

ON INDIVIDUATION:  
SELECTED ANNOTATED BIBLIOGRAPHY

RUNNING HEAD: Individuation, bibliography

David Johnston

#### ABSTRACT

In this brief annotated bibliography I comment on a limited bibliography of books related to individuation while introducing the meaning of the individuation process. I include books that lie outside the parameters defined by Jungian psychology *per se*. Excluded from this brief survey are books on Gnosticism and alchemy, the latter which pre-occupied Jung during the second half of his life, that are essential to understanding the further reaches of Jung's psychology of individuation and the transformation of being.

ON INDIVIDUATION:  
SELECTED ANNOTATED BIBLIOGRAPHY

Joseph L. Henderson, M.D. (1984). Cultural Attitudes in Psychological Perspective. Toronto: Inner City Books

The author, Joseph Henderson, describes four different traditional cultural attitudes, the social [ethical], the aesthetic, the religious and the philosophical. He convincingly argues that Jung's psychology of individuation adds another, the psychological, which not only embraces the other attitudes, but recognizes demands from the unconscious for a widening cultural perspective.

Michael Fordham (1969). Children as Individuals: An Analytical Psychologists Study of Child Development. London: Hodder and Stoughton

Michael Fordham, the author, shows how he understands the psychological development of children in terms of Jung's theory of individuation in that the ego goes through a process of differentiation out of the primary self. In addition to Jung, his developmental theory is indebted to Winnicott and Klein, two post-Freudians. Although Fordham's pragmatic treatment of children's ego development is excellent, he does not take into consideration Jung's notion of an objective psyche and the larger Self.

Edward F. Edinger (1973). Individuation Religious Function of the Psyche. Baltimore: Penguin Books Inc.

Edward Edinger, the author, creatively describes the essential role of the religious function in the individuation process. Part I is about stages of development in the individuation process, part II about the individuation process as a way of life and part III is about symbols representing the goal of the individuation process.

Stephen A. Hoeller (1982). The Gnostic Jung and the Seven Sermons to the Dead. A Quest Book, Weaton, Ill: Theosophical Publishing House.

The author, Stephan Hoeller, expertly analyses and amplifies Jung's enigmatic poem, Seven Sermons to the Dead, found at the end of his autobiography while cogently arguing that his psychology of individuation is based on the Gnostic tradition. In fact he demonstrates how the process of conscious individuation, as understood by Jung, is based on a solid spiritual foundation found within Western cultural history.

Sri Aurobindo (1971). Social and Political Thought, Part I The Human Cycle. Pondicherry: Sri Aurobindo Ashram.

Sri Aurobindo, the author, gives a brilliant account of the evolution of consciousness, using examples from both India and the West. In the process he discusses different cultural perspectives including the aesthetic, the ethical, the religious, the vital-materialistic and one based on reason. He argues that his approach to yoga [or

individuation] needs to be grounded on an all embracing spirituality that includes all aspects of life.

Jolande Jacobi (1967) The Way of Individuation. English translation by Harcourt, Brace and World, Inc. A Meridian Book. New York: New American Library.

