

Archetypal Patterning & The Psychology of Selves

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Abstract

In this paper I will explore the relationship between Archetypal Pattern Analysis and The Psychology of Selves, specifically in relationship to the formation and stabilization of patterns, the reiterative nature of patterns, the recalcitrant nature of patterns, and how The Voice Dialogue Method provides an approach for not only changing non-generative patterns within an individual's life, but also allows for the development of a more authentic and creative expression of one's innate nature.

Acknowledgments

I am forever grateful to my teachers and mentors, Drs. Hal & Sidra Stone, for their extraordinary pioneering work developing Voice Dialogue, The Psychology of Selves and The Aware Ego Process, and for the eighteen years I have been blessed to work with them personally as well as study with them professionally. The Stones uncovered an aspect of psyche's elaborate system of self-organization in their discovery of the Psychology of Selves, learning to read and articulate the patterning of these inner selves/subpersonalities/ "complexes" that underlie all human expression and behavior. But not only did they learn to recognize and identify these inner contents, they developed a profoundly effective methodology to actively work with these living, autonomous inner selves, these "complexes." It has been an incredible honor and blessing to study and learn from them and to contribute in bringing their work out into the world.

I am equally grateful to Dr. Michael Conforti, who's pioneering work in Archetypal Pattern Analysis has informed my work with Voice Dialogue these past eleven years in ways I could never have fathomed. He has been an extraordinary teacher and mentor and it is because of his work that I am able to understand the underlying objective reality and archetypal underpinnings of The Psychology of Selves, enabling me to articulate and work with patterns at an entirely different level of impact and effectiveness with my clients. His interdisciplinary approach allowed me to broaden my scope and understanding of the presence and expression of The Psychology of Selves, learning about the objective psyche and unconscious communication, archetypal dream pattern analysis, initial conditions, elements from the new sciences, and the archetypal developmental approach. His contribution to my life both personally and professionally has been a blessing beyond the scope of anything I could have anticipated, and for this I remain deeply grateful.

Archetypal Pattern Analysis and The Psychology of Selves

When I first began studying Archetypal Pattern Analysis with Dr. Conforti and heard him define a pattern as “the coalescing of multiple trajectories into a singularity” (2003, p. 20), I immediately made the connection to my work with Voice Dialogue and The Psychology of Selves, acknowledging that the “Ego” is actually *a coalescing of multiple selves* into a perceived singularity, a perceived “I.”

In the early 1970s, Drs. Hal and Sidra Stone developed Voice Dialogue as a method for working with the inner selves/sub-personalities within us. Through their professional collaboration, their work evolved over the next 40 years into a complete theoretical system and sophisticated methodology for working with the inner selves, known and taught internationally as Voice Dialogue, The Psychology of Selves, and The Aware Ego Process.

Miriam Dyak (1999) wrote:

Voice Dialogue work is based on the theory of a multi-faceted human personality made up of numerous...selves. These selves, which are also called “voices,” “subpersonalities,” “complexes,” “parts,” and “energies” or “energy patterns,” are real live autonomous “people” in their own right. They have their own feelings, desires, memories, opinions, world views – they are not merely concepts, and this is not therapeutic role playing. Many of these selves have grown up with us our whole lives, taking care of our early survival, our identification as individuals, and our success in the world. These are the “primary” selves which form the core of our personality – in fact we think of them as who we are. Other “disowned” selves have experienced a lifetime of repression, becoming evident only when we lose control and act contrary to character, or more commonly when we project these disowned qualities out onto others, usually those we either overvalue or deeply dislike. Still other selves remain dormant within us and may not be born until later in our lives. (p. 3)

I think one quote that powerfully ties this work together creating the bridging between Voice Dialogue and Archetypal Pattern Analysis is the piece we find from C. G. Jung in *A Review of the Complex Theory* (1969), in which he stated,

Everyone knows nowadays that people “have complexes.” What is not so well known, though far more important theoretically, is that complexes can *have us*. The existence of

complexes throws serious doubt on the naïve assumption of the unity of consciousness, which is equated with “psyche,” and on the supremacy of the will. (p. 96)

He continued, stating that a complex:

