



Archetypal Patterns – A Nexus Between The Conscious And The Unconscious

ABSTRACT

The archetypal patterns evolve over the time in human consciousness and get deposited in unconscious finding expression at relevant periods of time and context.. Various types of archetypes direct the human response to the external circumstances in a given context as on par with other dictating terms of behavior and decision making patterns. The literature which mirrors human civilization and his psyche follow archetypal patterns in their existence within in the very nature of day to day response systems. Different authors across varied times lines including Maud Bodkin, Northrop Frye, Carl Gustov Jung, Anthony Stevens, Jacques Lacan Joseph Campbell etc., have ratified the presence and frequent formation of archetypes in human mind as part of his thinking patterns. Archetypes are the patterns which have been in existence in cultures across the human history, though the cultures are so remote in space and time to one another that they hardly could have established any contact or communication among them. Yet these similar patterns exist on similar note among them. The presence of these patterns, which logically seems highly impossible, gives rise to the theory of "Collective Unconscious" which is envisaged by Psychoanalytical theorist and author Carl Gustov Jung. For example, the archetypal pattern which is present in almost all cultures of the globe is 'Wise old man'. The presence of wise old man in stories we were told and mythological narratives we studied foregrounds the concept of Archetypal patterns present in human psyche.

Key terms: Archetypes, Patterns, The Unconscious, Tabula Rasa, Oedipus Complex, Collective Unconscious, The Real, Individuation.

The Petrification:

An archetype is a collectively inherited unconscious idea, which form into a pattern of thought, image etc., that is universally present, in individual psyche.

(The Archetypes. Page 12).

Nobody knows exact origins of the concept of petrification but it exists in innumerable cultures. The beasts may be medusa, Basilisk, Cockatrice, or Svaatalfar or any other creatures but the underlying pattern is similar across the cultures that if any man encounters a beast like this he immediately turns into a stone, and moreover the concept of petrification stands to occur in such a condition where hero archetype is on a journey to unknown lands or on an adventure to free someone from the clutches of a bane.

Concept of Tabula Rasa:

Tabula Rasa is an idea which states that the mind would be in totally blank at the time of birth. Nothing would present in it, no impression, and no image. Just as a blank slate. As a theoretical concept Tabula rasa is introduced by Thomas Aquinas in 13th century and further explored by the philosopher and humanist John Locke in 17th century. It means human mind, at the time of birth, would be without any rules and formulated ideas to process the data and the rules would be framed later by sensory experiences which gather slowly by trial and error from outside world. It means each individual is at freedom to define and determine the content of his mind and personal character. But the close study of human behavior, religious practices, cultural observations and response patterns to a situation across the human history and cultures, one can derive the conclusion that there exist some common patterns of behavior which guide and dictate human consciousness.

The Oedipus Complex and The Hamlet Crisis

Oedipus complex comes as the beginning point if one goes into the mechanics of the structural formation of archetypal patterns. Oedipus complex, the term for the first time finds its theoretical and critical expression in 'Interpretation of Dreams' by the eminent psychoanalytical theorist and the discoverer of the unconscious Sigmund Freud. The Oedipus complex is a concept of psychoanalytic theory which underlines a child's unconscious libidinal desire for the opposite sex-parent and hatred for same- sex parent. The complex is evident with its structural archetypal pattern in William Shakespeare's play 'Hamlet' in which prince Hamlet nurtures hatred towards King Claudius whereas affection and unwavering love towards his own mother Gertrude. Hamlet could not succeed in developing hatred towards his mother even though he comes to know that his father king Hamlet was murdered by pouring poison in his ears intentionally by Claudius' men and being aware of the truth, Gertrude marries Claudius instead of taking revenge against heinous crime committed against her first husband.

It is stated that Hamlet's indecision and reluctance to avenge his father's death is due to his attachment to Oedipus complex through which he develops mother fixation. Freud asserted that the complex manifests in young age but ends with the child identifying with the parent of the same sex. According to Carl Gustav Jung a complex is a core pattern of emotions, memories, perceptions and wishes in the personal unconscious organized around a common theme, such as power or status. The Oedipus complex emanates from the work called Oedipus Rex by Sophocles an ancient Greek theatre writer. He is considered as an archetypal hero because he becomes a scape goat of his own destiny, he follows a quest, he suffers from the apprehension of an oracle that spells impending danger and his own doom. Oedipus had to perform impossible tasks in his life which are well beyond his own reach and had encountered the supernatural powers with his mortal frame. Likewise, Hamlet, unbecoming of his own stature and education becomes a victim of his surroundings in which the powers interplay their game which is beyond the control of the protagonist Hamlet. He is torn apart between his affection and hatred, the two dichotomies which disturbed him with much agitation.