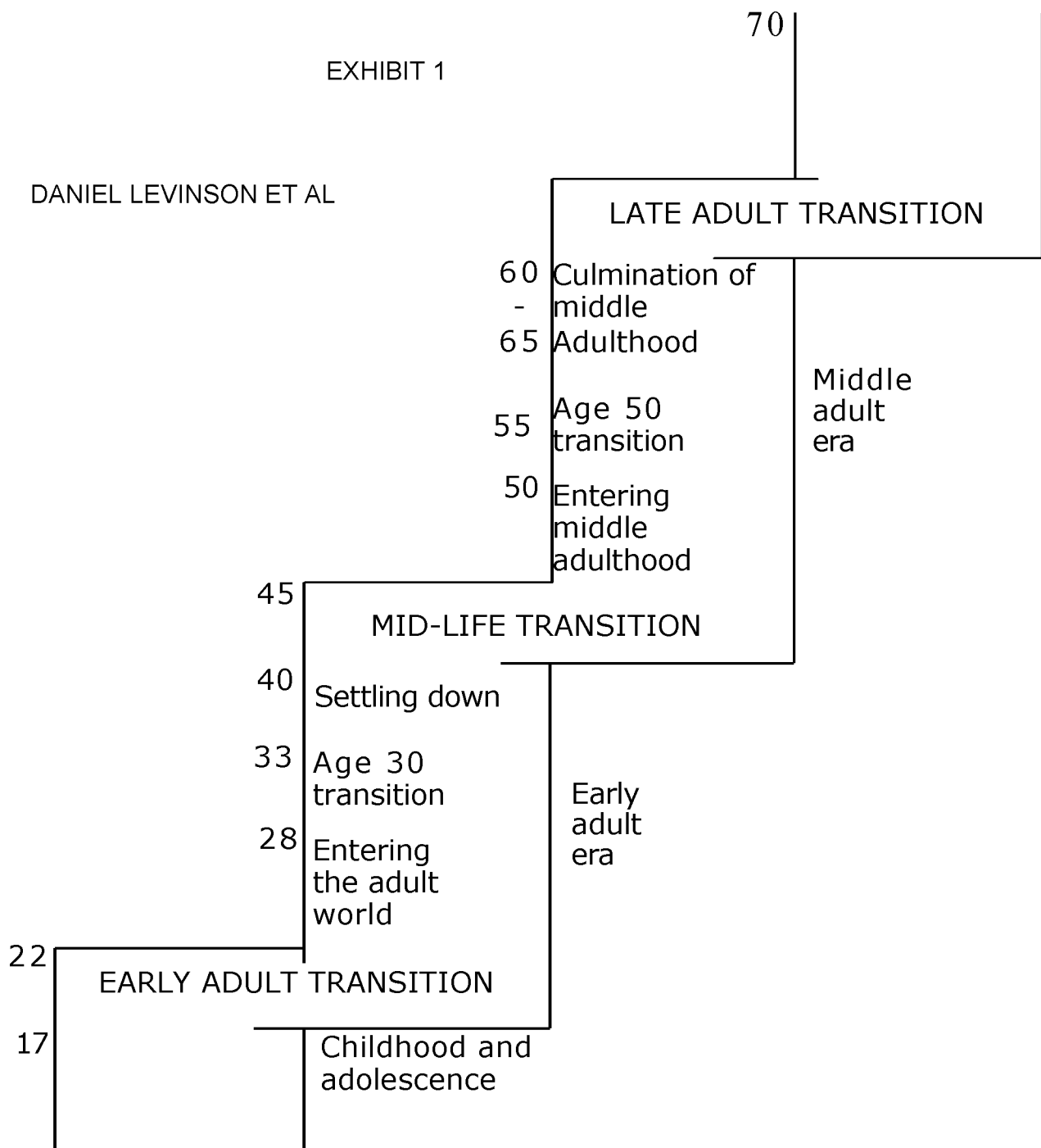
In response to a letter from C.G. Jung, Jolande Jacobi took up the challenge to systematically elaborate his ideas on analytical psychology. The result is the publication of this book in which the author gives a very readable account of the basic meaning of individuation. She makes a point of distinguishing between natural individuation and individuation as an induced process that is consciously experienced, what Jung refers to as the individuation process.

Edward C. Whitmont (1969). The Symbolic Quest: Basic Concepts of Analytical Psychology. Princeton, NJ: Princeton University Press.

The author, Edward Whitmont, comprehensively discusses the basic concepts of Jung's approach to analytical psychology. The following chapters are of particular interest for this bibliography regarding individuation and the individuation process: Archetypes and Individual Myth, Archetypes and Personal Psychology, The Concepts of Identity, The Ego and Ego Development, and The Phases of Life.

Daniel J. Levinson, et al. (1978). The Seasons of a Man's Life. New York: Ballantine Books (EXHIBIT 1).

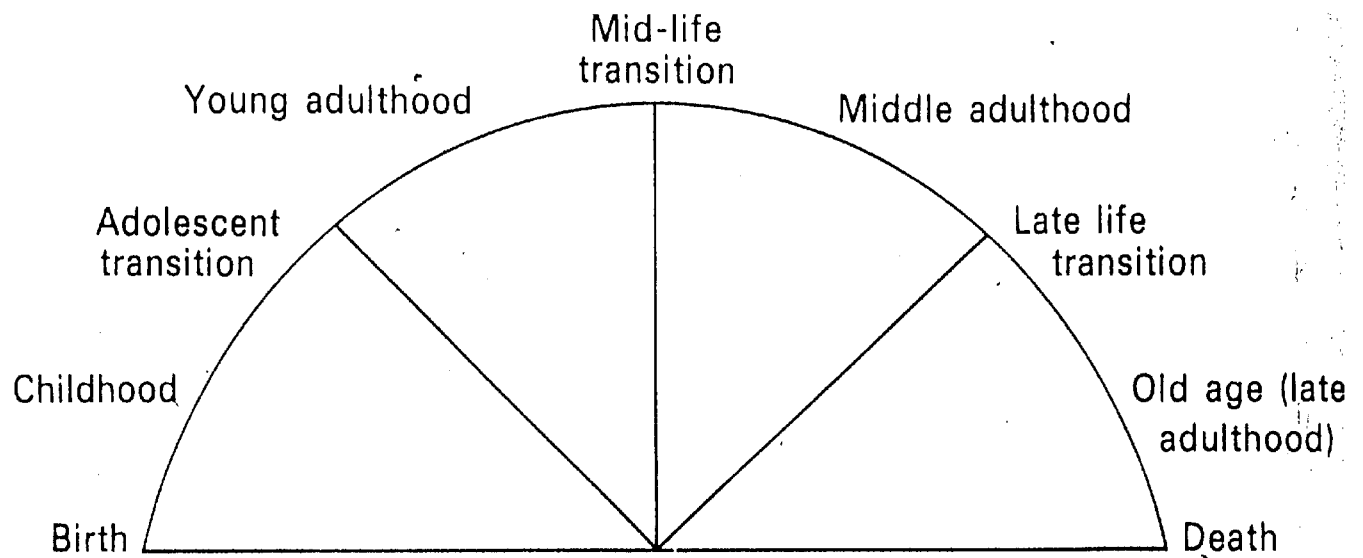
The authors, Daniel Levinson et al., describe typical developmental life structures and life transitions for the adult male [appendix1]. Their theoretical concepts are largely developed based on the results of a longitudinal study on several men with different professional orientations. When it unfolds successfully, it can be considered to be a description of self-possessed natural and adaptive individuation, which however contrasts from the more conscious individuation process as described by Jung, with which I briefly compare it in appendix 2. Not only do the authors discuss smooth developmental processes but also cases of checkered development, from which they draw conclusions on psychologically healthy and unhealthy life decisions. The book specifically relates to contemporary, generally mainline, American male culture. There is no discussion of women's adult development.



