

Prolegomena to a Transpersonal Relational Psychology



By Dr. Ian Irvine

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A Brief Note About the History of this Work

This piece represents a reworked version of a significant chapter from my 1999 PhD thesis entitled *Uncomfortably Numb: The Emergence of the Normative Ennui Cycle*, which was submitted to satisfy the full requirements for a PhD (Human Relations). However, when my book exploring historical mutations down the ages to concepts like ‘*taedium vitae*’, ‘*acedia*’, saturnine melancholy’, ‘chronic ennui’, ‘the Spleen’ etc. was published early in the new millennium this significant section of the PhD thesis was left out since at that time I felt it might be expanded into a book-length study in its own right. Since that time I have written and published extra material concerning later theoretical perspectives on what for some time I referred to as ‘Transpersonal Relational Psychology’, however, my research and theorising began to take a different path after my decades long immersion in Quantum understandings of physics, consciousness, sociology, the unconscious and so on. Consequently, rather than attempt to significantly alter and up-date this 25,000 word section of the original ennui thesis, I have decided to publish and distribute it more or less in its original form as a Prolegomena to my current position which is outlined in my writings on Zoetics. The differences are relatively minor, and in some senses are still being worked through, but in essence Quantum Mechanics and other recent New Science Cosmological theorising and experimental findings have changed my perspective somewhat on the nature of the ‘psychic apparatus’ outlined in the final chapters of this work. Nevertheless, this Prolegomena takes readers to the very gates of my current quantum influenced theorising and thus I dearly hope that readers will find some personal value in this work.

Finally, in its original context within the PhD thesis, the work somewhat optimistically attempted to present a tentative model that could respond to the problem of gradually increasing levels of ‘disenchantment’ within Westernising societies as we moved through the various ‘major paradigms’ linked to historical social and cultural changes. That longer work theorised that symptoms associated with disenchantment were at the very heart of our Modern and Postmodern ‘epidemics of chronic ennui’, ‘alienation’, ‘nausea’ and so on.

Section 1: From Psychoanalysis to Transpersonal Relational Psychology

Among the various theories I discussed in my book exploring the historic origins of a range of modern and postmodern ‘maladies of the subject’ (i.e. as outlined in my book *The Angel of Luxury and Sadness: The Emergence of the Normative Ennui Cycle*) certain concepts necessary for understanding the problem were given special attention: ‘repression,’ ‘defence construction’ (psychology) and ‘loss of self or soul’ (existentialism and spiritual traditions); the ‘unconscious’ (psychoanalysis) or the ‘spirit realms’ (spiritual traditions); psychic energy (psychology) or spiritual energy (spiritual traditions); ‘oppression’ (sociology and feminism); the ‘sacred’ and the ‘numinous’ (spiritual traditions) and ‘catharsis’ (art, psychology and spirituality).

The task before us now is to rework these motifs within a new ‘depth psychology’ understanding of the human psyche. To do this we will first progress through a critique of the various well-known classical and post-classical psychoanalytic approaches. Various concepts in particular will be discussed: the ‘psychic apparatus’, the ‘unconscious’, ‘psychic energy’, ‘object relations/expectations’, ‘psychic traumatisation’, ‘repression,’ ‘defence formation’ and ‘catharsis.’¹ The text will then move on to rework sociological and theoretical insights in regard to the role of ‘oppression’ in nurturing various forms of psychological suffering.² Although in the final theory, various Freudian and sociological terms will be retained (though redefined), three new (or revived) concepts will be introduced: (1) the Animistic Soul; (2) the Needs Expectation Field (N.E.F.); and (3) the concept of non-material psychospiritual life energy.

The Animistic Soul is related to, but by no means the same as, vitalistic and animistic notions of a non-material energy double charged with regulating the psychological and spiritual health of the human organism. The N.E.F., or spatial unconscious, is a reworked merging of Jung’s theories on the ‘personal’ and ‘collective unconscious’ and the ‘archetypes’, and various humanistic, transpersonal and object-relations theories concerning the ‘unconscious’ (Janov, Miller, Grof, Reich, Winnicott, Fairburn, Fromm and Lowen). In the new model the child’s capacity to project certain innate spatial ‘needs expectations’ (for love ‘objects’) out onto people in the external world is emphasised. The idea of the ‘life energy’ reworks psychoanalytic, Reichian, Jungian, vitalistic, transpersonal psychology and primordial spiritual conceptions of psychospiritual soul energy (called by Freud and Jung ‘libido’, by Reich ‘orgone’, by Bergson the *élan vitale* and by traditional and primitive peoples ‘mana’ and ‘entelechy’ among many other terms).

The reader will note that the movement from a classical psychoanalytic understanding of chronic ennui—and what we will here also term ‘disenchantment’—to the new position, which is essentially psycho-animistic in tone, is primarily concerned with expanding our options in regard to the problems posed by these widespread maladies. No attempt is here made to outline any kind of final understanding of the key topics to be discussed: the goal is rather to allow the history of writings on concepts like ‘taedium

¹ For early discussions of these terms in relation to chronic ennui, chronic boredom and *Langeweile* see Christin (1924, pp.237-245), Winterstein (1930, pp.540-554), Fenichel (1934, pp.271-281) and Spitz (1937, pp.171-196). More recently, see Wanh (1975, pp.538-550), Bernstein (1975, pp.512-537), Greenson (1953, pp.7-21), Bieber (1951, pp.215-225) and Bergler (1945, pp.38-51). See also my appendix notes on psychoanalytic interpretations of chronic ennui. The discussion that follows is conducted within the framework of the long tradition of psychoanalytic writings on chronic ennui.

² See my appendix notes on chronic ennui in relation to feminism and Marxism for more detailed discussion of the role of ‘oppression’ in bringing about various states of psychic distress.

vitae', 'acedia', 'the spleen', 'anomie', 'chronic ennui', 'saturnine melancholy', 'alienation', 'nausea', 'disenchantment' etc. to point us in the general direction of an approach.

Section 2: Defining the Psychic Apparatus (Psychoanalysis)

Psychic Apparatus: Term which underscores certain characteristics attributed to the psyche by the Freudian theory: its capacity to transmit and transform a specific energy and its subdivision into systems of agencies.³

The model of the psyche outlined by Freud and other psychoanalysts is, of course, at the centre of most psychoanalytic interpretations of chronic ennui and disenchantment. Laplanche's definition of Freud's idea of the 'psychic apparatus' introduces two of the central features of the Freudian 'soul'. Firstly, the idea that the psyche 'transmits' and 'transforms' a certain form of psychic energy, and secondly, that the psyche consists of certain subdivisions or 'agencies'.⁴ We learn elsewhere that these 'agencies' are many and varied, some 'conscious' and others 'unconscious'.⁵ In particular we are told that there is an 'id' (almost wholly unconscious), a 'preconscious', an 'ego' and a 'superego' (both, more or less conscious).⁶ In the Freudian system the unconscious contains instincts (or drives) and memories of the gratification or frustration of instincts. For various reasons (e.g. trauma or fear of allowing one's destructive energies free reign) certain impulses and memories are 'repressed' from conscious awareness and as a result various 'defences' come into being.

The Freudian version of the human soul ('psychic apparatus') has five major defining features or functions which may be summarised as follows:⁷ (1) It is composed of agencies or subdivisions which attempt to regulate the flow of psychic energy (a somewhat ambiguous concept in Freudianism) through the organism. (2) It possesses a function which is able to discern incoming stimulus (real world patterns of interaction between the self and others) as both traumatic and dangerous (to be repressed), or as emotionally pleasurable. (3) There also exists in the psyche a function, which actually 'transfers' psychic energy between the various 'agencies' of the psyche and 'transforms' that energy into other forms of emotional and biological energy. (4) The psyche also possesses a function, which sets up defensive structures and symptoms in the psyche (including the sense of one's life being disenchanted in some way), based upon its capacity to repress trauma and other dangerous or non-pleasurable impulses or experiences. (5) Freudians also speak of a delayed cathartic function which, through the process of psychoanalysis, allows repressed unconscious material to surface into consciousness for resolution. This is often seen as a process of

³ Laplanche (1973, pp.358-359).

⁴ Laplanche (1973, p.15) defines the Freudian concept of 'agency' as follows:

In the context of a view of the psychical apparatus that is topographical and dynamic, one or other of the various substructures of this apparatus.

⁵ For useful definitions of the terms 'consciousness' and 'the unconscious' as used in psychoanalysis see Laplanche (1973, pp.84-88 and pp.474-476).

⁶ For useful definitions of these terms as employed by psychoanalysts see Laplanche (1973): 'id' pp.197-199; 'preconscious' pp.325-327; 'ego' pp.130-143; 'superego' pp.435-438.

⁷ I will be making use of the definitions of the terms that follow as found in Laplanche's work (1973) which is basically a revisionist encyclopedia of classical Freudian and later Freudian terms. Laplanche draws most of his definitions from Freud's texts. I have also made use of Gellner's (1993) recent critiques of the Freudian system.

freeing up 'psychic energy' unhealthily attached (bound), by repression, to symptoms and defences.

The following criticisms of this model are particularly cogent in the context of this inquiry:⁸

- (1) The exact nature of the various agencies attached to the 'psychic apparatus' is, despite almost a century of elaboration, still ill-defined. Should they be understood in materialistic terms, in psychobiological terms or in psychospiritual terms? What exactly is the 'unconscious'? What are its contents? What exactly is the 'psychic apparatus'? It will here be argued that Freudian descriptions of the various agencies of the 'psychic apparatus' are often flawed. In particular, its description of the 'unconscious' is unnecessarily narrow. Put simply, the Freudian version of the self is biased toward disenchanted post-Enlightenment Western models of the self which have long been implicated in the current disenchantment crisis. It may be time to accept that certain realities of the psyche will never be open to scientific scrutiny; the soul may be a much more mysterious entity than either psychoanalysts or strict empiricists care to admit. Such an admission is, in my view, a necessary precursor to a more expansive understanding of how to overcome disenchantment and similar maladies of being.⁹
- (2) What exactly is this thing that Freud called 'psychic energy'? What is 'libido'? What is 'eros'? Freud early on argued that psychic energy behaved like other physical forms of energy. It was envisaged as a kind of 'psycho-hydraulic' system.¹⁰ When, however, it became apparent that 'libido' did not necessarily behave like physical forms of energy and could not actually be proven to exist by resort to the instruments of science (despite Reich's best efforts) Freudians found a central plank of their supposed science of the psyche relegated to the status of a 'pseudo-science'. The concept carried no more scientific weight than traditional religious and philosophical conceptions of spiritual energy (*mana*, *kugi*, *ether*, *entelechy*, the *élan vitale*). We note that among psychoanalysts and theorists who maintained an interest in the idea of a psychic energy (notably Jung and Reich), Freud was criticised sometimes for overemphasising the 'sexual' character of libido (Jung),¹¹ sometimes for underemphasising its connection to bodily defences (Reich).
- (3) What is the real relationship between the processes of repression/defence construction, innate psychological needs and incoming stimulus? How does the psychic apparatus decide what is to be repressed, i.e. what is psychically dangerous or painful, and what is life-enhancing? Does the psyche project out onto the world

⁸ One could quote a veritable library of writings concerned with fine-tuning or criticising various aspects of the above model. Since we are here concerned with contrasting the Freudian version of the soul with other major versions only the criticisms of the model which impact directly on psychoanalytic interpretations of chronic ennui will be discussed here.

⁹ Holbrook's critique (1971, Chaps. 5-9) of Freudian orthodoxy and its scientific pretensions is pertinent.

¹⁰ The term is Gellner's (1993).

¹¹ In an attempt to remedy Freud's sexual reading of psychic energy Jung spiritualised 'libido' and made its sexual component but one among many. Reich, on the other hand, took the concept of libido to its logical materialistic conclusion and attempted to reduce it to a material phenomenon visible to the naked eye, i.e. *orgone*. Both approaches run foul of the church of science. Many humanistic practitioners dropped the concept altogether and thus jettisoned an important link (however tenuous) between Freudianism and spiritual descriptions of the soul.

and onto caregivers (object-relations theory: 'love objects') certain innate expectations concerning the way they should behave toward the infant? *How* does the psyche decide what is 'traumatic'? Such questions demand clear descriptions of the nature of the various innate 'object' expectations or projections.¹² In a cultural climate fearful of the oppressive tendencies often attached to essentialist views of the psyche, hard and fast rules about innate infantile needs are often rejected out of hand and condemned as 'universalistic'.¹³ Nevertheless, even the most ardent postmodernist often acknowledges the fact that certain forms of adult abuse of children and other adults are psychologically destructive in all places and at all times. Essentialism itself is not a crime; 'oppressive' and mistaken forms of it are the problem. From the psychoanalytic perspective the issue can be posed as follows: Does the child project out onto the external world certain natural, universal (though particular to that person) expectations for love, warmth and attention which must be met by caregivers if the child is to avoid trauma and neurosis? If so, what are we to call these innate expectations and projections? Jung partly resolved this problem by developing his theory of the archetypes. However, he is often vague and confusing in regard to the exact relationship between the archetypes and the real world experiences of subjects. Perhaps a reworking of humanistic readings of innate psychological needs and expectations and the way in which they attach to real world caregivers might give rise to a better solution to this problem, one that has immense consequences for any discussion of disenchantment and similar problems in being.

- (4) How do social circumstances influence the functioning of the various parts of the psychic apparatus? Many psychoanalytically oriented thinkers split with Freud over this issue which ultimately points to problems with the psychoanalytic understanding of the relationship between oppressive social environments and trauma, and thus between the idea of oppression and psychic mechanisms like repression and defence construction.¹⁴ The traditional Freudian version of the psyche tended to discount the impact of social forces on the psychic apparatus. This was so even though sociology had long been arguing that one of the central areas of concern to psychoanalysts, the parent child relationship, was powerfully affected by prevalent social and cultural conditions and behavioural norms. Freud's great

¹² 'Object-relations' theory is a key element of post-WWII Freudianism. It represents an implicit acknowledgment by many Freudians that psychic life is not self-contained, rather, psychic health depends very much on the quality of real world relations between individuals and significant others – especially one's parents early in life. See Laplanche (1973, pp.273-280).

¹³ In recent years it has become axiomatic to pretend that there are no needs common to all mankind, to pretend in fact that society and culture condition all attitudes, all needs and all subjective perceptions of trauma. Such views of the human psyche easily (and in my opinion dangerously) translate into a mass ignorance of certain universal needs – the kinds of needs described by the likes of Janov and other humanistic psychotherapists – and a mass denigration of the human spirit itself. See Janov (1992, Chapt. 1; 1982, Chapt. 1; 1977; Chapt. 7) for descriptions of the kinds of needs that I believe should be seen as unashamedly 'universal' for all infants in all ages. If we accept that infants have certain universal needs ('needs expectations') it is equally possible that adults do as well.

¹⁴ Leftist psychoanalysts have been the most critical of this oversight of psychoanalysis – in particular Reich, Fromm, Brown and Marcuse. Often they link social oppression as caused by capitalism to processes of psychological repression. More recently feminists have also taken up the problem in relation to the way in which patriarchy impinges upon the functioning of the various aspects of the psychic apparatus, see Baker (1974), Mitchell (1974), Irigaray (1974) and more recently Grosz (1994, Chapt. 2). Sociologists and existentialists have also linked the problems of oppression as related to particular social phenomenon to the psychological mechanism of repression as understood by psychoanalysts.

work *Civilisation and its Discontents*¹⁵ represents his final position on this issue. In it he seems to acknowledge that societies do indeed nurture various types of neurosis – and, most importantly, via the parent child relationship. In the work neurosis becomes a historical phenomenon and Freud is forced to consider the possibility that whole societies and the norms they live by can become mentally ill.¹⁶

- (5) According to the later Freud, the death instinct and its constituent elements (i.e. the so-called destructive instincts) are central and universal aspects of the psychic apparatus. As a consequence, defence construction and repression are sometimes seen as necessary and universal foundations of 'civilisation'. The impression is given that the 'id' is necessarily and naturally cluttered with destructive impulses.¹⁷ Like the earlier Christian model, which posited a universal tendency toward 'sinfulness', the Freudian model of the psychic apparatus tends to contradict the historical realities of disenchantment's catastrophic growth in cultural influence over the past two to three hundred years. This particular survey of the concept's history suggests that disenchantment and chronic forms of ennui are historical phenomena that has probably arisen for specific historical reasons. Consequently, if there is a death instinct in mankind (and disenchantment is a manifestation of it), it is apparently not universal across time. The 'unconscious' and the 'id' of normative humanity have known better days, days and centuries free of crippling boredom, alienation, disenchantment and the other modern maladies of the subject. The question arises: what particular conditions have given rise to the current flowering of disenchantment?
- (6) Fundamental to the questions concerning the real nature of the 'psychic apparatus' and 'psychic energy' is the spiritual question. As stated above, once Freud was forced to admit that 'libido' could not be quantified scientifically it became apparent that the entire psychoanalytic view of the psyche rested on basically intuitive and semi-mystical concepts not too different to those put forward by philosophers, religious thinkers, artists and mystics. In his final theory of the psychic apparatus, Freud seemed content to accept this as a fact of life and thus he expanded his conception of libido by introducing the philosophical concept of 'eros' or the life instinct.¹⁸ Publicly, however, he still described psychoanalysis as a 'science of the psyche.' Thinkers like Jung, however, began to ask whether there might be something amiss with the entire scientific approach to the psyche. In the process Jung attempted to apply various psychoanalytic concepts to a number of spiritual and philosophical models of the soul. Since the spiritual question has been central to many historical interpretations of chronic ennui and disenchantment, I would argue that any model of the psyche worth its salt must allow for the healing possibilities opened up by spiritual definitions of the soul. I would argue, however, as I have done elsewhere, that transcendental monotheistic readings of

¹⁵ Freud (1961, originally published 1930).

¹⁶ Ibid (1961, p.91).

¹⁷ See Holbrook (1971, Chaps. 4-8) for a comprehensive critique of the orthodox Freudian concept of the 'death instinct' from an object-relations perspective. Holbrook uses the theories of Melanie Klein, W.R.D. Fairburn and D.W. Winnicott.

¹⁸ See Freud (1961, pp.48-50, pp.65-71, pp.84-88).

disenchantment and chronic ennui are incapable of responding to and accounting for the current epidemic of misery.

The discussion will now turn to certain alternative definitions of the soul. Aspects of these approaches which will be employed later to correct some of the limitations to the psychoanalytic model of the psychic apparatus.

Section 3: What About Spiritual Views of the Psyche and Soul?