These types of archetypal patterns underlie many stories and mythologies across human cultures. By understanding the prominent features of underlying archetypal patterns one can assimilate the superficial symbolic representation as enveloping from the similar patterns.

Carl Gustav Jung: Human Psychological Framework:

Carl Gustav Jung (1875-1961), a Swiss psychiatrist and psychoanalyst who is also the founder of the analytical psychology is also the eminent scholar and theorist in the study of 'Archetypal patterns' across the cultures which amalgamate them into making the studies into single stream called 'Archetypal Criticism' which is being used as a yard stick to measure the significance of literature that penned across the centuries. Jung's first contribution to the archetypes is Psychological types which Jung classified into eight types that covers entire human race. His major contribution to the study of archetypes and archetypal patterns comes with the concept of 'Collective unconscious'. What collective unconscious in Jungian psychology, was termed as 'the unconscious' in Freudian psychoanalysis. For Freud, the unconscious is something unknown to the individual but present in him to navigate and influence the conscious but for Jung it is the phenomenon which is supposed to be collectively inherited.

Jung divided human psychological framework into three domains.

They are:

- a. Conscious state
- b. Personal unconscious
- c. Collective Unconscious.

Among these three the collective unconscious is an important aspect of human psyche that is placed where archetypal patterns lay dormant waiting for the right occasion to find expression. The collective unconscious is filled with human instinctual archetypes where the material is collected and preserved without the notice of the individual. Universal symbols express their presence in collective unconscious which find their felt presence in art, literature, religion and folklore including mythology. The Wise old man, the Great mother, the Tower, water, Tree of life, the hero the trickster etc., are the symbolic representations of underlying common archetypal patterns. Collective unconscious differs from Sigmund Freud's personal unconscious. For Freud personal unconscious is responsible for the ninety per cent of the structural makeup of the human mind which he explains through iceberg theory. As the ninety percent of an iceberg lay beneath the surface of an ocean only ten percent is visible to us, in the same manner, only ten percent of the material in human mind finds its expression through the direct behavior of an individual.

Individual has no direct or conscious access to the personal unconscious portion of his mind. The exploration of the personal unconscious by a therapist through dream analysis can cure chronic psychological disorders which is called psychoanalysis. The matter which is present in personal unconscious finds its expression constantly in unpremeditated behavioral expressions of an individual. Whatever the individual is exposed to in the awoken world, if it is not censored, everything goes into the unconscious and gets deposited there. Therefore, whatever the individual is, he is the result of the material which is present in his unconscious portion of the mind. For Freud the unconscious is unstructured. It is not organized into predictable structures or patterns. But for Jacques Lacan, the unconscious is structured like language, in which predictable logical patterns and structures pre-exist human behavior.

Jaques Lacan, the Real:

Among Lacan's proposition; Symbolic, Imaginary, the Real; the Real is very much near to the underlying common quest of humanity which lie in the unconscious as a pursuit to experience as the true spirituality which is devoid of sense perceptions is really a sought after one. The Real is related to the independent spiritual world, unconditioned by the apparent world of senses. It is the inward fount of an individual's being which unconsciously shared by all, then the Real can be concretized in 'human consciousness when he renounces the sense world and be-reborn to a higher level of consciousness; shifting his center of interest from the natural to the spiritual plane'. All these patterns and structures are present in collective unconscious which is shared by human race.

The archetypes are primordial images, they are the parts of basic human psyche they are not individually different and they cannot be acquired through individual effort. When the mind is in the sudden burst of feelings, emotions encountering unprecedented situation and unpremeditated disposition of the patterns which come to guide the human behavior are actually guided and influenced by the primordial images

which were present in psyche. These archetypes guide us throughout our existence; the inherited presuppositions influence the individual consciousness.

The archetypes which are present in human psyche give definitive form to certain psychic content through which the nature of existence would be determined and directed. Jung called his ‘collective unconscious’ on par with ‘archaic remnants’ of Sigmund Freud, in which mental forms and their presence hardly be explained by anything in the individual’s own perspective and which appears to the onlooker as to be ‘aboriginal, innate, and inherited shapes of the human mind’.