...has a powerful inner coherence, it has its own wholeness and, in addition, a relatively high degree of autonomy, so that it is subject to the control of the conscious mind to only a limited extent, and therefore behaves like an animated foreign body in the sphere of consciousness. The complex can usually be suppressed with an effort of will, but not argued out of existence, and at the first suitable opportunity it reappears in all its original strength. Certain experimental investigations seem to indicate that its intensity or activity curve has a wavelike character, with a “wave-length” of hours, days, or weeks. (p. 96)

He wrote, “Complexes are in truth the living units of the unconscious psyche” (Jung, 1969, p. 101) and further expressed, “You will see that a man who seems to be one is not one, but as many different persons appear in him as he has attitudes” (Jung, 1946).

I am fascinated by the reality that there are a multitude of selves that make up an individual’s personality. This was the nature of what the Stones’ evolving work over the past four decades has been about, understanding and articulating the reality and presence of these inner selves, how they impact our lives and relationships, how we can give voice and expression to these selves, and how we can shift out of our unconscious alignments to them and to our non-generative patterned ways of being and relating.

Erich Neumann (1954) stated,

“It is as though the world of the unconscious were in effect, an extension of the numinous, as though the inconceivable multiplicity of its aspects had been divided up into the separate figures of the collective unconscious, in order to become experienceable for the ego” (p. 261)

The Psychology of Selves in Regard to the Formation and Stabilization of Patterns and the Reiterative and Recalcitrant Nature of Patterns

“The ‘Ego’ has always been seen as the directing agent of the personality and is an excellent term – one with a long history. It is often described as the executive function of the psyche. It is the ‘I’ that we refer to when we talk about ourselves” (Stone & Stone, 2007, p. 12).

The Stones (1989a), early in their discovery of these “inner selves” that live within us, found that the Ego is, in fact, a group of dominant, primary selves; we are not the singular “I” that we have thought ourselves to be. “Who we think we are is really a group of selves that we have identified with and these selves become the persona or how we present ourselves to the world.” (2007, p. 11)

The Stones explained that just as we are born into an outer family, we develop an inner family of selves:

As we grow in a particular family and culture, each of us is indoctrinated with certain ideas about the kind of person we should be. Since we are very vulnerable as infants and children, it is important that we be the “kind of person we should be,” and we behave in a way that keeps us safe and loved and cared for. This need to protect our basic vulnerability results in the development of our personality – the development of the primary “selves” that define us to ourselves and to the world. (1989b, p. 4)

They further explained:

The newborn infant is quite defenseless, totally vulnerable, and dependent upon the adult world for its survival. However, along with its basic unique psychic fingerprint, the infant also has the potential to develop an infinite array of energy patterns or selves, the sum total of which will constitute the individual personality. At this point in life, the armoring of our vulnerability and the development of our personality begins. The infant learns that he or she must establish some measure of control over the environment to avoid unpleasantness. This development of control is actually the evolution of the personality. Personality develops as a way of dealing with vulnerability. (Stone & Stone, 1989a, pp. 13-14)

As each primary self is strengthened to protect the underlying vulnerability, there is then an equal and opposite self on the other side that gets disowned. Some people, for example, will grow up caring a great deal about what others think, and other people will grow up not caring at all; some are more responsible, and others less responsible; some are ambitious always working hard and never seeming to be able to stop, while others endlessly procrastinate; many people are perfectionistic while others are fine with “good enough”; some are very well developed in their thinking and more in their heads while others are more feeling types. When trauma enters into

the picture, we see that some people become manic while other people become depressive, some become anxious and shame-based while others become grandiose and narcissistic. Some become bullies, while others become victims. This list goes on and on concerning the many different types of personality traits different people have, but always similar is that we all have a set of primary selves that we develop, and in order to become the configuration of selves that make up our personality so that we can belong and survive in our families and cultures, we have an equal and opposite set of selves that must be repressed/disowned on the other side.