The English word 'soul' in its primary meaning, designates an entity perceived as the cause or vehicle of the bodily life and psychical activities of the individual person. The soul is assumed to exist as a spiritual substance, in rather sharp antithesis to material substances, thus giving form to the contrast of soul and body (as constituents of man) and the assumption of their separability.¹⁹

There are almost as many spiritual descriptions of the soul as there are twentieth century psychological and medical descriptions of the psyche. In an attempt to point out the main features of the particular spiritual definitions most useful to a new reading of problems like disenchantment, alienation and chronic ennui a degree of generalisation is necessary. Problems with the Monotheistic understandings of both the soul and the maladies that afflict the soul will have to wait for another volume. Nevertheless, we have covered some of the problems in our chapter on transpersonal models of psychology. Our focus here then will be on animistic, pantheistic and mythological models of the soul—the elements of transpersonal psychology that have contributed the most to TR model. In particular, the difference between the way in which these traditions and psychoanalysis account for mass maladies of subjectivity is at issue. In this sense Jung's ground-breaking essay of 1948 entitled 'On Psychic Energy' is a constant background to our discussion.²⁰

We may list the various features of the animistic and pantheistic versions of the soul as described by scholars of religion and anthropologists:²¹ (1) It is a non-material essence charged with animating the biological body with life and with regulating the psychic life of the organism; (2) Animistic and pantheistic perceptions of the soul often imply the existence of other non-material realms of being – 'the underworld', 'heaven', etc., where disincarnate souls are deemed to reside – often in relation to other supernatural entities such as gods or demons; (2) the soul is also the focal point for spiritual energy which is believed to flow back and forth between the soul, the body, unseen supernatural entities, and other people in the greater community. This spiritual energy is believed to be the gift of the gods or other benign supernatural entities; (3) The animistic soul is also capable of being separated from the body for normal or pathological reasons, i.e. it is capable of existing in disincarnate form. From the perspective of the psychology of

¹⁹ Hastings ed. (Vol. 1, A-Art, p.725). See also further comments on the traditional idea of the soul (p.729):

The primary function of the soul is, of course, to keep the body in life; the soul is the life of the body; and although soul and body may be temporarily separated, as in sleep or trance or even with the body still wakeful and active, with no damage incurred, none the less their lasting separation is death. ... Souls haunt, in ghostly forms, even mutilated and decaying bodies; they strive, in the form of familiars or demons, to obtain an entrance into and a partial control of the bodies of the living, from which they sometimes succeed in ejecting the native owner ...

²⁰ Jung, 'On Psychic Energy' in *The Structure and Dynamics of the Psyche* (1969). [First published as 'Über die Energetik der Seele', Zurich: 1948].

²¹ The following summary makes use of both generalist and specific definitions and descriptions of the psyche and soul in primordial spiritual traditions, in particular: Hastings (1929); Lowie (1952, Chapt. 5 'Animism'); Radin (1957, Chapt. 13, 'The Soul: Its Nature and Destination'); Massola (1968, pp. 105-191); Best (1982, Part IX); Bancroft (1987); Eliade (1987); Eiseman (1990); Endicott (1991); Cowan (1992, Chapt 4, 'Pilgrimage of the Soul') and Markale (1993, Chaps. 11 and 12). The reader is asked to note that this is a pan-spiritual project concerned with the broad philosophical similarities between primordial traditions - rather than an anthropological project concerned with the specifics of particular traditions.

pathologies, the soul, or parts of the soul, can be shocked or traumatised out of the body due to physical or emotional stresses caused by physical trauma, the interference of 'demons' or other malign spiritual forces, or by the malign effects of 'black magic'; (4) Once the soul, or a part of the soul, becomes absent from the body it is believed that malign spiritual forces may invade the body and take up residence – a state known technically as demonic possession. In the possessed state the person no longer transmits positive forms of spiritual energy. As with the Desert Fathers, the possessed person may be deemed to be under the control of various demonic entities which are sometimes understood in terms of negative emotional states (envy, lust, wrath, sadness, etc.) and sometimes as anthropomorphic though disincarnate entities; (5) many animistic and pantheistic rituals, incantations, songs and festivals are explicitly aimed at either protecting the soul from the many different forms of demons and baleful spirits or expelling such spirits once they have taken up residence in a person's being, a process known technically as 'exorcism' but also very close to the Aristotelian concept of 'catharsis'.

On the above, admittedly simplified, reading of the animistic/pantheistic 'soul', forms of psychic misery are the result of soul shocks instigated by various malign non-material entities. Once damaged the soul is believed to become fully or partially absent from the body (the person is 'out of his mind') and various demonic entities are believed to take up residence in its stead (hence folk expressions like 'what possessed you?'). The task of the ancient shaman was firstly to locate the absent soul or bits of soul, and, secondly, to expel the offending demons from the body and psyche. In order to do this the shaman cultivated – through ritual, trance, music, invocation, etc. – a state whereby his or her own store of psychic energy became strong enough to exorcise offending demons or baleful spirits from the victim's body and psyche. It will be noticed that such an approach to psycho-spiritual maladies assumes that a person can engage in unfulfilling activities without actually being aware that something is wrong. From the animistic perspective to be 'unconscious' is to be 'possessed', to be lacking parts of one's soul which are presumed to be either floating around in disincarnate form or imprisoned somewhere at the behest of black magicians.

Despite the obvious differences there are certain similarities between mythological/animistic and psychoanalytic understandings of the soul. Though there are no Gods and no supernatural other worlds in the psychoanalytic schemata, there is yet a non-material form of psychic energy (libido) the flow or blockage of which is related to the health of the psyche. Similarly, both approaches assume that it is possible for a person to be separated from his/her essential self, due to 'soul shocks' or 'traumas'. The spiritual view attributes trauma to a 'substance of evil' to 'demons' and thus to the process of 'possession'; psychoanalysis, on the other hand, attributes trauma to complex processes within the psyche itself which bring into play the mechanisms of 'repression' and 'defence construction.' Both approaches end up describing the same symptoms of psychic dislocation. The process of healing the split caused by trauma is also – despite obvious differences – similar in crucial respects: a process of catharsis brought about by heightened psychic, spiritual and biological sensitivities. A major difference is that animistic traditions depend on the help of the gods, as manifest in music, song, ritual and sacred objects, in order to expel specific evil substances or entities, whereas psychoanalysis depends upon

the knowledge, goodwill and intuitive abilities of the psychoanalyst to bring into consciousness repressed material.

The enlightened Westerner finds many difficulties with mythological and demonological descriptions of the psyche. He has little time for gods, demons, spirits and any other non-material forces that he is unable to measure and apprehend by resort to the senses five. Likewise, the realms these entities are supposed to inhabit, the magical powers they are supposed to wield and the power over the material world they are rumoured to exercise periodically are so much empty superstition to the modern secularised mind. A part of this narrowing of the soul realm has been the constriction or total banishment of various functions of the animistic soul. One cannot visit in dream quest an underworld one no longer believes in; one cannot heal with the 'mana' of the gods if the gods are no longer believed in; one cannot consult the dead if the living are annihilated at the point of death, and so on. Whether one looks at these and other changes as symbols of enlightenment or of psychospiritual impoverishment is up to the reader.

Of all the psychoanalysts Carl Jung was most concerned with the continuities between psychological and archaic spiritual approaches to the psyche. His theory of the psyche is possibly the most important twentieth century Western attempt to merge elements of sacred psychology (animistic, mythological and demonological) with modern day psychoanalysis. A summary of the Jungian model of the soul and psychic apparatus follows.

Section 4: Jungian and Humanistic Compromises

Jungian and Post-Jungian Ideas of the Soul

Although the Jungian description of the soul is clearly related to Freudian descriptions it has certain striking differences which provide a degree of much needed theoretical flexibility. Jungians are much less certain about the ability of science to describe the processes of the psyche. They are also less impressed with claims about the West's presumed psychic progress and evolution. As a consequence, Jungians tend to be less ethnocentric than most modern Western theorists on the psyche and are determined to take seriously the spiritual views of the psyche that have dominated most of human history and which are still extant among many traditional peoples today. Jungians are also much more concerned with the psyches of emotionally healthy people. They also tend to view the artistic impulse somewhat differently to Freudians. They see it both as a tool for processes of psychic individuation and also as an outpouring of the human spirit (a necessary way of celebrating life and human potential). Art, to the Jungian, is never simply an attempt to overcome neurosis.

The most relevant aspects of the Jungian version of the soul or psychic apparatus can be listed as follows:²² (1) The soul or psyche is understood as a non-material energy system composed of various 'systems' or 'levels' – in particular 'consciousness', 'the personal unconscious' and 'the collective unconscious.' The 'ego' is attached to the conscious mind, whilst complexes are elements of the personal unconscious. The collective unconscious is said to be populated by certain 'primordial images' or 'archetypes.' (2) The psyche receives psychic energy (libido) from various external sources. It also transforms, converts and distributes this energy throughout the various structures of the psyche according to processes associated with what Jung called 'psychic values or psychic charge', 'the principle of equivalence' 'the principle of entropy', 'the principle of the progression and regression of psychic energy' and the principle of the 'canalization of libido.'²³ Jungians, unlike Freudians, do not see psychic energy (libido) as primarily sexual in nature, nor is it particularly materialistic.

In his writings on the topic Jung seemed content to describe psychic energy in animistic spiritual terms and thus often links it directly to similar traditional animistic and pantheistic terms for the same thing; e.g. *mana* (Melanesia), *wakonda* (Dakota Indians) *mulungu* (Yaos people of central Africa), *churinga* (Australian aborigines), *badi* (Malayan), *tondi* (Bataks) among many others. (3) As a result of interactions with the external world Jung suggests that various archetypes in the person's collective unconscious become activated and attract 'psychic charge' to them. When the real world experiences are negative the psyche may develop complexes around particular archetypes which begin to 'biopsychically seize' the organism and divert psychic energy from life-affirming ways of responding to the world to life-negating ways. (4) There is a faculty in the psyche capable of freeing the individual from various complexes. This is achieved by facing or coming to terms with the various symbols associated with the archetypes linked to complexes. Dream

²² This summary of the basic Jungian model has been taken from the works of Jacobi (1946) and Hall and Nordby (1973).

²³ These principles are variations on the Freudian ideas concerning the 'economic' aspects of the 'psychic apparatus'.

analysis, art and spiritual disciplines are employed to this effect. The goal of all psychic activity is the realisation of the 'Self Archetype'. The process itself is called 'individuation'.

There are various weaknesses, however, in the Jungian model of the soul. Jungians tend to overvalue the 'collective unconscious' at the expense of the 'personal unconscious'. The hard facts of the enormous psychic damage done to individuals by real world traumas are often ignored in the face of a desire to attribute neurosis to abstract concepts like 'archetypes' or 'primordial images'. Patients are encouraged to speak of father 'complexes' and father 'archetypes' rather than the particular father who caused a particular subject psychic suffering. The hard edge one finds in psychoanalytic descriptions of psychic trauma, repression and defence construction is sometimes lost in a haze of woolly abstractions which often serve to hide the psychic pain which results when parents and caregivers are unable to satisfy the basic emotional needs of their children. There is also a certain tendency to undervalue some of the social and cultural origins of psychic suffering; the concept of 'sociocultural oppression' is barely touched upon in the Jungian theory of the psyche. We may also criticise the fact that the psyche and the mind are often privileged over emotions and the body. Similarly, from a Freudian perspective, it may not be enough to deal with symbols of a particular historic trauma, one may also have to confront the specific memories attached to that trauma. This results in a mental slant to the process of individuation which tones down further an already toned down Freudian understanding of catharsis.²⁴ Overall, the Jungian model of psychic energy suffers overly from an otherwise commendable desire to dematerialise the psyche.

Humanistic Versions of the Psyche and Soul²⁵

Humanistic psychology²⁶ is generally seen as an outgrowth of the psychoanalytic school of psychology. In this sense it exhibits both similarities and differences in regard to its parent psychology. Some of its differences may provide us with useful correctives to flaws in the psychoanalytic approach to noisome forms of psychological misery. Many humanistic psychologists (often coming out of existentialist philosophy) emphasise the concept of the 'real' or 'true self'.²⁷ Some discuss the links between emotion, neurosis and psychosomatic complaints. In so doing they tend to emphasise the destructive consequences of 'body armouring' for the psychic health of individuals. Others analyse the phenomenon of 'birth trauma' and place great importance on the infant's earliest interactions with its parents. Then again, others speak of the 'transpersonal' or 'spiritual' aspects of the self. There is also a broad emphasis on the ways in which the social world impacts on the psyche. Some of the most useful variations on the basic psychoanalytic description of the

²⁴ According to Janov, Reich, Lowen, Grof, Laing and other humanistic psychologists the body stores not merely the intellectual idea of rage (or sadness, or fear, etc.) but the total somatic impulse to express the feeling by hitting, screaming, crying and fretting.

²⁵ Rowan (1983) provides a balanced overview of the many descriptions of the psyche to be found amongst the writings of humanistic psychologists.

²⁶ I am using the term 'humanistic psychology' very generally here and include certain of the 'object-relations' theorists (eg. Klein, Fairburn, Winnicott and Holbrook) who are close to the psychoanalytic wing and also some of the 'transpersonal' theorists (in particular Grof) from the spiritual wing; existential psychologists like Laing and Cooper will also be discussed.

²⁷ Winnicott, Laing and Janov use this term throughout their work.

psychic apparatus can be found in Reich's work on 'orgone',²⁸ Janov's work on 'primal pain' and Lowens' work on the 'bioenergetic soul'.²⁹ Similarly, Alice Miller's work on 'poisonous pedagogy', Laing's work on mental illness and the family, and Norman O. Brown's work are of vital importance here.³⁰ Some humanistic psychologists emphasise birth trauma (Grof and Janov, coming out of Rank and to a certain extent Freud himself) as a source of later life neurosis.³¹ Others emphasise disturbances to early childhood caregiving³² (building on a tendency implicit in the works of the psychoanalysts Melanie Klein and Karen Horney). Other humanistic psychologists emphasise the social determinants of neurosis and analyse the way in which social codes impact on the psyche.³³ Following on from Jung, Grof and Pierrakos add a metaphysical-come-vitalistic dimension to the basic Freudian model of the psyche.³⁴ The result, in Pierrakos's case is a pantheistic element, whereas Grof theorises a 'transpersonal' element to the soul.³⁵

²⁸ The Reichian description of the psyche deserves special comment. The Reichian subject is an energy system composed of two interconnected but basically distinct subsystems – one is material to do with food, breathing, etc., the other is emotional. When the flow of life energy (in the form of air, water, food, etc.) is curtailed to the material side of the system there is starvation, asphyxiation, physical disease, when it is curtailed to the emotional side there is neurosis and the development of substitute activities which do not give genuine fulfilment. The similarity of Reich's view of emotional energy to pantheistic, polytheistic, and animistic conceptions of 'divine mana' (ie. that it comes out of nature, that it is intangible to the senses but tangible to the emotional and intuitive faculties), is indisputable. Reich's version of the human soul also has connections with the entire Western mystical tradition. For example, the concept of the *élan vitale* as developed by the nineteenth century French vitalist philosopher Henri Bergson, and also to the long folk tradition concerning the human aura. In the Reichian version of the self, the emotional soul is capable of: (a) discerning between 'orgone energy' and 'DOR (dead orgone)'. It also has the ability to (b) synthesise orgone coming in from the exterior world into life-affirming emotions and biological energy. It can also (c) convert Dead Orgone (which causes psychophysical pain) into psychobiological defence mechanisms (in particular malign emotional states, neurotic acting out and character armouring). Finally, (d) it has the ability to heal itself and allow more life-affirming emotions to flow once the defensive postures of the body are broken up and cathartic emotions are released from body tissue. The entire emotional well-being of the Reichian subject is dependent upon a non-material form of energy – 'orgone' – and its rate of flow through the body. Reichians believe that this energy manifests in and between human beings as love. Reich thus offers us a modified psychoanalytic perspective on cosmic mana or *eros*, the power that sustains the psychospiritual integrity of the subject and the collective. To Reich, love, rather than sin or the aggressive impulses of the Id, are central to humanity. Our destructive tendencies are merely distortions of a true self that literally wishes to swim in cosmic orgone. See Rycroft's (1971) and Conger (1988) for overviews of Reichian theorising on the psychic apparatus.

²⁹ Janov (1992), Lowen (1978, Chapt. 2).

³⁰ For representative texts by these theorists see Miller (1991), Laing (1975) and Brown (1972).

³¹ See in particular Janov (1983) and Grof (1979, Chapt. 4. 'Perinatal Experiences in LSD Sessions' and 1985, Chapt. 2 pp.98-127). See also Freud's comments on birth trauma (1959, pp.59-65; pp.77-78; pp.87-88).

³² See Miller (1991), Janov (1992), Erikson (1965), Laing (1974) and Grof (1979 Chapt. 3).

³³ See Reich (1975), Fromm (1973) and Brown (1972). Rowan (1983, Chapt. 10) summarises humanistic theorising in this area.

³⁴ Pierrakos (1987, p.16) goes beyond psychobiological vitalism into a kind of pantheistic vitalism when he says: 'Everything is consciousness ... consciousness invests every specific unit, from the smallest sub-atomic particle yet to be discovered to the totality of being, the macrocosm ... Every minute particle has mind.' Pierrakos thus gives the vitalistic energy soul various functions not granted it by psychobiological vitalists, in particular there is a spiritual dimension: 'The most important aspect of sexuality is reaching for the fusion which is beyond the physical, emotional, and mental levels that have been discussed. We reach for the spiritual self ...' (p.256). This spiritual dimension represents an expansion of consciousness, an identification and merging with other people, with nature, or with the cosmos.

³⁵ See Grof (1979, especially Chapt. 5). Grof lists various 'transpersonal' aspects to the unconscious and suggests that they are normal aspects of the psyche once normative repression is lifted. In particular the following faculties are listed: under 'Temporal Expansion of Consciousness' he lists Embryonal and Foetal Experiences, Ancestral Experiences, Collective and Racial Experiences, Phylogenetic (Evolutionary) Experiences, Past-Incarnation Experiences, Precognition, Clairvoyance, Clairaudience, and 'Time Travels'; under 'Spatial Expansion of Consciousness' he lists Ego Transcendence in Interpersonal Relations and the Experience of Dual Unity, Identification with Other Persons, Group

Section 5: Introducing Psychoanalytic Animism & the Needs Expectation Field

With the above introductory remarks in mind, I will now briefly outline a new approach to psycho-spiritual suffering that merges: (a) elements of animistic and pantheistic spiritual understandings of the psyche, spirit and cosmic energy with; (b) elements of the psychoanalytic tradition. In particular: the vitalistic elements in Freud's ideas of 'eros' and 'the unconscious'; Jung's theorising on 'libido', the 'archetypes' and the 'collective unconscious'; Reich's idea of cosmic 'orgone' and DOR (dead orgone); and Grof's idea of the 'transpersonal' unconscious will be reworked. The end result will then be related to (c) modern theorising on the concept of 'oppression' – as found in ideological and sociological writings on chronic ennui, disenchantment and related concepts.