Developmental periods over the life course

EXHIBIT 2

C. G. JUNG



The human life cycle with major life transitions.



## APPENDIX 1

## The Developmental Psychology of Daniel Levinson et al

Central Organizing Concept: individual life structure.

Conceptual Framework: encompasses periods in the evolution of an individual life structure.

Function of Theory: to indicate the developmental tasks that everyone must work on in successive periods and the infinitely varied form such work can take in different individuals under different conditions.

Stages of Development in a Man's Life

Stable Periods: where life structure is formed: alternates with Periods of Transition.

Stable Periods [6-10 years]

Principal task: to make firm choices while building a life structure that enables one to pursue goals and values within this structure.

Periods of Transition [4-5 years]

Principal task: to question and re-appraise the prevailing life style while searching for new possibilities which allow for eventual formation of a new life structure. To explore possibilities for change in self and world and to move towards commitment to the crucial choices that form the basis for a new life structure in the ensuing stable periods. Suspended between past and future. Time of crisis and opposition.

Three Main Periods of Transition in Adult Man's Life

17-22	Early Adult Transition.
40-45	Mid Life Transition.
60-65	Late Adult Transition.

Developmental Tasks

This scheme is essentially based on ego development and adaptation to work, love and marriage. Developmental Tasks are different during different "seasons" of a man's life.

- Each period [transitional or structure building] develops out of the one preceding it.
- Ill-conceived choices or defeats in one stage may inhibit one from adequately pursuing the psychological tasks of the following and subsequent periods. [Development is, however, not hierarchical].

### Early Adult Transition [Leaving the Family] [18-22]

Attempt to separate from family and its support.

- Involves moving out of family home, becoming financially independent and assuming new roles that make one more autonomous and responsible.

Form basis for living in adult world.

- Involves training and learning more about oneself and the world. Often involves dreaming about future success. Man relies on “loved woman” during this period to give her blessing and help facilitate entry into adulthood.

### Entering the Adult World [22-28]

Need to arrive at a preliminary sense of oneself as an adult and to fashion an initial life structure based on interests and goals.

- Having a mentor [8-15 years older] during this period is highly correlated with future growth success.

Involves questioning whether one should continue in chosen occupation, marriage, etc. or change.

- Most stay but many occupational and marital shifts.

### Settling Down [32-40]

Involves deepening commitment to work and family

- Building life around initial choices.
- Climbing career ladder.
- Transformation taking place during mid-life lays the foundation for future development.

### Late Settling Down: Becoming One's Own Man [36-40]

Involves sufficient advancement on ladder of success

- Becoming a senior member of enterprise [at whatever level].
- Speaking more clearly with own voice along with greater measure of authority.
- Becoming less dependant on other individuals and institutions. [There could otherwise be a feeling of being held back and oppressed by others, and restrained by one's own conflicts and inhibitions].

### Mid Life Transition [40-45]

Involves need to come to terms with past and to prepare for the future in middle adulthood

- Internal struggle with self and place in external world.
- Neglected parts of self urgently seek self-expression.

### Re-stabilization: Entering Middle Adulthood [45-50]

Principal task is to formulate a life structure less tyrannized by ambitions, passions and illusions of youth.