The disowned self is an energy pattern that has been punished every time it has emerged. These punishments might have been subtle – a raised eyebrow, the withdrawal of attention...or they may have been powerful punishments such as beatings or public humiliation. Whatever the nature of these repressive environmental forces, the result is the same: A set of energy patterns is deemed totally unacceptable and is, therefore, repressed but not totally destroyed. These energy patterns live in our unconscious. (Stone & Stone, 1989, p. 29)

We begin to see here the profound nature of psyche's capacity for self-organization. Dr. Conforti (2003) stated, "Central to the emergence of life is the finding that almost all systems contain inhibitors and enhancers. Enhancers ensure the successful growth of the organism, while inhibitors keep growth patterns within the parameters of the systems underlying morphology" (p. 64).

Bridging this to The Psychology of Selves, we see that the formation and stabilization of our personality, our earliest patterning, is based on certain selves becoming dominant, selves that enhance the growth and development of our personality in a particular specific way. "Each self constitutes a pattern of expression, which possesses a will, emotional spectrum and worldview of its own." (Berchik, Rock & Friedman, 2016, p. 88). These same primary selves then inhibit the growth, development, and inclusion of other selves, the selves that are not allowed. Our health, well-being and survival as a child is dependent on the formation and stabilization of certain

dominant primary selves, and the disowning of others. “The primary selves are intent on protecting us from outside harm, and they are also determined to inhibit any behavior on our part that might elicit negative reaction from the world around us” (Dyak, 1999, p. 4).

Dr. Conforti (2003) stated:

Central to the emergence of form in any system is the engagement in replicative, iterative processes. Replication involves the system’s ability to engage in autopoietic processes through which its component parts work together to create a specific product or psychological regime. (p. 19)

The primary self-system within each of us that the Stones (1989a) discovered, is an example of component parts working together, and these selves form the psychological “regime” that monitors and regulates our personality. “In our developmental process we are rewarded for certain behaviors and punished for others; thus, some selves are strengthened, and others are weakened. We learn our lessons well and consequently develop “personalities” (pp. 14-15).

As we develop as children, the reiterative component of the patterning of our personality can be seen when we look at the underlying primary selves that must get stronger and stronger in order to maintain stability for the whole system. Not only that, they must be vigilant making sure that the selves that have been disowned stay disowned. For example, the pleaser/accommodator as a primary self in someone will make sure that the selfish part stays buried. The responsible primary self will be on the lookout for any signs of irresponsibility and squelch them. A perfectionist primary self will not allow the self that would be fine with “good enough.”

Dr. Conforti (2003) explained, “Each archetypal field carries with it a series of mandates, tendencies, behaviors, and influences” (p. 35). While archetypal fields are considered to be part of the collective unconscious, the Stones learned through their discovery and exploration of the inner selves that these subpersonalities in our personal unconscious are the receptacles and

carriers of these archetypal tendencies, behaviors, and influences. Each primary self that develops follows a set of rules/mandates to protect our vulnerability and ensure our safety and acceptance into the family, culture, and environments into which we are born. “These sub-personalities are personal expressions of archetypal ways of being” (Pangaia, 2001, p.1).

Dr. Conforti (2003) wrote, “Similar to the working of radio stations, where each station plays a certain genre of music – jazz, rock or classical – archetypal frequencies emit their own specific material” (p. 43). From a Voice Dialogue perspective, it is easy to then translate this to each radio station being a different inner self, which plays its own particular “genre of music.”

The expertise required both as an Archetypal Pattern Analyst and as a Voice Dialogue Facilitator is in being able to read a pattern and to identify and articulate the accompanying behaviors and tendencies that go along with that pattern. It requires developing a sophisticated attunement to these different fields. Similar to a radio station, if one is listening to a particular genre of music, there are certain patterns, syncopations, and rhythms that go along with that genre. In regard to the inner selves, the music of the pleaser is very different from the music of the rebel, which is completely different from the music of the mother, which is entirely different from that of the businessman. Each inner self has a particular attunement to a particular archetypal field, a particular “channel” on the radio station, with certain corresponding “mandates, tendencies, behaviors, and influences” that are expressive of that archetypal field, of that particular “channel.”