It is time to pose an age-old question: What exactly happens when things go wrong – when the essential self of a person begins to disintegrate and fragment?

Needs Expectation Field Theory offers an interesting new way of understanding human 'being'. It builds upon theorizing from developmental psychology, social psychology (particularly the psychology of oppression) and relationships theory and merges such insights with insights drawn from philosophy and the history of religious ideas. Some aspects of the theory are unique, other aspects involve reappraisals of parallel approaches. N.E.F. theory will be formulated in this work by resort to the long and complicated history of the concept of 'soul' – for surely it is an extension and reworking of global concepts of the self in relationship to others, to nature and cosmos, but also to the great questions of personal origins and also what exactly happens to us after we die.

The Needs Expectation Field and Relationship Networks

From the NEF perspective human beings are inevitably part of a network of relationships throughout their lives. The developing individual gives to and takes from this network in order to do the best he or she can to optimize various innate needs at critical stages in the life-span. We can imagine our relationship network as a kind of archery target – that is as a set of concentric circles with the self at the centre (the bull's eye), and the most important/intimate relationships for any given stage of our

Identification and Group Consciousness, Animal Identification, Plant Identification, Oneness with Life and with all Creation, Consciousness of Inorganic matter, Planetary Consciousness, Extraplanetary Consciousness, Out of Body Experiences, Travelling Clairvoyance and Clairaudience, 'Space Travels.' and Telepathy. Also Organ, Tissue and Cellular Consciousness; under "Experiential Extension beyond the Framework of 'Objective Reality'" he lists, Spiritualistic and Mediumistic Experiences, Experiences of Encounters with Suprahuman Spiritual Entities, Experiences of Other Universes and encounters with their Inhabitants, Archetypal Experiences and Complex Mythological Sequences, Experiences of Encounters with Various Deities, Intuitive Understanding of Universal Symbols, Activation of Chakras and Arousal of the Serpent Power (Kundalini), Consciousness of the Universal Mind, The Supracosmic and Metacosmic Void.

Many of these proposed faculties of the psyche have long been the stock in trade of artists, mystics and shamans. My own opinion in regard to the usefulness of these proposed 'realms of the unconscious' to a new interpretation of ennui is ambivalent. The possibility that the awakening of any of them in an individual might cure the individual of various forms of chronic ennui demands that we be open to the healing potentials implicit to these alternative realms of being. A state of openness, however, is not the same as a posture of unquestioning and gullible acceptance of every subjective report of transpersonal experiences. Researchers into chronic ennui must always question the psychic purposes to which a subject's beliefs are put. The criteria is simple: does belief in, or experience of, a particular transpersonal faculty genuinely cure that person of chronic ennui or does it rather allow the person to flee from states of ascending anxiety and psychological pain? It goes without saying that many ennui victims cling to mystical beliefs as others cling to drugs, alcohol, dependent relationships or delusional systems. The problem is how to discern between those addicted to false forms of spiritualism and those to whom such expansions of consciousness represent genuine psychic progress or healing.

development close to the centre – for example, parents and other care givers are close to the centre during our childhoods. Also during childhood, close family and friends of the family are relatively important, whereas acquaintances and more distant family are further from the centre. Society (with its cultural components) and its institutional representatives are also influential, but might be pictured as usually being less important than our primary relationships (unless of course a person suffers some kind of state sanctioned trauma, e.g. war, abuse by a teacher, etc.). Finally, we must also include an environmental or ecosphere bedrock to our existence. All of these circles interact with each other and can be described as the totality of ‘external forces’ that act upon any given human being at particular stages of our lives, and thus to some degree each of these ‘circles of relational interaction’ contribute to the formation of an individual’s ‘personality’.

The ‘Ideal Relationship Network’, ‘Projected Archetypal Need’ and the ‘World as Encountered’

At any point in a person’s life a person will attempt to fit his or her innate expectations of the external world – the ‘ideal’ network of relationships – with the ‘world as encountered’, as is. Of course the world is not perfect, the world rarely satisfies all of our expectations, our needs expectations, and thus we are forced to accommodate in some way to the world as encountered ... to deal with the loss that accompanies a violation of innate expectations. The problem, put simply, is that for many people the process of accommodation is really a process of repressing and shutting down. When important needs expectations go un-met at crucial stages of our development we are forced to repress the anger/rage, sadness and so on that accompanies such violations.

This book will argue that the essence of who we are, what I call the ‘animistic soul’, projects needs out onto the world in the hope that others will respond. The clash between the ‘world as projected’ and the ‘world as encountered’ is at the centre of many forms of mental illness, and many examples of discord between adult individuals and significant others in later life.

The Animistic Soul = Clash between Needs Projections (past and present) and World as Encountered

NEF theory asserts that an adult individual’s NEF is the sum of both 1) current needs projections out onto the world and 2) the sum of unresolved memoric conflicts between the self’s past needs expectations and the way the world as encountered fulfilled or blocked those needs expectations. In this sense we are in a similar zone to that of later psychoanalysts. We are also, strange as it may seem, close to Jung’s theory of ‘archetypes’ (though as we will see NEF theory proposes certain critical changes to Jungian perspectives).

Relationship Networks and the Spatial Unconscious

NEF theory also asserts – taking a lead to some extent from bioenergetics, Reichian therapy and other body therapies - the existence of a ‘spatial’ or ‘embodied unconscious’. The NEF does not project needs in an intellectual/cognitive, abstract way, but in a cellular way – i.e. need emanates from our sense organs and from every cell of our being. It thus stands to reason that suppressed conflicts between innate needs expectations and the world as encountered are stored as memories at the cellular level in relation to the way in which an historic violation, or otherwise, of expected needs was experienced at the psychophysical level. Unresolved past traumas can thus be conceptualized as ‘memory ghosts’ resident in the NEF of traumatized individual.

Need is Anthropomorphically Projected and, on Occasion, Repressed

A person’s NEF also projects needs in an anthropomorphic way – as concrete bundles (forms?) of emotional and physical expectation ‘ideal persons’ related to the ideal relationship network relevant to

any given moment in the life-span. The ‘spatial’ unconscious thus extends beyond the body wall and projects anthropomorphic expectations (not merely ‘images’ but expectations of voice, movement, touch, smell, etc.) of mother, father, lover, etc. out into ‘the world as encountered’. According to NEF theory, fulfilment of these projections by people in the world as encountered, results in positive psychospiritual development. There is also a sense of well-being – positive emotions predominate, the person grows and develops.

The Fulfilment of Need Entails the Successful Transmission of Animistic Energy Between Individuals in the World as Encountered

It is also contended that this sense of well-being takes an ‘energetic’ form, and that there is a sense that life-nurturing forms of energy are being transmitted between individuals at the physical level as well as emotional levels. Such energies contribute to both mental and physical health (i.e. psychophysical well-being).

Violations (and Repression of Violations) of Needs Expectations Result in Energy Diversion and Unavailability, which are the Building Blocks for Mental Illness

Severe forms of relationship breakdown can contribute to ‘negative’ forms of NEF energy being absorbed by individuals, since they represent ‘violations of needs expectations’. In simple terms, the individual’s needs expectations are not fulfilled because something blocks the transmission of positive forms of energy between the individual and significant others.

Trauma may give birth to parasitic organisms (let us call them the ‘Metaphysical Parasites’) that consumes diverted energy and conceals themselves by way of activities that de-animate consciousness, (one manifestation being the classic Chronic Ennui Cycle discussed in my larger book). There is also a normalisation of repression and a sense of existential and emotional deadening that presents in similar ways to Sartre’s descriptions of ‘nausea’ and Camus’s descriptions of ‘the Plague’ in his book of the same name. Reich’s description of ‘the emotional plague’ is also relevant here. Such malign phenomena can also afflict Social Groups, though, of course, in the collective sphere they present differently, since they primarily disturb a group’s internal cohesion and evolutionary survivability.

I have suggested elsewhere that the problem of blockage is linked to kind of ‘psychospiritual’ or ‘metaphysical’ parasite that comes into existence due to various forms of psychophysical trauma. From this perspective, repressed trauma negativises energy, and then transfers more life-nurturing energy to a kind of non-human parasite which takes hold of the ‘spatial unconscious’. Again this process occurs at cellular and emotional levels, as well as at the more abstract/intellectual/cognitive levels of our psyches. As a result of this process, many individuals live lives of emotional paralysis - due to suppressed/repressed conflicts between historic ‘NEF projections’ and the reality of the unfulfilling world they encountered. Such individuals may be unable to give basic forms of love and affection to significant others, since their energetic soul is unable to channel energy out into the world in order to nurture others, or to receive life-affirming energies back from the world.

NEF Therapy

NEF psychology is a whole person approach to the phenomenon of deanimation. It posits a healing element in the human psyche which—with the help of people who in some sense ‘embody’ in our lives typical Needs Archetypes—can help free individuals from toxic emotional blockages still active from the past. This process is holistic – meaning cellular/body work oriented, cognitive (since the cognitive errors outlined by many cognitive psychologists are often the result of deep experiential distortions to a person’s ‘relationship network’), emotional and psychobiological. Holistic memory experiences are also an important part of the therapy (as per some forms of psychoanalysis). The therapist must understand

the kinds of embodied traumatic interactions stored in an individual's 'spatial unconscious' and body in order to treat the individual. The therapist must also be free, to a significant extent, of the distortions to personality and the animistic soul that accompany forms of neurosis and mental illness.

Catharsis and Enacted Ideal Relationship Patterns

Therapy involves replacing distorted energy diverting embodied relationship patterns – both past and present - with healthier 'ideal' patterns related to the various Quantum Needs Archetypes. Encouraging healthy patterns to manifest often produces a cathartic whole of body/psyche reaction that catapults the individual backward into memory and forwards into growth/insight. At a certain point individuals approach the holistic apprehension of the 'metaphysical parasite' and see its activities in the NEFs of caregivers and significant others (both in the present and in the past) as the central to their dysfunctional relationships and also to their own personal, psychospiritual suffering. This apprehension of the 'otherness' of the metaphysical parasite represents a new kind of 'primal scene'.

Section 6: Jung's 'Personal Unconscious' and 'Collective Unconscious' Reformulated in terms of a Transpersonal Relational Model

The unconscious is 'relational' and also 'spatially relational' – it is composed of expected and actual relationship exchanges between an individual and beings out there in the world. It may even be 'holotropic'—which is to say partly composed of aspects (or 'maps') of everything we can possibly encounter in the universe such that we recognise incoming stimuli in terms of their capacity to affect us for good or ill.

The unconscious is divided between Past and Present psycho-relational activities, being: 1) 'present projections of developmental need'; AND 2) an area for the storage of memories etc. associated with successes or failures to do with 'past projections of developmental need'.

These two areas of the unconscious are each divided into two further faculties. Related to our 'present projections of Developmental Need' there is a) a faculty composed of inherited expectations regarding current 'Quantum Developmental Archetypes'³⁶ AND b) another faculty capable of classifying incoming stimulus as either life enhancing or life negating (all of this is associated with present developmental projections). Related to 'past projections of Developmental Need' there is storage area containing previously activated Quantum Developmental Archetypes BUT this area acts in conjunction with our personal memory storage faculty (associated with our real world successes and failures with 'past projections of Developmental need').

Quantum Developmental Archetypes and proposed needs field expectations can land on a spectrum, anywhere between a positive life-enhancing polarity and a negative life-negating polarity. Real world events decide which polarity has been activated. Negative polarity represents degrees of manifestation of what we might term a 'psycho-relational death instinct'. The psychoanalytically described classic instinctive act of 'primary repression' can turn into 'secondary (i.e. potentially permanent) repression' if cathartic

³⁶ I see the 'Quantum Developmental Archetypes' as being slightly different to Jung's – and to a certain extent Hillman's – 'archetypes'. To summarise the difference: we see QDAs primarily as biosemiotic needs projections designed to scan *the* 'relational environment' for life-enhancing relational interactions throughout the life span. What is 'projected' has been laid down by evolutionary survival processes across many generations. In this sense, the Quantum Archetypes exist in 'Needs Fields' emanating, we might say, as circles or orbits of relational expectations projected into the environment. They are thus *dynamically embedded* in both our biological makeup, whilst, at the same time, acting as a kind of navigation principle for our psychic life. Unlike Jung, we see real world past and present inputs constantly interacting with the Quantum Archetypes – meaning *both are present* in every real world interaction with an environment. We see them as Quantum Archetypes because we also see them interacting subliminally with the notoriously 'indeterminate' quantum fields that physicists talk about. This insight is the key source of the second 'transpersonal' dimension to Transpersonal Relational Zoetics. We believe that there are psycho-biological mechanisms within every human being (and perhaps within other life forms) capable of [AMPLIFYING quantum level phenomena to macro levels](#). Such amplifications often occur due to organismic emergencies or other states of extreme arousal.

energies cannot release the trauma charge associated with Needs Field violations. Successful ‘secondary repression’ triggers SYMPTOMS in individuals.

The ‘Ideal Potential Inter-relations (IPIs)’ associated with various ‘Quantum Developmental Archetypes’ AND ‘Real World Experiences (RWEs)’ (i.e. that involve real people) are in a constant *current* dialectic relationship as we move through the Lifespan. The aim being to satisfy our *current* relational needs through interactions with people in the real world. Sequential historic IPIs and RWEs *also* remain in dialectic relationship in the storage centres of the ‘spatial unconscious’ throughout a person’s life (for good or ill).

A person’s emotional and relational needs take the form of idealised Quantum Developmental Archetypes (QDAs). Though we theorise these archetypes somewhat differently to Jung’s formulations of key human ‘Archetypes’, we follow some post-Jungians in emphasising a psychobiological basis for our reformulated key archetypes). These QDAs, I repeat, represent ideal interactions/relationships that are projected out into the real world instinctively throughout life.

The ‘Quantum Developmental Archetypes’, then, are always dynamic and ‘relational’ i.e. they have specific relational goals. For example, the child wants particular types (i.e. deeply nurturing) parental or caregiver relationships, and so on.

When the anthropomorphic QDA and Ideal Potential Inter-relations of a person’s Needs Expectation Field go unfulfilled by ‘Real World Experiences’ the individual attempts to: 1) rectify the situation through anger, assertiveness, etc. If this fails the person attempts to 2) ‘grieve’, and finally, if unable to grieve the person is forced to 3) ‘repress’ the energy associated with the ‘Unfulfilled Need’.

This energy locked up in ‘primary repression’ and after that ‘secondary repression’ becomes lodged in the memory quarters of the unconscious. Entangled with this energy are the BOTH: a) the previous unfulfilled Developmental Archetype projections; AND b) memories of the offending/unfulfilled real world relational exchanges experienced by the individual that have gone unfulfilled. The Quantum Developmental Archetypes and the person’s PERSONAL real world experiences of need fulfilment are *repressed then stored together as a frozen dialectic, or ‘complex’* in the memory quarters of the unconscious. This situation also represents the freezing of psychobiological (i.e. animistic) energies, that would usually be available for new growth. The complex absorbs *current* psycho-physical energy exchanges, thus impeding the possibility of future development. This is one interpretation of the ‘cage of memories’ phenomenon that many psychoanalysts discuss.

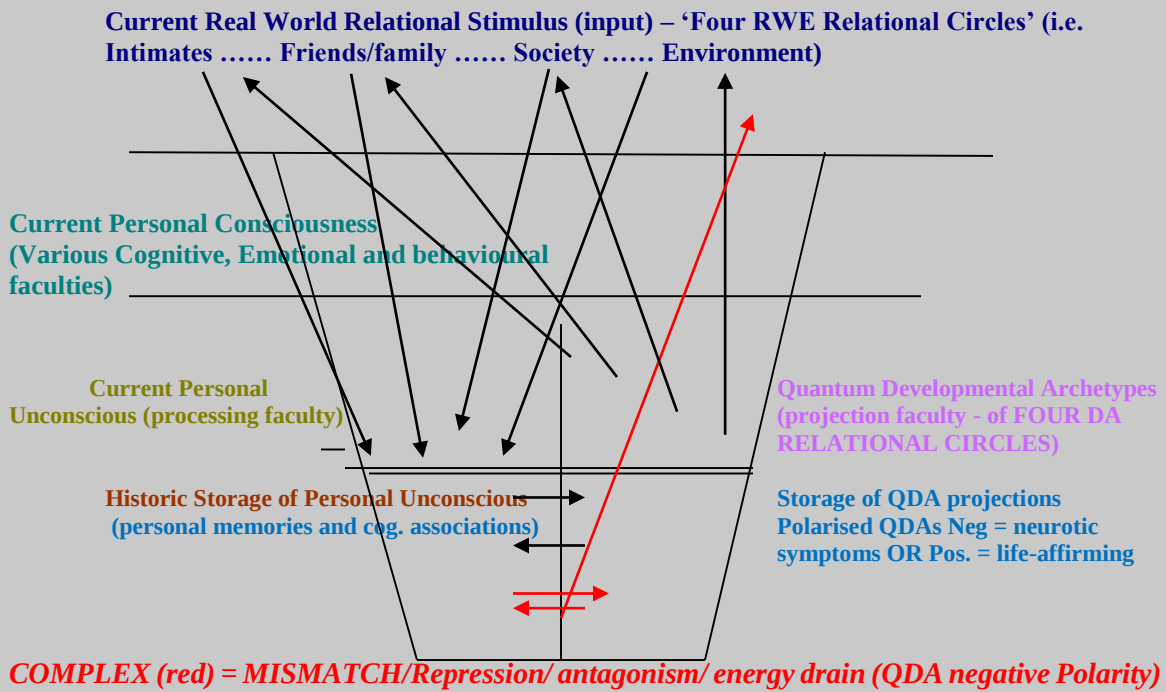
A ‘complex’ then, represents a mismatch between Ideal Inter-relations (IPI) Expectations (conceptualised as linking to specific Quantum Developmental Archetypes (QDAs)) and Real World Experiences (RWEs).

DA projections once linked to unfulfilled relational needs tend the DA stored in the

unconscious toward a 'negative' polarity. This in turn can set off inherited archetypal neuroses and other interpersonal problems. The blueprints for neuroses and other forms of mental illness, personality disorders, etc. remain dormant in the unconscious if there is no serious mismatch between DA projections and RWEs. They are only ACTIVATED, however, by the mismatch and repression/storage phenomena discussed above.

If there is minimal or no mismatch between Quantum Developmental Archetype projections and Real World Experiences of needs fulfilment generally life-affirming emotional states are activated and we may experience the kind of relational zest, positive attachment and even relational numinosity that is the foundation of the 'peak states; that Maslow talked about.

The following diagram Illustrates the Interior/Exterior Relational Exchange Dynamics of the New Model of the psyche.