- Involves healthy connection with archetype of youth [Puer] while beginning to come to terms with archetype of old man [Senex] and the anima, along with male/female polarities.
- Ambitions of youth put into a mature perspective as individual accepts "good enough development."
- Some men simply don't make it.
- Others form a life structure poorly connected to the self, which is to say their sense of identity and integrity.

### Late Adult Transition [60-65]

Undefined.

### Late Adulthood

Undefined.

## APPENDIX 2

Levinson et al's Development Psychology and Jung's  
Psychology of Individuation: Comparisons and Contrasts

Levinson et al	Jung
Based on ego development and adaptation to work, love and marriage.	Midlife initiation into process where life orientation gradually reverses from ego-directedness to submission to the dictates of the Self.
Archetype understood as potential for further [ego] development.	<p><u>Two Aspects</u></p> <ul style="list-style-type: none"> <li>• Unification of personality.</li> <li>• Relatedness that proceeds from the Self.</li> </ul> <p>Increasingly less emphasis on demands of adaptation and more on "dying to life."</p> <p>Common theme "death and rebirth."</p> <p>Gradual integration of unconscious contents capable of becoming conscious.</p> <p>Involves a process of differentiation from "collective general psychology."</p> <p>Gradual shift from ego and its concerns about persona adaptation to the Self and connection with the infinite.</p> <p>Realizing demands of the Self become primary, and persona becomes both relativised and a more complete expression of the functions of consciousness.</p> <p>"divesting soul of the false wrappings of the persona---" C.G. Jung</p> <p>Attitudes and values change as do relationships, where the crucial question becomes whether an element of "boundlessness" is expressed.</p>
Acknowledges that, for some, external success becomes less of a criteria and quality of life more important.	Quality of life is a relative issue only. There may be periods when adaptive process is in shambles.

<p>Quality of life defined in terms of ego.</p>	<p>Quality of life defined in terms of relationship to the Self.</p> <p>Rules of outer logic are broken and replaced by the logic of the Self. Periods of chaos contain seeds of a new order.</p> <p>"Descent towards life's afternoon demands simplification, limitation and intensification - in other words 'individual culture'." C.G. Jung</p> <p>Spiritual and cultural values become increasingly important. Need to broaden world view, which includes religious, aesthetic, ethical, intellectual-philosophical, vital-material].</p> <p>Individuation connects ego to universal river of life, the flow of the archetypes and the objective psyche.</p> <p>Concerns include not only family and wider social group, but relationship to society and the human community in general.</p> <p>Involves confrontation with the opposites, ego - insoluble conflicts, recourse to the transcendent function and mobilisation of the creative instinct.</p> <p>Life turns away from statistically determined reality to being a more unique expression of the Self. One's personal myth gradually emerges from the collective unconscious and takes form.</p>
<p>Choices made during any given developmental stage affects adequacy of individual solving psychological tasks of subsequent periods.</p>	

Straight-line ego development from stage to stage.	Spiral-like process of identification with the unconscious and then detachment.
	"Mandala psychology" gives protection through relatedness to the Self and consciousness.
At Middle Adulthood, need to become less ambitious and to integrate some of shadow/ <u>senex-puer</u> / anima-animus/ male-female, etc polarities.	<p>Exploration of relevant archetypal patterns constellated in psyche, including shadow/ <u>senex-puer</u>/ anima-animus/ male-female etc., polarities</p> <p>Search for meaning.</p> <p>"divesting soul of---the suggestive power of the primordial images." C.G. Jung</p>
Late Adulthood [Old Age] Undefined.	<p>Detachment and spiritual and cultural values increase in importance.</p> <p>Contemplation of one's life in portending face of death.</p>

### APPENDIX 3

Everywhere one hears the cry for a weltanschauung; everyone asks the meaning of life and the world.

C.G. Jung

Weltanschauung embraces all sorts of attitudes to the world, including the philosophical. Thus there is an aesthetic, a religious, an idealistic, a realistic, a romantic, a practical weltanschauung to mention only a few possibilities.

C.G. Jung

The soul flows into whatever moulds of intellectual, ethical, aesthetic, dynamic, vital and physical mind and type the developing nature takes and can act only in the way this formed Prakriti lays on it and move in its narrow groove or relatively wider circle.

Sri Aurobindo

The years when I was pursuing my inner images were the most important in my life - in them everything essential was decided. It all began then. The later details are only supplements and clarifications of the material that burst forth from the unconscious and at first swamped me. It was the prima materia for a lifetime's work---

C. G. Jung

As a young man my goal had been to accomplish something in science. But then I hit upon this stream of lava and the heat of its fire reshaped my life.

C.G. Jung

Everything living dreams of individuation for everything strives towards its wholeness.

C.G. Jung

Individuation is the coming to be of the Self.

C.G. Jung

The Self is our life's goal, for it is the completest expression of that fateful combination we call individuality.

C.G. Jung