Dr. Conforti (2003) stated:

The archetype, which functions as an informational, rational, and meaning-carrying structure, creates a field of influence whose effect is not limited by space and time parameters and often consumes individual consciousness as it works to incarnate through the situations, obsessions, interests, concerns, relationships, and moods we experience. The presence of the archetype is felt through its effects. (p. 21)

In much the same manner as an attractor site – be it magnetic or archetypal – serves to draw the trajectory of a system into a specific region (or, as it is termed in chaos theory, a basin of attraction), so too does the archetype work through the creation of an attractor. The attractor is the complex. The complex, as defined by Jungian analyst Yoram Kaufmann, is a quanta of energy organized around a certain theme – a mother complex, a father complex, a sexual complex, etc. The complex, like the attractor, functions as a magnetic epicenter creating the convergence of archetypal potentialities into a singularity, a highly patterned behavioral tendency.” (p. 24)

Jung (1969) expressed, “[E]ven the soberest formulation in the phenomenology of complexes cannot get round the impressive fact of their autonomy, and the deeper one penetrates into their nature – I might almost say into their biology – the more clearly do they reveal their character as “*splinter psyches*” (p. 97). Yoram Kaufmann’s definition of a complex as “a quanta of energy organized around a certain theme” brings us closer to the energetic reality of the autonomous “splinter psyches” that Jung (1969) described. But the Stones (1989a), in their exploration *The Psychology of Selves*, brought further light to the actual living reality of the complexes/“splinter psyches”, in their discovery that they are real, autonomous beings inside of us. The selves are “real, self-governing, and independent within the totality of the larger construct of personality” (Stamboliev, 1992, p. 81). “Each self is like a person who lives within our psyche and has its own perceptions, energy, beliefs, values, worldview, expressiveness, behaviors, and voice” (Armstrong, 2009).

Marie-Louise von Franz expressed:

I could give you a whole list of the persons I can be. I am an old peasant woman who thinks of cooking and of the house. I am a scholar who thinks about how to interpret people’s dreams. I am a mischievous little boy who enjoys the company of a ten-year-old and playing mischievous tricks on adults, and so on. I could give you twenty more such characters. They suddenly enter you, but if you see what is happening you can keep them out of your system...But if you are possessed, they enter you involuntarily and you act them out involuntarily. (Boa 1988: 241)

The Stones (1989a) unique and original contribution extends Jung’s (1969) work on the complex by helping to see even more deeply into the multi-faceted nature of each complex,

providing one of the most sophisticated articulations and understandings of the workings of these complexes and how they are actually functioning within our personality. Sidra Stone (1994) explained,

Hal [Stone]...was Jungian trained and the Psychology of...Selves is, at base, truly Jungian. If you look closely at our work, you will see that our “family tree” is analytic. The selves are an outgrowth of the Jungian complexes. They are not exactly complexes, but they reflect these as truly as a grandchild reflects her grandparents. If one moves deeply enough into any particular self, one can discover that it is the archetypes that provide the core of the selves.

In 1990, John Rowan published his book *Subpersonalities: The People Inside Us* after having done extensive research on the history and universality of the phenomena of sub-personalities. He wrote:

Voice Dialogue...is perhaps the most ambitious and well worked out approach to subpersonalities yet devised...(The Stones) have much more to say than any of the others as to all the ins and outs of actually working with subpersonalities, which they call “energy patterns.” They justify this nomenclature by saying that this term more clearly points to the dramatic animating qualities of these selves, as they enliven us, causing us to think, feel and act in a variety of ways. (p. 90)

This was groundbreaking territory back in the early 1970s when the Stones (1989a) discovered that the selves/subpersonalities are actually living, autonomous parts of our psyche. They uncovered an aspect of psyche’s self-organizing capacity, in the literal sense of *self-organizing*: different selves get organized/constellated in the formation and stabilization of our personality.

Jung (1969), regarding his use of the term *constellation*, stated:

This term simply expresses the fact that the outward situation releases a psychic process in which certain contents gather together and prepare for action. When we say that a person is “constellated” we mean that he has taken up a position from which he can be expected to react in a quite definite way. But the constellation is an automatic process which happens involuntarily and which no one can stop of his own accord. The constellated contents are definite complexes possessing their own specific energy. (p. 94)

From a Voice Dialogue perspective, when Jung stated that *certain contents gather together and prepare for action*, we are talking about the inner selves/subpersonalities. Certain selves get constellated in a particular way; they take over the personality to deal with the underlying vulnerability that has been triggered that threatens to destabilize the system.