Section 7: Going Deeper With Individuals: From Psychoanalysis to Psychoanalytic Animism

We will now rework Psychoanalytic notions of the ‘psychic apparatus’ more thoroughly – the last two sections being merely a summary of where our model ends up in relation to revisions of Jung’s thinking. By modifying the concept of the ‘psychic apparatus’ (here termed the ‘animistic soul’) that follows, I argue for a transpersonal element to the human soul. In common with Marxists, feminists, sociologists and certain psychoanalysts and humanistic psychologists I also acknowledge the reality that sick social formations are likely to impact negatively on subjectivity. Coming out of Grof, Janov, Miller and some of the object-relations school I believe that innate childhood needs expectations (for ‘objects’ [object-relations theory]) are an important aspect of the self. As with some of the Western Marxists and feminists I link the idea of ‘repression’ to that of ‘oppression’.

The end result, I hope, is a more expansive model of the psyche than that first outlined by Freud. Such a model also overcomes some of the ancient weaknesses of mythological and demonological understandings of the psyche. It must be stressed that the following revised version of the psychic apparatus is provisional, concerned more with asking relevant questions than reaching hard and fast conclusions. The overall psychoanalytic-animistic understanding of the soul will be outlined first. Aspects of this outline will then be compared to key psychoanalytic, humanistic, sociological and transpersonal/spiritual concepts.

The Animistic Soul has six major functions: (a) one which projects needs expectations out into the world in the form of spatialised anthropomorphic ‘quantum archetypes’; (b) one which discerns incoming stimulus (actual real world patterns of interaction) as either psychospiritually life-enhancing (the fulfilment of an expected need) or psychospiritually noxious; (c) one which converts life-affirming stimulus into other forms of life-enhancing biological and emotional energy (this is its synthesising function); (d) one which sets up defensive structures (including the classic ‘chronic ennui cycle’) in the organism designed to contain noxious real world stimulus opposed to the archetypal need expectations originally projected out into the world. It is theorised that defensive functions (including repressive tendencies) are set up whenever the effects of noxious stimuli are too powerful/traumatic to expel at the time. Defensive functions protect the person against the re-emergence of pains never truly experienced in full; (e) A delayed cathartic function which, upon recognising favourable external circumstances, proceeds to release historically pent up psychospiritual energies/pains/ traumas that have turned poisonous; and finally, (f) a transpersonal imaginative, intuitive and spiritual function which allows a person to partake of something like cosmic consciousness.³⁷

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Specific features of this new understanding of the soul will now be discussed. The text introducing each feature begins with references to related psychoanalytic, sociological or theological concepts. These concepts will then be adapted to the new model – that of psychoanalytic animism. The reader will

³⁷ The transpersonal function is, in my opinion, the basis of all great art, and also of our ability to empathise with nature, other living creatures, and aspects of our own consciousness and past. It is all but crippled by normative ennui where it easily degenerates into mental illness, faddish occultism, aimless drug taking and escapist phantasy.

note that at each stage I am reformulating concepts that others have already used to explain various aspects of problems like disenchantment, the Spleen and chronic ennui.

From Libido and Eros (Psychoanalysis) to Psychospiritual Soul Energy

Libido: Energy postulated by Freud as underlying the transformation of the sexual instinct with respect to its object (displacement of cathexes), with respect to its aim (eg sublimation), and with respect to the source of sexual excitation (diversity of the erotogenic zones).

For Jung, the notion of libido extends to embrace 'psychical energy' in general, present in every 'tendency towards' or *appétitus*.³⁸

Though Freud attempted to describe psychic energy in scientific terms this approach soon proved resistant to scientific inquiry. Consequently, many later Freudians threw the concept out in its entirety. As a result, Western psychology was further distanced from traditional ideas of the psyche as a conduit for forms of psychospiritual energy. Since chronic ennui and disenchantment have often been described as maladies depleting people's stores of 'psychic' or 'psychospiritual' energy some kind of theory on psychic energy seems to be justified. Most traditional approaches to the soul speak of certain forms of psychospiritual energy, often with both material and non-material aspects. In order to avoid the ignorance and arrogance associated with current Western attitudes toward spirituality, a posture of humility toward traditional views on psychospiritual energy is here adopted. The goal is to integrate aspects of traditional approaches to psychic energy with Jungian, Reichian, Freudian, Transpersonal and Bioenergetic views.

Although I freely admit that there are many 'unknowns' here it seems reasonable to argue that wherever a concept of psychospiritual energy has existed it has invariably been connected to a non-materialistic conception of the soul. Descriptions of the ways in which psychic energy manifests in relation to emotional states are also usually present. In secular form these descriptive tendencies have continued into our own period where comments concerning the supposed lack of – or distortion of – psychic energy are often included in psychological, philosophical and literary descriptions of depression, sadness, emotional heaviness and chronic ennui. If there is such a thing as soul energy it seems to manifest positively in terms of the lighter emotions (joy, a sense of contentment, well-being and empathy) and negatively in terms of the heavier emotions mentioned already.

For many traditional (and modern) spiritual healers, psychic energy is a supernatural force, a kind of divine heat that healers experience themselves and pass on physiologically to others through touch, sound (words or music) or dance. All through history, mystics, poets, shamans, musicians, dancers, actors, prophets and so on have seen themselves as channelers of this variously named spiritual force. Once passed on to others it is assumed that it can heal both psychological and physiological illnesses.

A combination of occultist charlatanism (often divorced from any kind of well-worked out spiritual system) and scientific narrow mindedness has contributed to the current disastrous situation in the West. Debate on this topic currently swings back and forth between mammon hungry 'psychics' and ultra-sceptical materialists intent on reducing the unknowns of the human psyche to cognitive, behaviourist or biological variables alone. Rescuing anything from the debate that may be useful is difficult. However, if for a moment we consider the most basic and important of human interactions, that between mother and child, we surely must acknowledge that the loving emotions, touch, words, movements and smells of a mother toward her tiny infant embody some kind of energy (let us call it love). We might also admit that this energy is often transformed into different kinds of positive emotional and physiological energy, which allow the child to grow emotionally and physically. This putting out, receiving and transforming of psychospiritual energy

³⁸ Laplanche (1973, p.239).

via expressions of positive emotions and certain kinds of physiological presence though a great mystery will, quite possibly, be at the centre of any real solution to certain forms of psychological distress. It is necessary to take the risk and assume the importance of some kind of psychospiritual energy even as we are ever on guard for the quackish ways in which many modern 'psychics', 'channelers' and 'faith healers' betray its fundamental processes and goals. In terms of the search for a solution to disenchantment and like illnesses, a stiff test must be set in regard to techniques/approaches which purport to cure people by manipulating various forms of this age old 'psychospiritual' energy. Do the techniques actually heal the afflicted person? Have the techniques been (or could they be) successful in ridding whole societies of plagues of collective neuroses? Again, this work's scrupulousness in describing the illness should guard against false spiritualism the same way it guards against the extravagant claims of modern day psychologists and psychiatrists.³⁹

Proposition One: The animistic soul processes (receives [absorbs], transforms and radiates) specific kinds of psychospiritual energy. This energy is received, stored and/or radiated by the soul in the form of emotional states, psychophysiological sensations, intellectual attitudes, memories, intuitions and dreams. It is a significant factor in the quality of relations between the various structures of the psyche and also in regard to one's relationships with others in the external world. Disenchantment (or de-animation) may be a malady that blocks or distorts the flow of this energy through the psyche and between the self and others in the external world. It may be a negative form of animistic soul energy (thus manifesting in terms of unhealthy emotions, intellectual systems and physiological states). It seems as though the phenomenon of soul trauma and the resultant processes of defence construction and repression are central to the way in which psychospiritual energy is blocked or distorted in the psyche. Being connected to the real world flow of emotion between self and other, psychic energy is susceptible to being nurtured or impeded by social and cultural forces. We should take seriously traditional beliefs in a transpersonal spiritual element to both the more life-affirming and life negating forms of psychospiritual energy. The test for any such beliefs is their capacity to cure people of distressful maladies of being.

From Object Relationships, Imagos and Archetypes (Psychoanalysis) to Anthropomorphic Needs Projections and Quantum Developmental Archetypes

Objects

I. In correlation with the instinct: the object is the thing in respect of which and through which the instinct seeks to attain its aim (ie. a certain type of satisfaction). It may be a person or a part object, a real object or a phantasied one.

II. In correlation with love (or hate): the relation in question here is that between the whole person, or the agency of the ego, and an object which is itself focussed upon in its totality (person, entity, ideal, etc.).⁴⁰

³⁹ In my view, only healers attached to well worked out animistic and polytheistic religious traditions (often many thousands of years old) have any real track record in manipulating sacred forms of psychological energy.

⁴⁰ Laplanche (1973, pp.273-276). The term 'object relations' is also relevant here (pp.277-281):

... a designation for the subject's mode of relation to his world; this relation is the entire complex outcome of a particular organisation of the personality, of an apprehension of objects that is to some extent or other phantasied, and of certain special types of defence.

According to Freud, Jung and Reich the flow of psychic energy (libido or orgone) is intimately related to the way in which the self's emotional needs are met by others. The so-called object-relations theorists argue along similar lines, though various emotional states take the place of psychic energy.⁴¹ All of these theorists, however, are vague about the faculty in the self that discerns between interactions which synthesise life-affirming psychic energy and emotions and those which synthesise life-negating energies (e.g. DOR, primal pain). Janov, Miller and Grof suggest that a discerning function in the child synthesises incoming emotional and psychobiological stimulus from parents by comparing innate *expectations* about how the parents should move, touch, speak, look, feel toward him/her, with the *actual* behaviour and emotional dispositions the parents do exhibit. For example, a young child expects to be held softly by its mother (thus implying a certain *kind* of mother). When the child is shaken violently, shouted at, or rejected by its real mother, its discerning function registers the stimulus as traumatic. Most psychobiological vitalists do not discuss in any depth the fact that the child's *needs expectations* are actually dynamic, spatial, emotional, physiological projections, that is, they are tied to innate parental ideals. In short, almost all needs expectations are *anthropomorphic* in nature. The child does not expect an incoming emotion of mother love disconnected from a moving, breathing mother, radiating that emotion. The needs expectations Janov talks about can thus be seen as both emotional and physical expectations directed at specific people in the external world. Only Jung comes close to describing this anthropomorphic element in the human psyche. Through his theory of the archetypes and the collective unconscious he makes it a central organising principle of the psychic apparatus.

Jungians see the archetypes as the foundations of human psychic and spiritual life. These archetypes have biological, emotional, metaphysical, and sociocultural (in the form of the 'collective unconscious') aspects to them. In modifying Jungian theorising on this issue to a new vitalistic interpretation of mental illness, it can be argued that certain archetypal projections are the *organising principles behind* the animistic soul.⁴² Their 'material', 'structural', 'emotional-dynamic', 'symbolic' and 'object-related expectations'⁴³ must also be seen as central aspects of the vitalistic soul.

Jung moved beyond the naive materialism of certain forms of psychobiological vitalism when he argued that the archetypes cannot be described in anything but a rudimentary way by resort to scientific forms of analysis which emphasise the senses and reason over the imagination, feelings, spirituality, and intuition. He argued that people *live* the archetypes regardless of whether they believe in them or not.

There are, however, various flaws in the Jungian attitude toward these anthropomorphic psychic entities. At times the 'personal unconscious' is obliterated by the 'collective unconscious'

We may speak of the object-relationships of a specific subject, but also of *types* of object-relationships by reference either to points in development (eg an oral object-relationship) or else to psychopathology (eg, a melancholic object-relationship).

The term 'Imago' is often used by some psychoanalysts to explain aspects of the psyche's internal response to real world object relationships (p.211):

Unconscious prototypical figure which orient the subject's way of apprehending others; it is built up on the basis of the first real and phantasied relationships within the family environment ...

The imago is often defined as an 'unconscious representation.' It should be looked upon, however, as an acquired imaginary set rather than as an image: as a stereotype through which, as it were, the subject views the other person. Feelings and behaviour, for example, are just as likely to be the concrete expression of the imago as are mental images.

⁴¹ See Holbrook (1971, Part III) for an overview of the development of object-relations psychology.

⁴² From such a viewpoint the subconscious would contain memories of gigantic parental figures as experienced by the child's body at the time of being traumatised. The spatial unconscious is thus composed of what I would call 'memory ghosts' layered one on top of the other which swirl around the animistic soul of adults. The spatial unconscious thus contains archetypal projections of needs expectations that inevitably take the form of God-like human beings. The spatial unconscious is thus more spatial in a non-material physical sense (paradoxical as that sounds) than Jung's collective unconscious.

⁴³ See Neumann (1991, pp.3-10).

and the two seem to stand as apparently separate non-interactive structures of the psyche. Real world experiences seem unimportant in comparison to the dramas associated with the 'archetypes'. In modifying the Jungian system in the light of the insights of object theorists and humanistic psychologists we might suggest that *the needs projecting function of the psychic apparatus is a central aspect of the collective unconscious* (possibly phylogenetically conditioned). This leads to the proposal that neurosis is the result of a real world failure to fulfil archetypal expectations. Jung's collective unconscious thus becomes part of the discerning faculty of the animistic soul. The 'personal unconscious' and the redefined 'collective unconscious' act *together* as constant mediators between needs expectations and reality. The Quantum Developmental Archetypes and real life love objects are in a constant dialectical relationship and thus the 'collective unconscious' is neither more nor less important than the 'personal unconscious'.⁴⁴

Jung's archetypes are thus redefined as *anthropomorphic spatial projections of the animistic soul*. The human unconscious is perpetually negotiating clashes between past and present archetypal expectations and the real world fulfilment or frustration of those expectations. Memory, emotion, intellect, desire, sensory perceptions, life goals and relationships with other people are all implicated in this drama. Human beings exist within a *needs expectation field* populated by historic and current archetypal expectations. The Jungian contention that psychospiritual health is dependent upon a person's relationship with the archetypes can be converted into a more embodied vitalistic perspective by emphasising the role that the archetypal projections play in synthesising life energy coming in from other people (parents, lovers, friends, etc.) into positive emotion. They may also direct emotionally deprived individuals to new possibilities for emotional and spiritual growth.

In merging Jung's 'archetypes' with Janov, Miller and Grof's 'needs' certain phylogenetically stored anthropomorphic expectations become central to the discerning faculty in the animate soul. I am arguing that there exists in the psyche a longing for *actualised* archetypal interactions with other people. Likewise, when *expectation* becomes *reality* this function knits with other aspects of the animate soul to allow the person to partake of personal and transpersonal states of ecstatic being – contentedness.⁴⁵ This discerning function may also decide what is traumatic (a painful birth, beatings, sexual abuse, rejection, psychological manipulation, etc.) and whether what is traumatic must be repressed or immediately expelled from the body and the animate soul by somatic expressions of anger, sadness and fretting.

*

In summary, where parents embody the expectations of the child's animate soul incoming stimulus is converted into psychospiritual soul energy which manifests as love, affection, joy, happiness,

⁴⁴ We need to repeat here a note that appeared in an earlier summary chapter regarding the nature of QDAs. I see the 'Quantum Developmental Archetypes' as being slightly different to Jung's – and to a certain extent Hillman's – 'archetypes'. To summarise the difference: we see QDAs primarily as biosemiotic needs projections designed to scan *the* 'relational environment' for life-enhancing relational interactions throughout the life span. What is 'projected' has been laid down by evolutionary survival processes across many generations. In this sense, the Quantum Developmental Archetypes exist in 'Needs Fields' emanating, we might say, as circles or orbits of relational expectations projected into the environment. They are thus *dynamically embedded* in both our biological makeup, whilst also acting as a kind of navigation principle for our psychic life. Unlike Jung, we see real world past and present inputs constantly interacting with the Quantum Developmental Archetypes – meaning *both are present* in every real world interaction with an environment. We see them as 'quantum' influenced archetypes because we also see them interacting subliminally with the notoriously 'indeterminate' quantum fields that physicists talk about. This insight is the key source of the second 'transpersonal' dimension to Transpersonal Relational Psychology and Zoetics. We believe that there are psycho-biological mechanisms within every human being (and perhaps within other life forms) capable of [AMPLIFYING quantum level phenomena to macro levels](#). Such amplifications often occur due to organismic emergencies or other states of extreme arousal.

⁴⁵ We are not too distant from the contentions of the 'object-relations' school, see Holbrook's comments (1971, pp.96-97). 'Relationship with an object [mother, father, etc.] is a primary need in us as confirmation of our identity: the child pieces himself together as he pieces his mother together.' When expectation does not conform to reality the object-relations people speak of the 'internalisation of the injured object.'

and a sense of connectedness to nature, one's past and one's community. In contrast to materialistic and even psychobiological conceptions of the soul the anthropomorphic element in the above process must be emphasised. Most of the life-affirming emotions (often seen as 'spiritual emotions') are dependent upon equally life-affirming interactions between the self and other individuals who, in some way, embody the life-affirming attributes of the innate Quantum Developmental Archetypes. This is why traditional peoples identify the beauty and awe they feel towards the earth, the sky and other natural phenomenon with the gods and goddesses. To see the world as it truly is, is to have one's archetypal needs expectations met – especially, I would argue, in the most vulnerable early stage of a person's existence, infancy and childhood.

Proposition Two: The Quantum Developmental Archetypes are bio-psychic and spiritual projective functions of the animistic soul; they exist in the psyche to direct individuals toward the fulfilment of innate needs which, once fulfilled in actuality, result in states of psychospiritual contentment. It is as though the animate soul functions as a kind of energy conversion organ – the metaphor of psychospiritual photosynthesis comes to mind. Stimulus from the external world (e.g. parental touch, movement, talk and facial expressions) is experienced by a child's discerning organ as either life-affirming (i.e. it conforms to the archetypal needs expectations of the child) or life negating (ie. the incoming stimulus cannot be converted into life-affirming emotion and is experienced as traumatic thus leading to either the expression of cathartic emotion or to states of repression and defence construction). Unlike the Jungian approach, the one developed here does not see the QD Archetypes as the actual source of neuroses. Neuroses occur when the real world fails to conform to the specific expectations projected out onto the world by the psyche. Thus it is the child's relationship with specific caregivers that ultimately gives rise to states of psychic well-being or states of psychic disintegration, *not* simply the processes associated with the collective unconscious.

From the Unconscious (Psychoanalysis) to the Spatial Unconscious

The Unconscious:

... a domain of the psyche encompassing the repressed id functions, the primitive impulses and desires, the memories, images and wishes that are too anxiety provoking to be accepted into consciousness. ... The unconscious is assumed to be populated by two varieties of psychic entities, those that were once conscious but had been exiled from awareness and those that were never in consciousness. ... Freud used the term 'the unconscious' in relation to the *dynamic unconscious*, owing to the actions of repression ...⁴⁶

⁴⁶ Reber (1985, p.799). See also Laplanche's psychoanalytic definition (1973, pp.474-476) especially:

In its 'topographical' sense, the term 'unconscious' describes one of the systems defined by Freud in the context of his first theory of the psychological apparatus: this system comprises the repressed contents which have been denied access to the preconscious-conscious system by the operation of repression (primal repression [pp.333-334] plus repression proper or 'after-pressure').

