscious mind. In fact, individuation relates to the archetypes such as Shadow, Self, Persona, and Anima/Animus. Individuation is a psychological process of becoming mature. Through individuation each member can recognize his aspects of self and become different from the others. In order to attain individuation, one should integrate with his archetypes. Jung asserts that if a person fails to confront and accept his/her unconscious materials, then he will become a neurotic person and instead of accepting these unconscious elements to his consciousness, he insisted on projecting them into other persons or objects. According to Jung, a person who successfully completes the individuation process is reborn as the self. He believes that modern man feels homeless in this world and suffers a lot, so he is seeking for his existence and this will attain by individuation. In other words, individuation is a kind of rebirth. Therefore, we should integrate all our consciousness with unconsciousness. Individuation is Jung's solution for modern man's suffering from the sense of meaninglessness and achieving to his self.

The Persona:

As Snowden (2006) claims, persona (from the Latin word which means actor's mask) is the mask we wear to make a particular impression on others. It may reveal or conceal our true nature. It is an artificial personality which makes mediation between a person's real personality and the society's expectations. It is made of personal titles, roles, habits of social behavior, etc. It preserves the social order and protects the individual's life. Actually, it is a mask that the ego makes in order to hide its true nature from society. It is sometimes necessary for each person to assume a persona for himself, because it protects him from society and keeps the person to be fit with his activities and job. On the other hand, Jung states that the problem arises when a person completely identifies himself with the persona; in this regard, the person becomes nothing but a role play.

The Self:

According to Jung, this is the most important archetype. It is the midpoint of the personality, a center between consciousness and unconsciousness. It makes the balance between the opposite qualities which make the psyche. Self implies the ego existence. The ego (from the Latin word for 'I') is the center of the consciousness and gives us our sense of identity (Snowden, 2006). In fact, Jung does not make a difference between ego and consciousness, rather he uses them interchangeably and sometimes combines them together as 'ego-consciousness'. The ego makes a balance between conscious and unconscious aspects of the psyche and gives a sense of personal identity. Actually, one should be careful not to consider self and ego the same. As Snowden (2006) states, "the self already exists when we are born, but ego emerges out of it in the course of childhood development." (p.56)

The Anima/Animus:

As it has been stated in Walker (2002), anima/animus, in fact, personifies the soul, or inner attitude. It has the characteristics of the opposite sex. In fact, they are other important archetypes in our unconscious. In Latin, they mean soul. The anima represents the feminine aspect in men, and comes from the individual man's experience with women as companion, and man's own minority of female genes. Anima often appears in the dreams and remains unconscious. Moreover, it may be projected outwards onto different women such as mother, lover, and wife. This projection shows the man's passionate attraction or hatred toward women. Guerin (1960) states "in literature, Jung regards such figures as Helen of Troy, Dante's Beatrice, and Milton's Eve" (qtd. in Guerin et al (1960): *A Handbook of Critical Approaches to Literature*, p.181). In fact, in literature, any woman who enters the story can be considered as an anima; therefore, anima can be both positive and negative. Animus, on the other hand, is the male personification in women. It may reflect in images such as man, father, husband and so on. In his positive aspect he is a woman's connection to the unconscious and self through creative activity. Like anima, animus can have both positive and negative aspects. An example for animus can be referred to Heathcliff in Emily Bronte's *Wuthering Heights*.

The Wise Old Man:

Mana-personality or wise old man is another important archetype of meaning or spirit. As Antonio Moreno (1970) states: "In literature, this archetype appears when the hero feels trapped in situations in which he needs insight, understanding, good advice, determination, and planning" (p.58). It usually appears as grandfather, sage, magician, king, doctor, priest, or any other authority figure. It represents insight, wisdom, cleverness, and willingness to help. In this respect, animus can be regarded as a wise old man archetype.

The Mandala:

As Snowden claims (2006), the word 'mandala' comes from Sanskrit and means a 'magic circle'. Actually, mandala is a circle which contains a square or some symmetrical figure. There are some kinds of symbolic imagery, most commonly a cross, a flower or wheel, often with four as the basis of the structure. Mandala image can be represented as self archetype too, since it has the center and is considered as the archetype of wholeness. Snowden (2006) asserts that: "Jung realized that the image of mandala may represent the universe itself, or the 'inner universe' the wholeness of what he referred to as the Self" (p.41). Jung understands that the way that mandala works, leads the paths into the center of mandala, which is the core of the self. Since the aim of the psyche is to reach this unique self, mandala can be considered as a process of individuation.

Conclusion:

Carl Gustav Jung believes that human beings will achieve their selves and identities through the process of individuation. He claims that archetypes are restored in collective unconscious. Therefore, he states that in the

process of individuation, one integrates the archetypes into his/her consciousness. When this happens one can achieve his/her self.

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