The Process of Individuation:

The process of ‘individuation’ presupposes the formation of patterns in collective unconscious. The individuation describes the procedural identification of an object in which it is differentiated with other objects with the concretization of some characteristics. The individuation gives an identity to an object so that it is not same as something else, it may include an individual persona or a identified object through which elements of distinction can be grasped without much effort. In analytical psychology which is developed by Jung, individuation is associated with the process of individual self that develops out of an undifferentiated unconscious which is the part of development of individual’s psychic process in which integration of elements of personality and experiences takes place so that the individual can become an integrated whole and the process of individuation takes on the patterns which are inherently present in collective unconscious.

Archetypes are typical modes of apprehension and wherever we meet with uniform and regularly recurring modes of apprehension we are dealing with an archetype. (Archetypes. Page 38)

Basic Archetypes-A discussion:

Jung listed four basic archetypes which are present in every sphere of life.

They are...

- a. The Persona
- b. The Shadow
- c. The Self
- d. The Anima/Animus

The persona is a kind of mask through which the individual likes himself to be identified by the society. His real self is hidden behind the mask and the mask which is generally accepted by the society. The persona of an individual makes definite impressions on others. It is the concealment of true nature; by that concealment one could flaunt something absent as truly present. The persona is kind of a mask. The society needs the adoptability as a primary requirement for an individual to assimilate himself into it. The ego is the barrier between the society and persona in which persona adopts to itself the character of flexibility. The problem with persona is, if an individual identifies himself with a definite persona, then that identification hinders further development of the personality of the individual. The depth would be lacking and the result is only shallow individuation. Expectations of the society in which individual lives and the anxiety which persists in an individual on lines of doubt whether he meets those expectations or not, percolates into distress which is psychologically devastating to the individual's health. Entire life would be gone in the preparations to meet the expectation rather than living the life to its fullest extent. Persona is just what people think. Falling in the gamut of persona people will lose the sense that creates awareness in which they can realize that the individual is unique and distinctive and respecting the distinction is respecting the mode of creation itself.

The suppression, according to Jung leads to 'enantiodromia' which means during the final stages of life whatever has been under suppression finds vent through the emergence which results in the different behavioral patterns of an individual than expected as for most it is reason for dismay in later part of their loved ones' lives. The disintegration of persona, reason may be anything, results in the dissolution of individual's assumed identity in respect to the societal norms. Initially it creates a chaotic situation in the individual as affirming the reality takes effort of realization.

False veils of persona sheds off as the process of individuation gains ground and initial array of fantasies cease their play and the individual gains control over the reality of the self as unique. The archetypal chaos may lead to the negative restoration of persona which is more pathetic than the actual persona because individual becomes prone to limited identity in which he tries to show up that he is in his old norms with his narrowed down behavioral patterns. The man who is with absence of the persona is blind to the reality of the world. Persona is a fantastic playground of the world theatre because the persona and the directive force of consciousness create equilibrium in an individual.

For an individual to lead a respectable and successful life in society among his community members, he has to play assigned roles in a suitable manner, failing which it attracts disrespect and detachment. In Kafkian terms one has to be a performer if one has to be looked after by his fellow men. Persona makes individuals able to play different roles in society to achieve individual and common goals as well. Developing a more realistic and more adequately flexible persona helps an individual to navigate through the tumultuous incidents.

Next, the 'Shadow' which is also called shadow archetype that is present in the unconscious aspect of the personality but not traceable to conscious ego. The shadow is the presence of something which is totally unknown side of the individual because all aspects of individual's psyche are not conscious ever.

Carl Jung equates 'the shadow' with Freudian unconscious, as whatever is present in unconscious cannot be traceable in an awakened state of an individual. And the individual conscious state remains unaware of the material which is present in the unconscious. Only way to reach unconscious is through dreams.

The shadow aspect of an individual can contain both negative and positive elements in his personality, in other words, shadow is that which is not conscious. The shadow is densely present in childhood. The elements of shadow would be prominent in one's childhood stage as the individual adopts himself to the norms of a society, the aspects of shadow recede to the realms of unconscious. In other terms, the shadow is the link which connects sophisticated and morally integrated life to primeval state of existence in which hardly any moral code guides the existence. It is the evidence that the animal instincts and relative behavioral patterns are present in man since his primordial stages. It is like the blood of all beasts is present in human being as he is the result of constant evolution from lower species in nature. Constant projection of shadow, in any individual, creates a wall through which the distinction becomes impossible between the real world and illusory one.