The essential characteristics of the unconscious as a system may be enumerated as follows:

- (a) Its 'contents' are representatives of the instincts.
- (b) These contents are governed by the mechanisms specific to the primary process, especially by condensation (pp.82-83) and displacement (pp.121-123).
- (c) Strongly cathected by instinctual energy, they seek to re-enter consciousness and resume activity (the return of the repressed), but they can only gain access to the system in compromise-formations after having undergone the distortions of censorship.
- (d) It is more especially childhood wishes that become fixated in the unconscious.

The sometimes-blind adherence to secularised scientific and Enlightenment metaphors for the flow of psychic energy between the various structures of consciousness are a major problem with psychoanalytic versions of the unconscious. Freud banished all spiritual forces (most importantly the spiritual aspects of certain life-affirming emotional states such as love, empathy and compassion) from the unconscious along with a variety of other aspects of human self-hood common to many traditional peoples, eg. contact with one's ancestors through the imagination, memory and religious ritual (collectively practiced); the possibility of animistic union with nature and with other people; the existence of the soul after death, and so on.

There is no compunction to accept the Freudian model of the 'unconscious'. Freudians themselves have long argued over its exact nature. Similarly, sacred psychologies of many cultures discern between states of every day consciousness and other worlds or realms of the sacred which ever lurk behind the workaday world. From my earlier book-length study of chronic ennui's sociocultural history, it seems that normative ennui, in particular, seems to infer the existence of a realm of being inaccessible to everyday consciousness. To those afflicted with normative ennui certain unconscious forces act to blunt and disenchant everyday consciousness through the workings of the ennui cycle. If we expand upon the conception of the unconscious to include the possibility of transpersonal and spiritual dimensions, similarly, if we acknowledge the constant dialectical relationship between past archetypal needs projections and repressed real world violations of those expectations (a merged Jungian/object-relations model), a broader understanding of the unconscious becomes possible. It is an understanding more in line with poetic/artistic and traditional spiritual descriptions of the psyche and thus it could become the foundation of a less Eurocentric understandings of many forms of psychological distress in the modern age.⁴⁷

The Freudian model of the unconscious will now undergo a number of additional alterations. It is not a particularly 'spatial' or 'embodied' unconscious. Complexes, psychic energy, memories and the like appear as rather abstract phenomena of the psyche. They are largely disconnected from spatial relations between the embodied subject and the external world. Certain humanistic psychologists, notably Janov, Lowen, Grof, and Reich emphasise a spatial, embodied side to the unconscious.⁴⁸ Reich all but makes the body the unconscious. The others argue that past traumatic experiences are stored in the unconscious in relation to the actual embodied way in which the subject related to caregivers at critical stages of personal development. It is as though human beings are surrounded and permeated, in a literal sense, by anthropomorphic ghosts⁴⁹ associated with past experiences. Such a view brings us close to animistic and polytheistic conceptions of the otherworld as populated by giants and other powerful supernatural entities. Its *spatiality* also brings us back to Jung's anthropomorphic view of the collective unconscious.

Proposition Three: The animistic unconscious is not merely a mental and emotional realm populated by suppressed emotions, dreams, disembodied memories, etc. It is, to some degree, *spatial* and *embodied*, cluttered with

⁴⁷ The system here developed is closest to that of Stanislav and Christina Grof.

⁴⁸ Throughout Janov's work (1983, 1982, 1992) he writes about the psycho-physiological imprinting of psychological and psychobiological pains on particular parts of the body and the brain. It is as though specific painful sensations and emotions are stored in the unconscious in relation to the spatial and temporal positionings of caregivers at the moment and site of traumatisation eg. *in utero*, at the breast, whilst eating, during physical punishment and so on. In *Imprints* Janov writes 'The birth trauma hurts physically and *in particular places* ...' (1983, p.69). [My italics] See also Grof (1979, Chaps. 3 and 4), Lowen (1969 and 1978) and Reich (1992) for discussions of the embodied aspects to past traumatic memories.

⁴⁹ I use the word 'ghost' to refer to the way in which past life-affirming or traumatic experiences with people may live on non-materially as it were. As such I refer to the anthropomorphic spatial and temporal aspects of specific memories which when relived from the perspective of the adult extend (sometimes in the form of hallucinations) beyond the body wall but are yet associated with specific embodied pains resident in say repressed muscular tension, fright and sadness responses, head and neck pains associated with birth and so on.

anthropomorphic entities (caregivers) who are each dynamically related to historic embodied states of being. Repressed emotions – and thus a person's current modes of defence against such emotions – are unconsciously related to embodied spatial relationships between that person's earlier selves and those who interacted with him/her and who he/she was dependent upon.⁵⁰

This study will now redefine various terms associated with the processes by which the psychic apparatus handles traumatic psychological inputs. At issue are the mechanisms by which the psyche comes to be afflicted with forms of disenchantment.

From Psychical Trauma (Psychoanalysis) to Psychospiritual Trauma.

Trauma (Psychical): An event in the subject's life defined by its intensity, by the subject's incapacity to respond adequately to it, and by the upheaval and long-lasting effects that it brings about in the psychical organisation.

In economic terms, the trauma is characterised by an influx of excitations that is excessive by the standard of the subject's tolerance and capacity to master such excitations and work them out psychically.

*In adopting the term, psycho-analysis carries the three ideas implicit to ancient medical definitions over on to the psychical level: the idea of a violent shock, the idea of a wound and the idea of consequences affecting the whole organism.⁵¹

The psychoanalytic writers discussed in my earlier work on chronic ennui throughout history, argued that the frantic ennui-afflicted person is responding, in the present, to unresolved historic interactions with others (particularly parents). The adult's childhood self is still attached in some way to the adult self ('non-materially', from the perspective of science since an observer cannot see, touch, taste, hear the childish aspect of the adult). More specifically, the childhood self remains attached as a traumatised self (or series of selves) to the adult's emotional cycles, desires, hopes, ways of seeing the world, ways of experiencing his/her body and so on. To those psychoanalysts, beneath every manifestation of the chronic ennui there exists a damaged child still trapped by traumatic memories of parents which are decades old. Psychoanalysis thus speaks of 'repression' into 'the unconscious' as the primary psychic function associated with the development of chronic ennui. Janov, Grof, Miller and other Humanistic psychologists develop this Freudian insight by suggesting that psychic pains, and the forms of neurosis they bring about, are related to the differences between what children innately need and expect in the way of love from their parents and what they actually receive.⁵²

The question of what needs are actually innate is a matter for debate. For the moment it should be noted that trauma is not necessarily a violent phenomenon. It can just as easily be associated with the slow erosion of various aspects of the self brought about by long lasting states of parental neglect that seem 'normal' by the standards of a normatively sick society. The repression of trauma seems to result in distortions and blockages to the flow of psychic energy through the psyche and between the self and others. In this sense the repression of trauma may act to close down the enchanted mythopoeic view of existence experienced by children, poets and peoples of many traditional cultures. Trauma *civilises* in a normatively sick society; it also *disenchants*. This view of psychic trauma is more expansive and subtle than the Freudian view. It also allows for a more thorough critique of the potentially traumatic effects of social structures and cultural sign systems.

⁵⁰ I am saying here that chronic ennui, with its strange distortions of bodily motions through time and space, is related to repressed expectations about, or conflicts with, entities (caregivers) many times our size and weight.

⁵¹ Laplanche (1973, p.465).

⁵² Janov (1992), Miller (1991), Grof (1979, espec. Chapt. 3).

Proposition Four: The failure of the external world to conform to the projected expectations of a person's animate soul leads to psychospiritual trauma which is normally processed by the animistic soul in the form of outbursts of cathartic emotion connected to memories of the original traumatic situation. Although childhood is the prime site for processes of psychic traumatising (because of the child's inherent and long-term dependence on its parents) psychospiritual traumas can occur at any time in a person's life.

From Repression (Psychoanalysis) to Psychospiritual Repression

Repression: I) Strictly speaking, an operation whereby the subject attempts to repel, or to confine to the unconscious, representations (thoughts, images, memories) which are bound to an instinct. Repression occurs when to satisfy an instinct ... would incur the risk of provoking unpleasure because of other requirements.

Repression is particularly manifest in hysteria, but it also plays a major part in other mental illnesses as well as in normal psychology. It may be looked upon as a universal mental process in so far as it lies at the root of the constitution of the unconscious as a domain separate from the rest of the psyche.

II) In a looser sense, the term 'repression' is sometimes used in a way by Freud which approximates it to 'defence'.⁵³

The capacity to repress traumatic psychic stimulus is another aspect of the Freudian psychic apparatus which can be viewed from the perspective of a theory of the animistic soul.

The psychiatric and psychological concept of repression⁵⁴ is usually centred on either the infant or young child's repression of threatening external stimulus' (primal and primary repression) or the adult's further repression of material originally repressed in childhood (secondary repression).⁵⁵ The principal question to be asked of such definitions is: What exactly do we repress? Do we only repress 'ID' impulses unacceptable to the Freudian version of the ego and superego or is there more to the process of repression? Would it be more accurate to suggest that in the process of repression we repress: (a) the memories and pains associated with not having one's expected instinctual needs met; (b) the unacceptable impulses and emotions brought on by such experiences; (c) positive emotions and faculties of the psyche (ie. joy, empathy, peace, the imagination, intuition and transpersonal spiritual aspects of being) which are dependent upon the absence of repressed pains and destructive impulses?⁵⁶

Primary repression may not be a normal (universal/developmental) intrapsychic event as in Freudian theorising on the normative repression of the Oedipus Complex. It may be the consequence of overwhelming trauma caused by caregivers who are unable to satisfy the expected needs of their children. Repression begins as a defensive response to external powers who have control over the way in which certain archetypal needs are to be fulfilled. Long-term and/or overwhelming oppression are the key triggers for repression. Feminist and Marxist views of the

⁵³ Laplanche and Pontalis, (1973, pp.390-91).

⁵⁴ Most psychoanalytic discussions of ennui centre on the concepts of repression and the unconscious see Bergler's essay 'On The Disease-Entity Boredom ("Alysis") and its Psychopathology' (1945, pp.38-51).

⁵⁵ See Reber's (1985, p.640) definitions of these terms, as used in depth psychology. See also his definitions for 'inhibition' (p.356) and 'suppression' (p.748). Hall (1982, pp.85-89) also gives a concise summary of psychoanalytic ideas about 'repression'.

⁵⁶ The argument is an important one and implicates debates about the exact nature of the Freudian 'unconscious', of 'repression' and ultimately of the self. Various humanistic depth psychologists – notably R.D. Laing, Wilhem Reich, Arthur Janov, Stanislav Grof, Alice Miller and a number of object theorists – have suggested that Freudian definitions of repression are useful but ultimately of limited value. These theorists tend to redefine the concepts of repression and the unconscious by arguing that a child represses both the pain associated with having needs go unmet, and the unacceptable (often destructive) impulses associated with trying to have those needs met.

oppression of women and other people in society should probably be merged with a vision of one of the most unacknowledged oppressed minorities – children.⁵⁷

Repression, like defence formation, may be part of the process by which the soul rhythms of healthy human beings are converted into the alienated anti-life rhythms of disenchantment, mental illness and the ennui cycle. In this sense, the fact that repression doesn't only occur in childhood but may result from any long-term 'oppressive' situation, should be emphasised.

Proposition Five: Any form of long-term oppression which involves the relinquishment of real world fulfilment of psychospiritual needs may lead to various forms of mental illness by the process of repression of both trauma and cathartic responses to trauma. This occurs because (a) the trauma is too overwhelming to integrate all at once, e.g. birth trauma, massive parental abuse, etc., or (b) because an immediate cathartic response (e.g. screaming, crying) jeopardises the fulfilment of other more basic survival needs which are still being met, despite the oppressive situation.

From Defences and Diversions (Psychoanalysis) to Psychospiritual Defences

Defence: Group of operations *aimed* at the reduction and elimination of any change liable to threaten the integrity and stability of the bio-psychological individual. Inasmuch as the ego is constituted as an agency which embodies this stability and strives to maintain it, it may be considered as both the *stake* and the *agent* of these operations.

Generally speaking, *defence* is directed towards internal excitation (instinct); in practice, its action is extended to whatever representations (memories, phantasies) this excitation is bound to; and to any situation that is unpleasurable for the ego as a result of its incompatibility with the individual's equilibrium and, to that extent, liable to spark off the excitation. Unpleasurable affects, which serve as *motives* or *signals* for defence, may also become its object.

Defence is marked and infiltrated by its ultimate object – instinct – and consequently it often takes on a compulsive aspect, and works at least in part in an unconscious way.⁵⁸

'Repression' and 'defences' have long been central to psychoanalytic and psychiatric understandings of some forms of mental illness. The defences (diversions) themselves are more or less agreed upon as far as the writings on maladies like 'chronic ennui', disenchantment, etc. are concerned.⁵⁹ The question to be asked is: What exactly is being defended against? I have argued above that one defends against conflicts arising out of the clash between archetypal needs expectations and real world unfulfillment of those expectations.

⁵⁷ The idea of the widespread 'oppression' of children in our society is a difficult concept for many people to grasp. Critics of the concept argue that educational, psychological and health advances have contributed to a situation whereby children are treated much better than at any time in history. Whilst I would not argue with the fact that in the Western world children are better off materially than at any time in the past, I would challenge anyone who suggests that the satisfaction of their psychological and spiritual needs have advanced. If, as I and many others suggest, Western society has become 'normatively' sick in regard to the average person's subjective experience of life, then our 'normative' treatment of children's basic psychospiritual needs may also be normatively sick. My concept of the widespread oppression of children is thus based on the systematic and widespread refusal in our society to satisfy basic archetypal psychological needs. The foundation texts upon which I build a case for the widespread psychospiritual oppression of children are as follows: Rousseau's *Emile*; Alice Miller's *For Your Own Good: Hidden Cruelty in Childrearing and the Roots of Violence* (1991), Wilhelm Reich's *The Mass Psychology of Fascism* (1975), Arthur Janov's *Prisoners of Pain* (1982) and *The New Primal Scream* (1992), Erik H. Erikson, *Childhood and Society* (1965), and R.D. Laing's *Sanity, Madness and the Family* (1972). In reading these texts one becomes aware of the subtlety of the types of needs that are going unmet.

⁵⁸ Laplanche, (1973, pp.103-107). See also psychoanalytic definition of the term 'acting out' (pp.4-6).

⁵⁹ My definition of the various defences associated with chronic ennui (see introductory chapter) owes much to psychoanalytic writings on the topic.

Proposition Six: Successful repression eventually leads to various forms of psychic dislocation. Under certain circumstances it may also lead to normative or dysfunctional forms of what I have elsewhere called ‘chronic ennui’. Hence the ennui cycle, and other forms of mental illness, might be seen as defences against overwhelming psychic injuries that have been repressed into the spatial unconscious. Henceforth, the subject is engaged only partially in fulfilling current archetypal needs – his or her other task is to halt the ascent of historic traumatic incidents which have been repressed. This task diverts (as an internal parallel to the ‘diversions’ the person engages in externally) energy to various material and psychospiritual defence mechanisms, which are, in a sense, aspects of the ennui/ spleen/ alienation/ disenchantment, etc. sicknesses. The successful repression (defence construction) associated with stages two and three of the ennui cycle, involves unconscious interactions (malign rituals)⁶⁰ with the past, specifically with the illness as attached to the energy souls of people in the past, or with the pain associated with the absence of the certain ‘needed’ caregivers.

The diversions associated with the ennui cycle represent specific ways in which the afflicted person's body moves through time and space. Consequently, a connection may exist between diversions, historic archetypal needs and traumatic unconscious *psychospatial* memories.

Proposition Seven: Once trauma is repressed by the animistic soul it reverberates in the spatial unconscious as a partially biological and partially non-material force. It is connected to unfulfilled archetypal needs which are also stored in the unconscious and related to memories of traumatic experiences with caregivers. Defences or diversions arise from distortions or blocks in the psychic energy flow between aspects of the animistic soul. The specific ‘diversions’ associated with chronic ennui may well be connected to specific historic interactions between younger versions of the self and the real world which did not live up to archetypal needs expectations. The destructive diversions of the ennui cycle are really negative or malign rituals directed at negotiating historic interactions (and their reverberating traumatic charge) with neurotic, alienated, damaged personal caregivers.

⁶⁰ The term ‘malign ritual’ needs some defining. As used in this book, I am talking about the many often repetitive (often addictive and destructive), activities, thought patterns, behavioural patterns and physiological processes which afflict those suffering from chronic ennui. ‘Malign rituals’ do not bring a person joy or contentment rather they serve to undermine and impoverish psychic life. In regard to the ennui cycle ‘malign rituals’ can be described as addictive activities which lessen (at the cost of psychic integrity) the psychological distresses related to stage one of the cycle. Malign rituals are enacted in stage two of the cycle and lead directly to states of ‘malign transcendence’.

Section 8: Disenchantment and the Repression of Psychospiritual Trauma

Disenchantment: The history of the West, according to both the sociologist and the poet, is the progressive removal of mind, or spirit, from phenomenal appearances. ... The hallmark of modern consciousness is that it recognises no element of mind in the so-called inert objects that surround us. The whole materialistic position, in fact, assumes the existence of a world 'out there' independent of human thought, which is 'in here'. ... According to modern science, the further back in time we go, the more erroneous are men's conceptions of the world. Our own knowledge, on this schema, is of course not perfect, but we are rapidly eliminating the few remaining errors that do exist, and shall arrive at a fully accurate understanding of nature, free of animistic or metaphysical presuppositions.⁶¹

Throughout history disenchantment and like maladies have often been associated with the retreat (or the absence) of the sacred. Only in the last two hundred years, however, have social trends toward secularisation been linked to subjective pathologies of this nature. There seems to be a link between these social trends and the appearance on the cultural scene of disenchantment and the normative ennui cycle. In particular, the further we move from spiritual views of the world and mankind's place in it the more Westerners seem to come down with these maladies; i.e. maladies associated with the loss of meaning and the de-animation of consciousness.