Dr. Conforti (2003) explained:

As a system or an individual continues to spin within a repetitive mode, the parameters are increasingly narrowed, thus limiting the opportunity for growth. However, in order for a system to maintain fidelity to its original design, in its initial stages of development it must remain refractory to new inputs of information and energy. A major function of replication is to maintain and subsidize the system's primary design and ontology. Repetition virtually ensures the continuance of a regime, but it does not necessarily create the prompts for new life and diversity. (p. 106)

From the theoretical framework of The Psychology of Selves, it is the narrowing down to a particular configuration of primary selves, that through repetition get stronger and stronger, which *ensures the continuance of a regime*. This is the regime of the primary self-system, that ultimately defines the individual's personality. These selves *remain refractory to new inputs of information and energy* that belongs to the repressed/disowned selves within, as well as remaining closed to the people in our lives who carry the values and attributes of our own disowned/repressed selves.

Dyak (1999) explained,

These disowned selves hold all the qualities we have been taught to either under-value or over-value. This includes what we despise, or are ashamed of, as well as what we think is far better than anything we could ever be. Our primary selves have a full-time job keeping a reasonably safe distance from the positive disowned selves (the ones we admire in others) and at the same time making sure that the negative disowned selves never (or hardly ever) see the light of day. (p. 4)

Researchers in the area of replicative theory, Csanyi and Kampis (1991), stated that a "system becomes an autonomous self-maintaining unity...[which] through the functional interaction of components, produces exactly the same network which has originally produced it"

(pp. 81-82). Bridging this to *The Psychology of Selves*, we see that the system of primary selves that develop and stabilize, together function as “an autonomous self-maintaining unity” through the “functional interaction of components,” in other words, through the functional interaction of primary selves. As stated by Dr. Conforti, “Here we can see how the repetitive order maintains a functionally closed system and informational loop, as opposed to an open system that continually receives the input of new information from the environment” (2003, p. 108).

Looking at this from the framework of *The Psychology of Selves*, it is important to recognize that it is during the early developmental phase in childhood that certain selves begin to take charge and dominate, while making sure that other selves stay repressed/disowned. It is this reiterative process of particular primary selves showing up in order to protect the underlying vulnerability of the individual that creates the stabilization of personality. Through this process the personality becomes a “closed system,” refractory and recalcitrant to the input of the disowned selves from within, as well as remaining closed to the people on the outside who carry/act out those disowned qualities.

The “closed system” of primary selves that develops is absolutely necessary to our survival by stabilizing our personality early on; it is a powerful network of selves seeking to secure safety and self-regulation. However, over time this closed system of selves becomes problematic. Bergeron (2008) wrote:

The control and power the Primary Selves bring into an infant’s or a child’s life – while often remaining throughout one’s adult life – come at a cost; they restrict the individual, young or older, into set patterns of behaviors where aspects of the personality, opposites in their nature, are never allowed to express themselves, let alone become a part of the personality. (p. 38)

The Stones (1989a) expressed,

[V]ery early in this work it becomes clear that the ego has succumbed to a combination of different subpersonalities that have taken over its executive function...This unique

combination of subpersonalities...perceives the world in which we live, processes this information, and then directs our lives. When this happens, our ego has *identified* with these particular patterns. Most people believe that they have free will because *they* choose to do a particular thing and they think that this is really choosing. We have discovered, however, that there is remarkably little choice in the world. Unless we awaken to the consciousness process, the vast majority of us are run by the energy patterns with which we are identified or by those which we have disowned. (pp. 21-22)

It is truly remarkable when we realize the power of these complexes/selves/subpersonalities and the fact that they can completely take over our personality. Our life then becomes a reflection of *their* choices. The implications of this are profound when we begin to recognize how much of our personal lives, and by extension our collective experiences and actions, are governed not so much by personal and rational choice, but by these inner selves.