The projection creates its own self in which instinctive and irrational becomes available for psychological projection in individuals which thereby creates a free hand can realize its object through power of projection. As the elements of the unconscious are recognizable in dreams, so the patterns of shadow are visible in dreams and visions. Through the dream mechanism of replacement and representation the shadow resurfaces to the awareness, but the problem is with understanding it viably as shadow could not be understood by the conscious mind of an individual. Repressed factors of the shadow find their expression in dreams and come into play in the realms of the unconscious.

Identifying and encountering the shadow initiates the process of individuation. The constant dissolution of persona and aggravated process of individuation bring along with it the danger of shadow projection at the surface levels of behavior. For being in non-identification with the shadow, it demands considerable moral turpitude from an individual which thereby prevents that individual from further collapsing into regressive darkness. Only by recognizing the shadow, the identification of anima and animus becomes a possibility, without which the traits of hidden personality could not be noticed, the acknowledgement process of shadow should be a continuous process throughout one's life. According to Antony Stevens, it is like washing one's dirty linen in private. It is like continuous progress into strengthening the balance of life and experiencing the reality of it.

The Self, according to Jung, is the unification of unconsciousness and consciousness of an individual. He represented self through a circle in which multiple aspects of the personality are integrated and come to a coherent existence. Individuation is the process through the self becomes apparent in which both the conscious and unconscious elements integrate harmoniously since the integration process involves identification of the various aspects in an individual, all those aspects get unified into a single whole which is called self.

If conflicting elements between conscious and unconscious aspects of individual are on the verge of creating disharmony, then the personality disorientation takes place in the self which is significantly a psychopathic condition. Ego makes the center of the consciousness whereas the self makes up the center of the personality and personality amalgamates not only conscious but also the ego and the unconscious mind. If one wants to understand the exact relation between ego and self, one has to draw the analogy of a circle and a small dart at the center of it, the circle represents the self and dart ego. The self is both whole and the center and ego is self-sustained center.

According to Jung, the sense of wholeness that is the realization of self would be present from the birth of an individual but this sense of wholeness disintegrates into separate ego as the child grown into man. It leads to the creation of ego in the individual. The separate ego consciousness crystallizes out of the original feeling and affirmation of unity. Self is considered as the greatest power in the psyche, it can make people into wholesome individuals and at the same time it can derail the process association integration.

The Anima and Animus, the anima is feminine aspect which is present in man and animus is the masculine aspect which is present in a woman, through which one can derive the statement that there exists no complete man or woman in personality but human being, to whatever sex, he or she belongs, some elements of opposite sex exists within the same personality. In other terms anima is the unconscious side of the man which is feminine in essence and animus is the unconscious side of the woman which is masculine in essence, they both are in transcendence with their own personalities.

There is a concept called anthropomorphism which considers the consistent change in the structure of human being which gives rise to the development of another creature in the features of a human. In artistic expression one can see the predominant presence of anthropomorphism. In archetypal patterns of primitive mind, the presence of anthropomorphism can be traced and it is evident in anima animus duality. And further it is states that if anima is predominant in man it may lead to libidinal activism and animus predominance leads to sexual dominance in women. In Jungian concept, the anima makes up the totality of the unconscious feminine psychological qualities that a man possesses individually and animus the masculine qualities possessed by a woman. Jung believed that the elements of anima and animus would be activated through dreams as the manifestation leads to the culmination of personalities of opposite sex. The origins of anima and animus can be traced back to the constant rapport with the opposite sex which instills a sense of longing for the opposite sex irrespective of psycho-physical development in an individual. According to Jung the personification of anima and animus along with shadow and self is subjected to become a boon or a bane, they can bring life-giving development and creativeness to the personality, or they can cause petrifaction and physical extinction. One must be aware that excessive indulgence with the elements of anima and animus may lead to the premature conclusion in relation to individuation process in which coherence of wholeness would be threatened with distorted awareness of the subject. Therefore, Jungians have found that in every man there is a feminine sub personality called Anima, made up of feminine archetype. "And in every woman, there is

a masculine sub personality called the Animus, made up of the masculine archetype". (Magician. 44). Archetypes are innate universal pre-conscious psychic dispositions, allowing humans to react in a human manner.

Conclusion:

Archetypal patterns which are being continuously created over the span of human existence create an expression wherever and whenever is required. These expressions are patterns of human behavior are directed by the presence and nature of archetypal patterns. The collective unconscious is filled with innumerable patterns through which human civilizations thrive and form ideologies which govern their very existence.

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