In this short discussion of disenchantment, I will concentrate on material rarely covered by religious writers who often fail to describe the exact psychospiritual mechanisms associated with 'disjoying' subjective existence. Instead, they tend to emphasise the fact that secularisation processes work through science, the media and the educational system to desacralise/disenchant the way we think about and relate to the world. Modern people are encouraged to orient their psyches, their relationships, their life goals and their experiences of work toward immediate material goals rather than toward the spiritual goals that motivated and continue to motivate many peoples in cultures where the gods are still a major part of life. There seems to be a corresponding loss of meaning as life becomes trivial. People are increasingly encouraged to view themselves as completely independent of any kind of divine powers and as such pathologies of pride and meaninglessness multiply. Science and post-Enlightenment philosophy teach that the world is devoid of soul and unseen supernatural powers. There is thought (intellect) and there is biology, and nothing much else. According to thinkers like Mircea Eliade, Rene Guenon, Joseph Campbell, Thomas Moore and others, 'disenchantment' means the retreat of a certain magical spark from our way of apprehending the world. In their emotional apprehension of the world scientists, materialists and cognitivists perceive matter as dead, no longer animated by spiritual energies. This affects the way in which civilised people view nature, social life, life stages, animals, politics, work life, love and marriage, sexuality, childrearing, the material conditions of their homes, time, space, the heavens, history, thought and cultural pursuits. The whole process, we are told, has led to the disenchantment of subjective consciousness.

⁶¹ Berman (1988, pp.57-58). See also definition of 'secularisation' in Richardson and Bowden (1983, pp.534-535).

Secularisation: The process by which property, power and prestige passed from religious to lay control ... [The extended concept] refers to general process by which religious agencies have been divested of their economic, political and social influence. The word is used to allude to diverse aspects of social and religious change, including such items as the following: sequestration by political powers of the properties and facilities of the church; the transfer to secular control of activities formerly undertaken by religious agents and of social functions which religion previously fulfilled; the decline in the proportion of their time, energy and resources which men allot to religious concerns; the decay of religious institutions ...; the supplanting in matters of behaviour of religious precepts by demands that accord with purely technical criteria; the suppression of specifically religious consciousness by empirical, rational, instrumental and matter-of-fact attitudes; the increased separation of evaluative and emotional dispositions from cognitive orientations; decline in religious observance and the diminution of such practices as rites of passage, genuflection, saying grace, church attendance and membership.

All of this is important in regard to an understanding of certain forms of mental illness. However, spiritual approaches to the problem often lack the hard-edge implicit to some medical approaches. One gets the impression that though such approaches cover well the intellectual aspects of the way in which the mind becomes aligned with disenchanted social norms, but they often miss the emotional aspects of the problem. It may be worthwhile merging theories concerning psychospiritual traumatisation with a more hard-edged theory of disenchantment. Soul trauma and its resultant repression, would become the essence of the disenchanted state of mind. This process may also be at the centre of social processes of 'secularisation'. This leads to the novel idea that *secularisation may be subtly traumatic in itself*. We may be able to link the phenomenon of the post-traditional desacralisation of vast areas of the Western subject's emotional and social world to our psychoanalytic-come-animistic reworking of the various structures and dynamic functions of the psyche. Jung's work is again important.

At this stage it is important to re-pose a question often avoided by religious thinkers loyal to the more abstracted and rationalised religious traditions: How and why does the divine retreat from the individual psyche?⁶² Unlike post-Reformation Christianity which tends to lay the blame on the individual 'sinner' (whilst puzzling over the theological conundrums unleashed by the problem of an All-perfect, All-powerful God apparently intent on nurturing sin and evil) traditional animistic and mythological psychology (sacred psychology) tends to emphasise a concept recently secularised by Freud and other psychologists: the concept of soul shock or soul trauma. To the sacred shaman or wise woman, the desacralisation of the psyche is a direct result of the phenomenon of soul shock or soul loss. When soul shock occurs various demons are said to be able to possess an individual's psyche against his or her will, thus leading to a literal absence of the sacred life force (which comes from the gods or ancestors) from the subject's psyche. To the sacred psychiatrist soul shock is not normally the fault of the afflicted person; it is the fault of malign supernatural entities working through fate or other people themselves possessed (witches, wizards, etc.).

Jung, unlike most other Western psychologists, retained aspects of this ancient view concerning the origins of emotional and mental problems and merged it with various psychoanalytic insights concerning childhood soul shocks. He also argued that it is essential (in terms of a person's mental health) for individuals to position themselves in relation to the great metaphysical powers of the unseen world – powers which make themselves felt through emotions, dreams, intuition, art and other non-rational faculties of the psyche. To Jung the psyche is both *spiritual* and *psychological* in its essence. He thus comes closest to correcting (and accounting for) the various flaws in materialistic/scientific, Freudian and cognitivist approaches to phenomena such as disenchantment. In consequence he outlines a more or less animistic model of the psyche which we have modified only slightly in the earlier parts of this chapter. How, then, are we to look at concepts like desacralisation and disenchantment in terms of our discussion of the animistic soul?

Proposition Eight: Excessive psychospiritual trauma, when uncatharted, leads by definition to the partial disenchantment of subjective consciousness, and thus to the despiritualisation of a person's view of the natural world, one's life activities, one's relationships, one's conception of society and so on.

Such an 'immanent', more or less animistic, interpretation of psychic disenchantment ties processes of subjective de-spiritualisation to the absence from consciousness (because of repressed trauma) of various life-affirming emotional states and the absence in one's lived experiences of love objects

⁶² In my view highly rationalised (in Habermas's and Weber's sense of the word) religious systems do not give a full description of the desacralisation process – despite Kierkegaard's and Dostoyevsky's efforts on behalf of Christianity. Only an immanent more or less animistic/polytheistic view of spirituality is capable of providing an interpretation in accord with the cross-cultural realities of the historic world-wide retreat of the sacred from sociocultural and subjective consciousness.

which coincide with one's archetypal needs projections/expectations. Subjective de-spiritualisation often has an anthropomorphic element to it: one no longer orients one's life toward realising anthropomorphic manifestations of innate need (once termed simply 'The Gods' or 'The Ancestors'). As a consequence, one no longer experiences or seeks transpersonal (in Grof's sense of the word), mystical or spiritual truths.

Likewise, traditional forms of psychospiritual catharsis seem threatening and are avoided – because of the psychospiritual pain unleashed. We note that various malign emotional and mental dispositions take the place of the more life-affirming spiritual emotions; these are the psychic manifestations of disenchantment. The more a person represses psychospiritual traumas the more that person will be unable to experience the world and the people in it as animate, sacred, 'lit up.' In this disenchanted state the stressed soul may see objects in the world as: (a) peculiarly malign – almost negatively animated – 'things' (being vessels for emotion connected to failed historic interactions between self and other) during stage one of the cycle; (b) as focal points for malign rituals aimed at appeasing the demands of the unconscious for continued 'repression', during stage two of the ennui cycle; and (c) as abstract, disenchanted, perhaps quantitative 'things' that stir no emotion good or bad during stage three of the ennui cycle. This is a recipe for what Weber called 'the disenchantment of the world'. It is also, I would argue, the 'normative' state of being of the average modern Westerner. In summary: excessive trauma splits the subject from his or her animistic soul which, being overburdened with un-catharted psychospiritual pain, is thereafter either ignored (disbelieved in) or viewed as an irrational place of superstition and mysticism.

From Oppression (Marxism, Feminism, Sociology) to Psychospiritual Oppression

The above extension of the psychoanalytic model does not account for all forms of chronic ennui, disenchantment, anomie, alienation, etc. It has already been suggested that processes of repression and defence construction are not confined to childhood but are in fact natural accompaniments to various forms of sociocultural 'oppression'. This leads to the suggestion that a reworking of the concept of 'oppression' must accompany any reworking of the psychoanalytic concepts associated with 'repression'. If we accept that people do not suddenly stop needing once they reach maturity it is easy to see how our concept of *needs expectations* can be added to insights drawn from other theoretical systems which see social oppression as the cause of many forms of psychological distress.

The concept of oppression usually invokes the image of two kinds of people – a person can oppress (i.e. be an oppressor) or a person can suffer from oppression (i.e. be one of the oppressed). In regard to chronic forms of ennui and like illnesses, the concept of oppression needs to be reworked to take into account the fact that oppression is often a very subtle phenomenon. Likewise, its effects do not necessarily go away once the external oppressive circumstances are removed. In the face of repression and defence construction historic oppressive circumstances can continue to reverberate in the psyche long after the person is freed from the specific site of oppression.

From the preceding discussion of the animate soul and the Quantum Developmental Archetypes, I would argue that to be oppressed is really to be faced with an external world (peopled or otherwise) that will not allow one to fulfil certain needs expectations. Where exposure to such a situation is prolonged and chronic, and where the person cannot leave because other needs would go unmet, it may be surmised that the mechanisms of repression and defence construction come into play and the person may go on to develop symptoms indicating psychological distress. The true source of most oppression is not necessarily human (the capitalist [Marx], the chauvinist [feminism] or the neurotic parent [psychoanalysis]) but may rather be the psychophysical workings of a particular psychic malady which attacks the animate soul and impedes the exchange of soul energies (positive emotions) between individuals. It can thus be argued that a particular oppressive act, by an oppressor, which eventually leads to the development of feelings of disenchantment and chronic ennui in the person oppressed, come about not because of an innate drive in human beings

to inflict pain on others but rather because the oppressor is in some sense also afflicted by a mass psychological illness encouraging him to numb himself by engaging in oppressive acts of cruelty. From such a perspective oppressors are psychically and spiritually sick in significant ways.

The linking of the concept of 'oppression' to maladies like 'disenchantment', 'alienation', 'the ennui cycle' etc. allows for a wider theoretical application of all these concepts. To oppress, on this reading, is to engage in psychospiritually unfulfilling activities which seek to deny the personhood of oneself and/or others. Oppressive acts are 'malign rituals' used by the oppressor to attain malign transcendence⁶³ over ascending unconscious traumas. One can be an oppressor simply by being psychospiritually sick and mixing with other people.⁶⁴ Where sociocultural institutions encourage people to become stressed and then mentally ill, one can also become an oppressor simply by allowing oneself to be a normal member of a particular normatively sick institution or society.

One represses the psychospiritual pain caused by being dependent in some way upon oppressive people, oppressive sociocultural circumstances and/or oppressive lifeworld situations. Every act of oppression is primarily an act of secondary repression (here we expand on a similar Freudian concept); it is an attempt to ward off past memories and pains associated with having been psychospiritually oppressed. It is also an attempt to ward off joy, peace, imaginative vision, empathy and animistic identification with all creation.

Proposition Nine: The oppression of children by parents and sociocultural formations, as well as the resultant repression of trauma that oppression produces, is the most significant factor in the development of later life forms of disenchantment, alienation, chronic ennui, anomie, alienation, etc. However, we project archetypal need expectations out onto the world all through our lives. As such, there are many later life situations where oppressive external circumstances (work, school, dealing with bureaucracies, relating to emotionally dead people, life in vast alienating cities) call upon us to abandon certain often subtle psychospiritual needs in order to have other needs met.

Every traumatic situation is thus an *oppressive* situation in the sense that something in the environment blocks our expectations for psychospiritual or material fulfilment, hence:

Proposition Ten: Any situation where a person is dependent upon other people, sociocultural institutions or the natural world for the fulfilment of needs, either material or psychospiritual, is capable of becoming psychically oppressive (i.e. capable of producing psychospiritual trauma). To be oppressed is to find oneself in a situation where none or only some of one's material or psychospiritual needs projections can be met. When people experience significant forms of psychological distress, one finds that certain needs (usually psychospiritual ones) are sacrificed (thus one absorbs a degree of trauma) in order to have other more basic (often material) needs met. Most

⁶³ The term 'malign transcendence' requires some explanation. In the context of this study it is connected to the third stage of the ennui cycle, the cycle of satiation, or bland indifference. It is prior to the anxiety stage of the cycle, i.e. stage one and usually comes after a person indulges in activities which give no true fulfilment (stage two). The term can be compared to the concept of the drug or gambling addict's high as discussed by Janov in his theorising on the self-drugging systems of the human psycho-biological system – particularly the endorphine system discovered in the late nineteen seventies. This system, Janov suggests, modulates both psychic trauma and defence functioning. 'Malign transcendence' is thus a state of temporary relief from repressed psychic pain as derived from activities, substances, etc., which have, at some level, triggered the release of internal opiates.

⁶⁴ Here I am deliberately developing Reich's idea of the 'emotional plague' (1979, pp.467-513) as well as Freud's insight that whole societies may be deemed 'neurotic'.

examples of ‘disenchantment’, ‘chronic ennui’, ‘Spleen’, ‘Acedia’, etc. involve some form of current or historic oppression of the afflicted person – by the environment, by sociocultural institutions or by other people. Symptomatic psychological illnesses are often responses to psychospiritual trauma caused by oppressive situations which have been repressed into the spatial unconscious.

From Neurosis (Psychoanalysis) to Maladies of the Animistic Soul

Neurosis, (Freudian) A psychogenic affliction in which the symptoms are the symbolic expression of a psychical conflict whose origins lie in the subject's childhood history; these symptoms constitute 'compromises' between 'wish' and 'defence'.⁶⁵

It is sometimes important to re-ask the most basic questions about terms taken for granted by psychologists, psychiatrists, and psychoanalysts. What exactly is this 'neurosis' that Freudians frequently connect to other 'maladies of being' documented down the ages? From the perspective of the discussion concerning the clash between archetypal projections of need and the everyday realities of, and possibilities for, need fulfilment, it must be asked: what is it in a particular incoming psychic stimulus that makes a person's animate soul respond to it as toxic and traumatic? A mere description of behaviour does not advance the discussion far, for we have to describe why it is that particular caregivers behave in such trauma producing ways toward their children. The main issue concerns *what it is that the various traumas which lead to repression and defence construction have in common*. I would argue that it is possible to solve some of these issues by re-defining the Freudian concept of 'neurosis' in terms of an animistic vision of this condition.

Many psychoanalytic, theological, animistic and humanistic (psychological) perspectives on illnesses like disenchantment and chronic ennui emphasise the fact that hostile forces act upon a more than merely mechanistic or mentalistic soul in such a way that afflicted individuals eventually develop symptoms. The kind of malign forces described tend to depend upon the philosophical position taken. Some suggest that a person's exposure to specific unfavourable 'sociocultural' forces causes chronic ennui, disenchantment, etc. (the position of some of the Romantics, sociologists in general, Marxists, some Existentialists and certain feminists). Others suggest that specific instinctual forces in mankind (biological, spiritual or moral) are the cause of our distress (e.g. Freud with his idea of the 'death instinct', also Schopenhauer, and some Existentialists). Others rework materialistic psychiatric theories concerning the genetic and chemical causes of psychological distress into revised vitalistic positions emphasising non-materialistic aspects to the psyche. From such perspectives an intangible psychic 'energy' system is said to be afflicted by an equally intangible psychic predator (e.g. Reich's idea of DOR or Dead Orgone energy,⁶⁶ Janov's idea of 'primal pain'⁶⁷). Such approaches sometimes merge psychobiology and spirituality to the point of becoming animistic and/or pantheistic (e.g. Jung's idea of 'negatively polarised archetypes'; Grof's 'negative COEX systems', which are both spiritual and material in nature;⁶⁸ also, Pierrakos'

⁶⁵ Laplanche (1973, pp.266-267). See also the definition of the 'Death Instincts' (p.97)

In the framework of the final Freudian theory of the instincts, this is the name given to a basic category: the death instincts, which are opposed to the life instincts, and strive towards the reductions of tensions to zero-point. In other words, their goal is to bring the living being back to the inorganic state. ... The death instincts are to begin with directed inwards and tend towards self-destruction, but they are subsequently turned towards the outside world in the form of the aggressive or destructive instinct.

⁶⁶ For a useful summary of Reich's idea of DOR and his later life pantheism see Rycroft (1971, Chapt. 6).

⁶⁷ Janov (1992, 1983, 1982). Janov's work stays close to a scientific understanding of neurosis even as it ventures into territory entirely alien to modern psychiatry and psychology. Overall, Janov broadens Freud and has affinities with Laing, Norman O. Brown and Alice Miller.

⁶⁸ Grof, (1979, espec. Chapt. 5 'Transpersonal Experiences in LSD Sessions').

'negative force field' [a pantheistic reworking of Reich's idea of DOR]⁶⁹). Other writers modify the ancient mythological and demonological approaches to psychic suffering and see certain malign 'spiritual' forces (i.e. the devil or demons) as the cause of the various forms of what was originally called 'acedia' (e.g. Christian Existentialism in general, Dostoyevsky, Mythopoeic forms of psychotherapy).

Which of these descriptions of the 'substance' of chronic ennui, acedia, disenchantment, saturnine melancholy, the Spleen, etc. is most useful? We can go part way to solving this problem by returning for a moment to the idea of the normative ennui cycle. The adult afflicted with normative ennui exists in a sense 'out of time': his actions, movements, etc., in the world are motivated in large part by a desire to reduce the diversity and wonder of things in themselves down to the malign rituals that will bring about malign transcendence. As a consequence, the body of the ennui-afflicted individual moves strangely through space and time. It has been argued that this movement is not actually related to anything in the present; it is really a dramatic unconscious replay of defensive responses to past traumas. The malign rituals of the ennui-afflicted person are really metaphysical dramas; the real goal of the ennui cycle is to blot out the wonder and mystery of life itself. It is flight from past trauma and any possibility of meaningful relationships with others, nature and life itself.

The void of chronic ennui is the void of successful repression of trauma. One's *defences* are the *disease*. The void of chronic ennui is also the void of absence, in particular the absence of love which, on this reading, is unconsciously connected to the absence of the expected Quantum Archetypes in one's present and/or past experiences of the world. If the anthropomorphic needs expectations are absent from real life a person temporarily or permanently loses the ability to connect meaningfully to his or her life. Such a person is partially alienated from everyone and everything. It is as though the psyche produces malign, self-destructive emotions connected, perhaps, to a negative form of psychospiritual energy.

What is it that comes between people that brings about such distressing symptomology? Because, as I have suggested, we are in a theoretical realm alien to mainstream modern thinking my reasoning here may seem somewhat unconventional. Nevertheless, I trust that the reader will have patience and accept that here I freely admit I am speculating and that the main goal is to move beyond certain endpoints of reasoning apparent in numerous texts, over the centuries, dealing with the kinds of maladies we've been discussing. The best path is to return for a moment to the phenomenon of disease in the physical sciences and in nature in general. We have no trouble admitting that the parasite, the microbe, the virus can and does afflict the physical body. Everywhere in nature entities foreign to specific organisms act to wear down the defences of such organisms and feed off of their physical resources. We seem reluctant, however, to view the maladies of the psyche from such a perspective. Having narrowed the psyche down to its biological and cognitive functions we have perhaps lost the capacity to even think of diseases capable of infecting a non-material soul charged with regulating the flow of psychospiritual energy through the psyche and between people's psyches. Perhaps afflicted individuals are host to a kind of psychospiritual 'virus',⁷⁰ a malign biopsychic force that comes into being as a response to the repression of overwhelming trauma. Perhaps it is a psychospiritual 'virus' that attacks the emotional energy exchange system of the animate soul and gradually begins to de-animate consciousness, producing in its wake that alternately tired, weighed down, and overactive, frantic state of being

⁶⁹ Pierrakos (1987, pp.140-3).

⁷⁰ I do not use the word 'virus' in its common sense, I here alter/adapt the term to a specific psychic usage. Redefined in terms of animistic theory it may be seen as a parasitic entity suited to, perhaps feeding off of, the psyche's undiscovered (perhaps undiscoverable) psychospiritual energy exchange system. This 'virus' seems to make its presence felt by way of (a) chronic life-negating emotional dispositions; (b) a certain dulling of the sensorial, intuitive and imaginative faculties of the psyche; (c) by bringing about certain long term alterations to body chemistry and body posture. The rotten emotional dispositions characteristic of the ennui cycle may be the psychic counterparts of a variety of bodily responses to physical diseases, eg. the awful smells that emanate from a gangrenous limb.

associated with the experience of disenchantment. We are back to the 'it' described by Doris Lessing, the 'negative force field' described by Pierrakos, the something that lodges itself between parent and child, between self and society, between lovers in the form of negative emotional states. The positive emotional energy required of a parent by its child becomes for some reason unavailable, perhaps because the parent was traumatised long ago and thus has no genuinely positive emotions to pass on. Where exactly has the energy gone to?

Reich suggests orgone energy turns in on itself and bunches up in the organism in the form of 'dead orgone,' but Reich's dead orgone also floats aimlessly about the cosmos in the form of radiation (thus Reich's materialism ends up confusing a material force with psychic energy turned malign).⁷¹ Pierrakos' claim that the soul transmits and processes a certain form of 'electromagnetic energy' is interesting but equally flawed. Perhaps stresses in adult life (e.g. alienated work routines) or childhood trauma allow normally dormant psychospiritual organisms, entities, or forms of negative 'electromagnetic energy' to get a hold on the person and flourish, much like cancer cells do in the physical system.⁷² Janov has linked primal pain to a marked increase in the psychobiological production of internal opiates and hormones designed to deal with that pain – the endorphines and enkephalins, also the so-called 'death hormone'.⁷³ Since some of these opiates act like commercial opiates and tend to dull existence (and are apparently regulated by psychic defensive mechanisms) they can themselves be seen as alien powers which come into being as a response to traumatic experiences. This power in the psyche which acts (in league with the defensive faculties of the psyche) to block trauma from consciousness also seems to distort the flow of psychospiritual energy through the body and soul and between people. Perhaps we are dealing with a psychospiritual substance circulating in or attached to the animistic soul that is in fact alien to that soul.

From the perspective of a proposed psychoanalytic animism, chronic ennui and like diseases, are neither purely metaphysical, nor purely materialistic phenomena. They are, rather, specific predatory manifestations of an animistic/pantheistic nature which endows humanity with both the capacity (through the ideal potentialities of the Quantum Developmental Archetypes) to experience fullness, at the same time as it periodically unleashes upon humanity plagues of various kinds – psychospiritual as well as physical.

Proposition Eleven: Chronic ennui, and like illnesses, are metaphysical and psychophysical diseases of the human psychospiritual energy exchange system. They are diseases of the animistic soul triggered by the repression of psychospiritual trauma. They may well be caused (fantastic as it sounds) by a kind of psychospiritual 'virus' which feeds off the emotional and spiritual energies of the animistic soul at the same time as it works to repress from consciousness knowledge of its existence. The states of being associated with these maladies are opposed to animistic consciousness and are perhaps best understood as the symptom of a 'reverse', 'inverted' or 'malign' animistic force.

The task for human beings suffering from some of the maladies discussed in this and my earlier work is thus both a spiritual and an emotional one.

From Psychological Catharsis (Psychoanalysis) to Psycho-spiritual Catharsis

Abreaction (Freudian): Emotional discharge whereby the subject liberates himself from the 'affect' attached to the memory of a traumatic event in such a way that this 'affect' is

⁷¹ Reich (1979, pp.435-440).

⁷² Pierrakos (1987, pp.84-92 & pp.146-155).

⁷³ Janov (1982, pp.83-90, p178), (1992, pp.42-50).

not able to become (or to remain) pathogenic. Abreaction may be provoked in the course of psychotherapy, especially under hypnosis, and produce a cathartic affect. It may also come about spontaneously, either at a short or long interval after the original trauma.⁷⁴

We now come to the most important and problematic section of this chapter, an outline of a cure for chronic ennui and like maladies. The Freudian cure combines analytic (cognitive) and cathartic methods. It is neither poetic nor particularly imaginative (in the creative sense of the word). It is also unconcerned with spiritual and transpersonal faculties of the psyche and has little to say on social cures for the kind of mass maladies we've been discussing. Its approach keeps it close to many post-Enlightenment Western approaches to maladies of this nature and opens it up to criticisms of Eurocentrism and intellectualism. In attempting a more expanded (if more tenuous) vision of the relationship between these ancient maladies in their new forms and the psyche we might also adopt a more expanded vision of a possible cure.

In my opinion it may only be possible to cure maladies like chronic ennui through a thorough revision of the ancient concept of psychospiritual catharsis. The revision attempted here takes into account insights drawn from various cathartic traditions (a) traditional religious practices associated with cathartic exorcism (i.e. as practiced by shamans and the Desert Fathers of Christendom) (b) the literary tradition concerned with art as catharsis as outlined in part by Aristotle in *The Poetics*, and as practised by many artists down the ages, and (c) psychoanalytic, humanistic and psychiatric concepts of catharsis which emphasise the reliving of childhood traumas as a means to combat the miseries of successful 'repression' strategies. Any revision of such a concept must also take into account the fact that sociocultural ennui may well be a mass disease afflicting many modern sociocultural institutions.

If we wish to rid ourselves of our distressed state, we must attempt to realign the functioning of the animate soul with the inner urgings of the Quantum Developmental Archetypes as they appear to a person at particular stages in life. We might suggest that this is only possible if the historic traumas stored up in the animistic soul are relived on all three levels: physical, emotional and spiritual. To do this a person must first be encouraged to give up the inhuman rhythms, secondary emotional states and defensive postures characteristic of their illness. According to various humanistic psychologists this is a dramatically human process and it is no small task convincing people afflicted with say, the chronic ennui cycle that: (a) it is probably associated with the repression of a tremendous amount of sadness, anger, hatred, fear, bitterness and so on, and, (b) that it will ultimately be beneficial to their psychospiritual (and psychosomatic) health to actually let go of their various malign rituals and allow cathartic emotions to surface.

This periodic descent into the *via negativa* was once quite natural to people in traditional societies where it had a divine mandate. It was one of the prime functions of ancient forms of art, music, poetry, dance, and so on⁷⁵ which ever sought to quicken the divinely given life energy (*mana*, *kugi*, etc.) in personal and social life. The inducing of states of psychospiritual catharsis was also a central aspect of traditional spiritual communication between people and their Gods. Catharsis was socially encouraged by the sanctification of various techniques which worked to lower people's everyday defences to the point where repressed archetypal material could surface for resolution, eg. bodily exercises, ritualistic communal activities, ritualistic drug taking (as a means to induce catharsis and identification with nature and the cosmic mind), fasting, isolation techniques, quests and so on. Something of this periodic descent into stored psychospiritual pain is still expected of the modern artist, and, I would suggest, to varying degrees many have delivered.⁷⁶

⁷⁴ Laplanche (1973, p.1).

⁷⁵ The other major functions being the celebration of various aspects of human social and divine life, and the desire to win the favour of the various spiritual powers for particular purposes.

⁷⁶ John Gassner, in 'Catharsis and the Modern Theatre' (pp.109-110), gives us a useful definition of artistic catharsis as a psychospiritual healing force:

Gerard Manley Hopkins has poetically described his descent into something like the *via negativa*, likewise Rimbaud in *A Season In Hell*. Doris Lessing's book *Briefing for a Descent into Hell* describes something similar (though from the perspective of a male character) and was apparently influenced by the work of R.D. Laing. Even popular artists and musicians often go through similar processes. John Lennon's descent into the *via negativa* involved a spell with Arthur Janov reliving early life rejection by both of his parents. Roger Waters seems to have gone through something similar in regard to the death of his father in WWII; his experience is poignantly described in the music of the album *The Wall* (also in the film of the same name).⁷⁷ Norman Mailer routinely practiced Reichian cathartic techniques. Burroughs and Ginsberg dabbled in them also. A small minority of our modern psychotherapies also induce, or help people through, spontaneous outbreaks of the *via negativa*.

In attempting in my earlier book to define the difference between 'normative' and 'creative' forms of chronic ennui a process of descent into historic trauma as a means to heal and purify the soul, was proposed. It could be argued that genuine psychospiritual catharsis gives rise to a degree of social and even cosmic awareness, a quality of mental insight quite different to that associated with intellectual knowing, since it implies a breaking down of the self-delusionary defences associated with the normative ennui cycle and associated maladies. If postmodern Western society nurtures toxic forms of disenchantment, then genuine awareness of self *also* implies a degree of opposition to prevalent socio-cultural norms – though in a very different way to that espoused by social critics in the past. On the whole, our over-rationalised social and cultural institutions are opposed to any such cathartic descent, seeing such a process as indicative of mental illness. Instead modern societies and their value systems nurture virtually all kinds of mental illness. Western Civilisation now supports a mainstream culture centred on malign triviality and nefarious diversion. Normatively institutionalised psychospiritual pathologies are the soup of the day.

I am suggesting that a willed, gradual descent into states of what I have previously labelled 'creative ennui' is the only real cure for some of the mass maladies that now afflict us. In this sense, creative ennui has long been related to processes of psychospiritual catharsis as practised by traditional shamans, by the Desert Fathers of Christendom, and by the many mystics, poets, artists and psychotherapists who, over the centuries, developed various psychospiritual techniques which act to lift the gates of normative repression and access states of being normally inaccessible to the well-defended subject. Many of these techniques involve expanding the emotional and imaginative potentials of the animistic soul whilst simultaneously altering the material conditions biological, bio-chemical or motor) of a person's existence.⁷⁸

In the tragic experience we temporarily expel troublesome inner complications. We expel 'pity' and 'fear,' to use Aristotle's terms, and the terms are broad enough to cover the most pathological or near pathological elements – namely, anxieties, fears, morbid grief or self-pity, sadistic or masochistic desires, and the sense of guilt that these engender and are engendered by. In a successful tragedy we see these drives enacted on the stage directly or through their results by characters with whom we can identify ourselves ... The expulsion would certainly prove ephemeral and perhaps even incomplete or ineffective if the expelled matter were merely brought to the surface instead of being fully recognised by our consciousness ... The superiority of the great tragedies ... has resided in their powerful blending of passion with enlightenment

⁷⁷ The chronic ennui of the albums *Wish You Were Here*, *Dark Side of the Moon* and *The Wall* by Pink Floyd surely summarised the chronic ennui of a whole generation of young people. The song 'Comfortably Numb' became a kind of generational anthem to millions of damaged young people. What was described was a soul-destroying malaise most people in Westernised societies preferred to ignore.

⁷⁸ We may mention the worldwide and ancient practice of ingesting various psychoactive drugs and substances (used by creative artists, practitioners of traditional religions and in the course of Grof's L.S.D. therapy); regimes of connected breathing, intense muscular massage and exercise, sexual experimentation (Yoga, Meditation, Reichian Therapy, Primal Therapy, Rolfing and Bioenergetics); dream analysis and artistic activity (artists in general, Freud and Jung); isolation/radical withdrawal from people (the Desert Fathers, Mysticism, Janov, Existentialism); fasting (traditional religions); withdrawal from specific addictive substances or activities (traditional religions, certain forms of humanistic psychology) and finally collective psychospiritual rituals used for cathartic purposes (traditional animism and shamanism, Greek Tragedy).

Proposition Twelve: During the anxiety stage of the chronic ennui cycle (and many forms of mental illness) repressed material with archetypal, spatial, symbolic, bodily, motor, emotional (especially cathartic emotional), intellectual, intuitive, imaginative, transpersonal and spiritual components begin to seize the subject's animistic soul. Where the subject chooses to dwell in and encourage this state of consciousness (rather than flee from it into diversions) we may speak of 'creative ennui'. 'Creative ennui' may eventually lead to psychospiritual catharsis, i.e. the reliving in the present of aspects of historic traumatic situations and the expression of cathartic emotions previously repressed. The expulsion, through cathartic emotion, of various socially incubated psychic parasites/viruses may eventually lead to the re-emergence of more life-affirming states of being.

Appendix 1: Summary of Key Tenets of Transpersonal Relational Psychology and the Concept of the Animate Soul

The Animate Soul or N.E.F. (Needs Expectation Field):

The Animate Soul is the emotional sensibility of the self, it is a field of emotional needs and may be called the Needs Expectation Field. It is not a separate faculty or compartment of the self, but rather it is the self's power of emotional syntheses i.e. a faculty that converts external human relations into various kinds of feelings. The health of this faculty decides the health of our mode of consciousness, when it is ill or diseased our mode of consciousness is diseased, when it is healthy our mode of consciousness partakes of the world soul, animate nature. It is the means by which we as humans may equate and sort through our emotional expectations for love and affection with what is on offer of those forces in the "real world". When the real world fulfils such innate needs human consciousness becomes expansive, settled and ecstatic - there is a meaningful connection to the cosmos and to other human beings. In a civilisation like ours, a joyless, abstracted, unreal civilisation - such emotions are so rare to adults that they have something mystical and otherworldly about them, they may seem unreachable, magical, transcendental etc. i.e. not part of the real world. Our current mode of consciousness is so abstracted that we posit either other worlds in which these ecstasies of 'spirit' might conceivably exist, disincarnated from the reality of the body, or we posit systems of thought - rather than systems involving the imagination, intuition, symbolism and creativity - that attempt to explain all human experience in terms of the diseased modes of consciousness dominating our cultural epoch. Currently, this is done in the name of 'Enlightenment', 'progress', 'science', 'evolution' and 'reason'.

Psycho-spiritual Functions of the Animate Soul:

Unlike animals, which generally become self-reliant shortly after birth, the human infant remains dependent on others for a very long time. He comes into the world as a bundle of needs, relying totally on the warmth of human arms, watchful eyes and tender caresses ... A baby requires the certainty that he will be protected in every situation, that his arrival is desired, that his cries are heard, that the movements of his eyes are responded to and that his fears are calmed. The baby needs assurance that his hunger and thirst will be satisfied, his body lovingly cared for, and his distress never ignored. [Alice Miller, *Banished Knowledge: Facing Childhood Injuries*, p.1-2]

Let us list the six major functions of the Needs Expectation Field of the Animate Soul:

- (1) Projection** of archetypal needs and expectations out onto the real world. One expects certain types of body postures, sounds, scents, touch, looks, movement, emotions etc. One expects gigantic beings who are prepared to fulfil one's basic needs.
- (2) Discernment** of in-coming 'actual' stimulus. Such experienced as either life enhancing or life negative stimulus (trauma). If life enhancing the N.E.F. responds by:
- (3) Synthesis** i.e. the conversion of stimulus into 'primary feelings' of wellbeing. If life negating the N.E.F responds with:

(4) Repression & the construction of defences ('secondary emotions'). i.e. the 'ennui cycle', 'disenchantment' and other mental health symptomology are here seen as 'defences', to some extent, against old needs denials that could not be rectified historically.

(5) Catharsis of primary cathartic emotions once the real world situation improves.

(6) Transpersonal and Spiritual Consciousness:

Childhood Trauma and the Animate Soul:

When love is there, the key antidote for neurosis is present. Its absence is the central ingredient around which neurosis grows. It is usually the subtleties that account for emotional illness, the small nuances of feeling, not the acts themselves. One can be held by a parent who is extremely tense. That touch makes the child feel uncomfortable. Or one can be held by a parent who is calm relaxed and loving. [Arthur Janov, *The New Primal Scream*, p. 10.]

Just as a flower converts only certain kinds of weather phenomena, into life sustaining energy so to the N.E.F converts only certain kinds of human touch, talk, presence, looking, movement etc. into life energy. When a parent is being drained of energy by forces acting out of past experiences of primary or secondary trauma, a child, in attempting to have its needs met, perceives that there is a diversion of healthy parental psycho-spiritual energy away from itself - the parent emanates secondary emotions uncondusive to psycho-spiritual health. Such emotions are symbolised in traditional cultures by the interference of various malign supernatural entities i.e. demons, ghouls, goblins, vampires, werewolves, phantoms, spectres, shades, ogres, the Medusa, Kyclops, Mephistopheles etc. These same forces often put in an appearance during sleep - more particularly in nightmares - and also arise when a person experiences other abnormal states of consciousness.

Various malign emotions that have atrophied in an adult's N.E.F are immediately perceived by the innocent, emotionally open child - volcanic anger, malign envy, sexual jealousies or seductive tendencies, blind hatred, the desire to tease or humiliate, self-disgust, fear of life, rejection impulses and so on. The fact that its own system cannot integrate these malign emotions and their physiological counterparts - i.e. glaring eyes, harsh voices, quick, sharp angry movements, touching that doesn't feel right, facial expressions that denigrate the natural instincts of the child etc. - means that the child experiences these assaults on its animistic integrity in terms of sensations of pain and discomfort. If the natural mechanisms for releasing that pain are also denigrated by parental reprimands and threats - 'Shss ... stop crying!' or 'One more word out of you, and I'll belt you good and proper.' or 'If you keep that up you can go to your room!' - then the child has no alternative but to receive its new companion - the 'metaphysical parasite' - with due acquiescence. Henceforth, timelessness is lost, feelings of connectedness and well-being are vanquished, and the child's unconscious gradually becomes populated by various manifestations of emotional and needs disappointment. We may call this process the dulling of the child's spirit.

Two Kinds of Trauma: primary and secondary.

What happens when a child reared in love, protection, and honesty is suddenly beaten by someone? The child will scream, give vent to his anger, then burst into tears, reveal his pain, and probably ask: Why are you doing this to me? None of this is possible when the child is trained from the outset to be obedient is beaten by his own parents whom he loves. The child must stifle his pain and anger and repress the whole situation to survive. [Alice Miller, *Banished Knowledge*, p.194.]

Primary Trauma: This is also called original trauma, it results from the experience of external natural traumas - floods, earthquakes, attack by wild animals, fires, accidents, volcanos, invasion etc. This kind of trauma can lead to spiritual, emotional and physical symptoms. On the spiritual level, the world may become temporarily or permanently de-animated. On the emotional level, a person may develop various defensive rituals designed to handle the fact that his or her 'soul' or 'life energy' has been scared, shocked, jolted etc. in some way. On the physical level, the body may adopt various long term defensive postures which may one day develop into organic diseases.

Secondary Trauma: Secondary Trauma arises when primary traumas are locked into the Needs Fields of human beings in the form defence mechanisms. Secondary Trauma occurs when young children are dependent upon such adults for the fulfilment of basic soul needs e.g. love, affection, touch, direction, etc. Thus Secondary Trauma arises from the child's prolonged contact with adults who are suffering from chronic N.E.F. disturbances. In animistic theory overwhelming trauma caused by the failure to have one's needs met splits the foetus, child or young person in two, subject and object, it also produces the circumstances whereby adult needs later in life may also go unmet - a general organismic condition of life denial results. Because secondary N.E.F disturbances are invariably connected with human beings the structuring of such traumas into consciousness takes the form of a blocking off of various gigantic entities with apparently supernatural powers. These symbolic representations of our parents and other adults as we experienced them in childhood are usually quite close to the surface of consciousness they veil actual traumatic material *and* projective adult functions healthy in nature. To be secondarily traumatised is to receive psycho-spiritual energy from the real world which does not match our projected needs expectations. The N.E.F is unable to synthesise such impulses in a positive way and is therefore forced to seal them off until such times as they can be safely expelled from the organism. A child needs its parents to behave, more or less, in accordance with its expected needs in order to experience life enhancing emotions.

The Process of Repression and Defence Construction:

Every organism strives to achieve homeostasis, natural equilibrium. When there is early pain the memory and charge are stored intact inside the cells of the emotional brain centres waiting for their day to be released. These foreign elements are now part of the physiology. [Arthur Janov, *The New Primal Scream*, p. 25.]

Noxious Archetypal stimulus seems to create traumatic emotions and physical sensations, which are either released in the form of crying, screaming etc. that is by the expression of *primary cathartic emotions*, or blocked, that is psycho-physically stored in the organism. The blocking (Repression) process happens for two possible reasons 1- The negative stimulus is too intense i.e. immediate processing would be catastrophic e.g. the many and varied traumas that surround a typical modern birth. 2- Parents, or the general social milieu do not allow the child/person to express the natural cathartic emotions that result from N.E.F pain - e.g. a child risks being beaten again if he expresses anger about being hit, likewise a child crying because abandoned by its parents finds that this crying does no good. This second reason implies certain social and or familial norms that in a sense justify the original traumatic imposition.

The Distortion of Primary Emotions into Secondary Emotions:

... repression effectively produces two selves at war with each other: the real self, loaded with needs and pain, and the unreal self ... The function of the unreal self is to keep the real self from showing its face. Its role is to make the body perform despite the turmoil going on below. [Arthur Janov, *The New Primal Scream*, p.xix]

The repression of primary or secondary trauma produce an energy drain which distorts *primary emotional states* such as tenderness, compassion, natural aggression, joy, animation etc. into *secondary emotional states*. These secondary states of consciousness are desperate and therefore tragic attempts to stop the original traumatic energies - stored now in terms of *primary cathartic emotions* - from exploding into general consciousness. Such secondary emotional states are experienced as a draining of life energy - both for the person involved and, where the condition is rife, for the community at large. Projection onto other people, events, forces, institutions etc. may result as the person tries to avoid cathartic emotions such as repressed terror, sadness, worthlessness, etc. and also suppressed experiences of overwhelming pain associated with early life experiences.

Secondary emotions are at the heart of many forms of psychological distress. Put simply they are the means by which the proposed 'metaphysical parasite' we've been discussing, infects other healthy human beings. Among such emotions and impulses, we may count the traditional emotions associated with sin, witchcraft and black magic - hypocrisy, envy, jealousy, greed, lust, blood lust, misplaced anger and hate, guilt and shame (where endemic and associated with natural emotional impulses), obsequiousness, falseness or insincerity, a desire to dominate and control other people, etc. Such emotions generally hide much purer cathartic emotions that have been blocked - e.g. sadness, anger and hate (where connected to the original trauma), terror, fear, cosmic worthlessness and so on.

These feelings are generally associated with what I will define as the *archetypical experiences* that caused the trauma. When secondary emotional states give way to primary cathartic states many people report a reversal to primary emotional states - the blocking of this natural process represents a disenchanted and anxious state of consciousness. The world is only experienced as truly spiritual when a person is feeling either primary emotions or primary cathartic emotions. Secondary emotions and impulses tend to be devoid of synthesised archetypical energy, they are negative patterns that may replay themselves over and over again for a life time. They block out higher and lighter feelings and intuitions, they muddy the spirit, vex the soul and befuddle the intellect. Victims of such recurring emotions are ill to the core of their beings, their synthesising sensibility tends to see all incoming stimulus, however positive, strictly in terms of past injuries - they are damaged children in an adult body. They are, therefore, ill at ease in the world and angst-ridden. By this means subjective consciousness loses touch with the objective world - the awe and mystery of life is killed - endlessly, repeatedly, ritualistically. Consciousness narrows to the petty, the corrupt and the facile, the spirit has fled or is concealed.

The Imprint of Childhood on the Spatial Unconscious:

If experiences in our childhood are stored bio-psychically in the N.E.F. exactly as they appeared to consciousness at that time, then we clearly have the makings of a vast magical otherworld that can only be explored according to the rules of that world. We must forsake

all our adult perceptions of movement, scale, sensorial openness, intellectual capacity and emotional focus. In childhood, we were carried around by gigantic creatures. We were talked to and protected by entities two to three times our size. Sometimes we were screamed at, beaten, or otherwise abused by those same gigantic entities. During our birth process we may have experienced a life or death struggle with a material entity much bigger and stronger than us - and what is more we had none of the adult muscular and motor mechanisms, or cognitive awareness, available to us that might have made a trauma free birth possible. When returning to the trauma imprints of childhood, and therefore the whole realm of *possession* described above, we are invited to accept that we enter an upside down world; an animated intense world of good and evil, of gigantic forces that can obliterate us in seconds. It is also a world in which all the senses operate differently to that of everyday adult consciousness. The child is totally dependent upon other human beings for almost every basic need. Childhood is, and always was, a different universe. The child does not understand the way society works, the roads, cars and trucks; the sounds and scents of the city; the masses of people; the many unexpected, rough/ invasive hospital rituals associated with birthing wards in modern Western hospitals; the peculiar rules, regulations and limitations parents put on movement, need, touch etc. in a typical urban homes. And so on.

Such experiences, then, are interpreted in accordance with the size of the child's body in relation to the size of the external stimuli. It is this material that enters the N.E.F for sorting as either life-enhancing or noxious, life-negating stimuli. If the external stimuli, for whatever reason, is experienced as overwhelmingly 'noxious' a complicated cocktail of unreleased cathartic energy/emotion linked, in terms of memory, to both key 'Quantum Developmental Archetypes' and key 'Real World caregivers' is stored in the deep unconscious, which contains both historic QDAs and historic personal Real World experiences. Difficult memories and feelings are then defended against by resort to various defensive strategies. Release from experiences linked to negative archetypal residues may involve some kind of reliving of the cathartic emotions connected to the original experiences. The reliving will likely need to be a physical, emotional and spiritual experience on par with the enormity of the original distortion of the child's needs field - the adult may confront clumsy, angry, sad or rejecting giants 18ft tall, may fight with a womb that by adult standards presses down with the force of a one tonne car. This reliving may also require the presence in the present of adult figures relatively free from the kind of malign cycle afflicting the suffering individual.

Poetry, Catharsis and the Animate Soul

Variations on the mythopoetic practice of shamanic catharsis seem to have been the major means by which individual Primary Traumas were expelled in many traditional cultures. In our culture today there are no institutions around capable of realigning one's animate soul sensibilities (N.E.F.) - where diseased - with the expected and needed Quantum Archetypes of animate consciousness. Put more simply the powerful healing forces of dance, music, poetry, sacred art, myth and ritual, no longer act to realign our hurt selves with the great spiritual essences of antiquity - the mother goddess, ancestress, or earth power, the father god, ancestor or totem. These principles are not transcendental phenomena, rather they are internal, innate, *a priori* aspects of the self - though veiled aspects in an age where the animate soul is suffocated and otherwise traumatised from the

earliest hours of infancy. We need the various archetypal projections of need to become manifest in the real world in the form of our parents: we need them to love, cherish and respect our needs if we are to attain spiritual and emotional health. Whether we like it or not, these internal projections generate emotion, the nature of that emotion depends upon the nature of the people we encounter in the real world.

Love and the ‘Elan Vitale’:

What is numinous, sacred – spiritual, even - is love. Love animates all existence; rather, it allows individuals to see the animate world for what it is. Each species has its own expectations about this love, only certain incoming stimuli - movements, sounds, activities etc. will be experienced as loving for a specific species. We have no right to think that all creation is benign, however, we may presume that *most* of creation is benign. Love comes to human beings in specific ways and its absence creates specific psychospiritual and physical disorders. Transpersonal Relational theory is not functionalist, because the divine ecstasies of emotion and intuitive understanding, the sweet soul sensations characteristic of *eros*, and of the *elan vitale*, are central to understanding of animate consciousness. They are, because subjective, beyond the scope of science.

Put simply science has no ability to measure or categorise the human soul for no scientific method has yet yielded us love, no scientific method can ever reanimate a cosmos laid waste by de-animated and disenchanting ways of viewing the world. Psychology, as now practiced, is a science of the secondary emotions - it nurtures, in the already de-animated human subject, various toxic psychospiritual states including chronic ennui, *acedia*, *taedium vitae*, the Spleen, saturnine melancholy, anomie, alienation, disenchantment, nausea, etc. We can only ‘know’ ourselves, or anything truly, through the animation that comes from love, and love can only come to us via the fulfilment of projected N.E.F. needs that are particular to each stage of life. Love comes to us via our parents and caregivers, our lovers, extended family, friends and neighbours. It does not come to us through knowledge and data accumulation. No human being is an island. No child can grow to become healthy without a basic sense of being loved. Transpersonal Relational Psychology proposes a subjective state of primary consciousness that is synonymous with, and dependent upon the human experience of an animated, numinous cosmos, a sense of our psycho-spiritual oneness with all creation that cannot exist in the face of the modern plague of disenchantment.

Appendix 2: At the Gates of a Quantum Age Psychology: From TRP to Zoetics

As a unique psychology Zoetics (which has its roots in Transpersonal Relational Psychology) emphasises the following:

1) Self in Relation – the Concept of ‘Relational Integrity’ is Paramount: All human beings exist within a network of relationships. The quality of those relationships in the past and present determines to a large extent our sense of well-being. Life enhancing relationships are marked by high levels of ‘relational integrity’. Life negating relationships are marked by degrees of ‘oppression’ and ‘trauma’ (subtle or explicit and acknowledged).

2) The Relational Environment is also Informational: all relationships, whether with others, with social institutions or with aspects of the biosphere, are in part ‘communications’ based. Communications or information exchange processes are constant and take place at many levels from the biochemical exchanges we are mostly unaware of, through the emotional exchanges between people and organisms, on to the sensation-based exchanges related to touch, sight, smell, sound and taste. Cultural Information exchange processes build on these biosemiotic foundations on the way to the more complex information exchanges we encounter in the visual, audio, narrative/language and movement oriented communications we define as ‘art’, ‘literature’, ‘popular culture’, ‘philosophy’, ‘music’, ‘dance’, etc.

3) How and Why we Become Ill: When a person is experiencing (or has experienced in the past) ‘lack of fit’ between his/her deepest self-manifestation drives (attached to desired relational ideals) and the ‘relational environment’ we eventually see the development of symptoms indicating suffering. Put differently: if ‘relational integrity’ is undermined in significant ways (and without healing taking place) via real world interactions with significant others we can become ill.

4) ‘The Future is a Bleak Self’ Aspect to ‘Lack of Fit’: Lack of fit (leading eventually to various psychological and psycho-physical symptoms) also implies the inability of a person to manifest *wished for selves* and *relationships* in *wished for futures*. Oppression and trauma are literally ‘future destroying’ for many people.

5) Disruptions to Relational Networks Occur at Various Levels: The suffering associated with ‘lack of fit’ is seen as: i) a relational problem; ii) an information exchange problem (with environments or eco-systems); and iii) an existential problem i.e. people may sense themselves to be inauthentic versions of themselves trapped in inauthentic or unfulfilling relationships/lives. Any effective psychology must address disruptions to ‘relational integrity’ at all of these levels – and across past and present developmental stages – to be effective.

6) Humans Seek Life-Enhancing Relational Networks: We believe that all humans are aware, to some extent, of both their lack of fit and their desirable or

wished for but currently unattainable potential/ideal selves and lives. These 'non manifest' selves however also imply the existence of non-manifest (but potential/wished for) relational networks that are mutually life-enhancing. Pondering and engaging with these 'possible lives/selves' and 'possible futures' (or alternative selves/lives in the present) can, we believe, be highly therapeutic.

7) Quantum Archetypes – Scanning the Relational Environment: The fact of our ability to discern between negative selves in negative relational networks and positive selves in more positive networks (realities/worlds) implies, in our opinion, a pool of archetypal projections emanating constantly from every human being (and perhaps also from other life forms) that continually SCAN THE RELATIONAL ENVIRONMENT for opportunities to fulfill various primary 'being needs' to mutual benefit. We name these projections the 'Quantum Archetypes' and see them as inter-relational and future seeking in essence. Every QA, however, is a best possible self, interacting and unfolding dynamically with the best possible versions of 'others' that it is hardwired to relate to in order to have being needs fulfilled (see Note 2).

8) Zoetic Therapies: Zoetics as a therapeutic system addresses the blockages in our current interactions with the 'relational environment' that occur when we are forced to repress parts of ourselves (literally repress desired selves in desired futures/worlds/realities) at critical stages of development. Blockages begin, most often with, subtle traumas that undermine the fulfillment of needs. Although, like the psychodynamic approaches of the 20th century, we emphasise dealing with past wounds, we also advocate the use of creative techniques that imagine/re-vision etc. the kinds of selves and relationships people wish to bring into their lives. 'Fundamental creativity' is activated as a life-enhancing and healing force via creative pursuits, affirmative deconstructing, re-storying (from narrative therapies), the use of 'disruptive wonder' (coined by Kelli Anderson) and various quantum psychology techniques proposing creative communications between 'sub (or parallel) selves' (Pessoa: '*heteronyms*'). Various traditional healing techniques that align with the Zoetics approach are also available for use.

9) Grieving the Relationships we Needed but Didn't Experience: The physical, emotional, cognitive and social/relational aspects to our mismatch (or 'shutting down') experiences are addressed by the Zoetics approach to well-being. In essence, the goal is to heal wounds caused by negative relational interactions from the past that still exert an influence on the present. Another goal is to assist desired versions of ourselves to manifest within new or re-imagined life-enhancing relational networks – both in the present and in the future.

10) Removing 'Needs Field' Bioenergy Blocks: Many blocks occur due to unfulfilling primary relationships experienced in the past – often in childhood, adolescence or young adulthood – that still haunt us into the present. These negative relationship traces need to be challenged/addressed re-energised, healed before we can free up age specific energy/needs exchange processes

consistent with our current developmental age and current relational environment.

11) A New Science Dimension to Wellbeing: 'Fundamental creativity' activates creative energies in the personal sphere (psyche) that can assist people wishing to free themselves from negative habits of thinking, acting and being in the world. In this sense creativity – as a primordial principle – may well parallel laws theorized by physicists to be fundamental to matter and life in the [multiverse](#) – i.e. [quantum level indeterminacy](#), [entanglement](#), [non-locality](#), the observer effect in relation to [wave-particle duality](#), [superpositional states](#), etc. The creative arts, from this perspective, become the means by which individuals and societies (and perhaps even entire species) adapt to changing circumstances in their environment. *Creativity promotes evolutionary flexibility in species under pressure from the relational environment.*

12) The 'Flaw in the Fabric of the Cosmos' – and its Consequences: We suspect that a portion of consciousness in every human being (a part attached to the 'Quantum Archetypes' that organise our 'needs fields') rebels at the laws of the cosmos that rule our lives. In particular, it rebels against the implicit suffering built into the cosmos – a suffering that is applied to various levels of intensity and frequency to all organic life forms (we call this: 'the flaw in the fabric of the cosmos' though traditional theologies and philosophies perhaps labelled it '[the problem of evil](#)'). We take a New Science and transcultural position on the re-emerging idea that we each **either**: a) originate in other areas of the multiverse with less or no 'suffering' before being born into this cosmos, or b) are still partially resident in other areas of the multiverse as we live out our lives in our current 'flawed' cosmos. We do not, however, conclude from recent research concerning the incredibly 'fine-tuned' [Universal Constants](#) that apparently structure our experience of the cosmos ('constants' set in place before the Big Bang), that traditional notions of a monotheistic God or of polytheistic or animistic supra-human entities ordinarily resident in other dimensions of the multiverse should be assumed to account for the 'Universal Constants'. In traditional cultures such thinking led to notions of 'supernatural other worlds'. In the New Sciences such thinking has re-emerged in multiverse and omniverse theories (coming out of Everett's [Many Worlds interpretation of Quantum Mechanics](#), predictions arising out of [String Theory and M Theory](#), and most importantly the emerging '[programmed universe](#)' and '[simulated universe](#)' concepts). We accept that many of the explanations offered by older spiritual and philosophical systems, as well as newer explanations on offer from the New Sciences, could account for the apparent 'quantum programming' of the cosmos that physicists are struggling to account for. However, at present we believe there is no definitive evidence favouring one explanation over another. This openness of Zoetics to a range of explanations, combined with our emphasis on 'relational integrity' constitutes the first transpersonal dimension to Zoetics psychology.

Note 1: List of influences: [Relational Cultural psychology](#), [Transpersonal](#) and [Neo-Jungian](#) approaches, [Community Psychology](#) psychology, [Cross-cultural Psychology](#) and [Narrative Therapy](#). We are also interested in insights emerging from New Science [psychologies linked to Quantum Mechanics](#) and [Biosemiotics](#).

Note 2: We see the 'quantum archetypes' as being slightly different to Jung's – and to a certain extent Hillman's – 'archetypes'. To summarise the difference: we see QDAs primarily as biosemiotic needs projections designed to scan *the* 'relational environment' for life-enhancing relational interactions throughout the life span. What is 'projected' has been laid down by evolutionary survival processes across many generations. In this sense, the Quantum Archetypes exist in 'Needs Fields' emanating, we might say, as circles or orbits of relational expectations projected into the environment. They are thus *dynamically embedded* in both our biological makeup, whilst, at the same time, acting as a kind of navigation principle for our psychic life. Unlike Jung, we see real world past and present inputs constantly interacting with the Quantum Archetypes – meaning *both are present* in every real world interaction with an environment. We see them as Quantum archetypes because we also see them interacting subliminally with the notoriously 'indeterminate' quantum fields that physicists talk about. This insight is the key source of the second 'transpersonal' dimension to Zoetics. We believe that there are psycho-biological mechanisms within every human being (and perhaps within other life forms) capable of AMPLIFYING quantum level phenomena to macro levels. Such amplifications often occur due to organismic emergencies or other states of extreme arousal.