An understanding of The Psychology of Selves provides us with a capacity to discover not only why we have become who we are, but it also allows us to begin to recognize the role of our inner selves in relation to the deeply entrenched patterns that we find ourselves replicating over and over in our lives and relationships. We can begin to see the repetitive and recalcitrant nature of our primary selves, the way they continue to show up in the same ways they always have, doing what they have always done to take care of us. They keep us safe and protected, but this ultimately results in our living smaller lives and expressing smaller versions of ourselves than we are capable of.

Especially in work with trauma, it becomes exceedingly clear how our lives, relationships, and personalities become shaped by trauma; there are powerful underlying invisible forces at play. With an understanding that an inner self holds the experience of the trauma, that it is not the whole person, and that a particular configuration of inner selves gets constellated around that traumatized part to protect the individual, the door is opened to separating out/differentiating from the traumatized part and the constellated selves. This, in turn,

opens up the possibility of being in relationship to these parts, versus being unconsciously identified with them. The magnitude and power of an alignment shift of this nature in an individual's life can be profound and forever life changing in the most generative of ways – in a sense breaking the spell of trauma and its hold on one's life.

In addition, we gain understanding about where our negative judgments towards others are coming from. In regard to people we intensely dislike, the Stones (1989a) explained, “The traits in [a] person that irritate you reflect an energy pattern within you that you do not wish to integrate into your life under any circumstances” (p. 27). Our judgment towards another, while it may be objectively valid with what we are seeing, shows us what it is within ourselves that we are projecting out onto them that we do not want to see in ourselves. These negative judgments that our primary selves carry towards those individuals in our lives who carry our disowned energies further contribute to the recalcitrant nature of our primary self-system, widening the gap between “us vs. them.”

The Stones suggested that with only our primary selves available to us, it is akin to hopping through life on one leg, not even realizing we have another leg that would enable us to have far greater capacity, maneuverability and creative expression. Similarly, Dr. Conforti (2003) stated, “Having a singular alignment to an archetype is analogous to having access to just one room in a multi-leveled house” (p. 133). Through the lens of *The Psychology of Selves*, we recognize that it is our singular alignment to a small grouping of primary selves that prevents us from knowing about and exploring the other rooms, the other selves in our own inner house, our psyche, that are also parts of who we are. Voice Dialogue provides us with a profoundly effective methodology to explore these other rooms, these other selves, in our psyche.

The Voice Dialogue Method

Jung (1965) stated:

The essential thing is to differentiate oneself from these unconscious contents by personifying them, and at the same time to bring them into relationship with consciousness. That is the technique for stripping them of their power. It is not too difficult to personify them, as they always possess a certain degree of autonomy, a separate identity of their own. Their autonomy is a most uncomfortable thing to reconcile oneself to, and yet the very fact that the unconscious presents itself in that way gives us the best means of handling it. (p. 187)

Voice Dialogue is a method that provides direct access to these autonomous unconscious contents, the “complexes” as Jung (1969) called them, the “inner selves” as the Stones (1989a) distinguished, allowing one to become aware of, give voice and expression to, and then “to *separate* them from the total personality and deal with them as independent, interacting psychic units” (Stone & Stone, 1989a, p. 49). This gives birth to and begins the development of what the Stones (1989a) call an *Aware Ego*.

Dyak (1999) wrote:

Voice Dialogue facilitation gives us direct access to the selves and their experience. It also enables us to separate from the selves and become aware of them. Out of this separation and awareness is created the space to birth a new aspect of personality, an Aware Ego, and it is this Aware Ego that can stand in balance between opposite selves honoring both of them, perceiving their sometimes mutually exclusive needs, and taking action based on *wholeness and integration* rather than on duality, control, and repression. (p. 5)

With an Aware Ego, we can recognize that the primary selves are valuable parts of a much larger system and can better see the limitations and problems inherent in aligning only with these selves. By developing a respectful relationship to the primary selves and separating out from them, versus being unconsciously aligned with them, it is then possible to begin getting in touch with what has been unavailable to us from the inner selves we have unconsciously disowned, repressed or simply never accessed/developed. This allows us to evolve beyond the constraints

of our primary selves. Getting in touch with and giving voice and expression to these selves that have been exiled our entire lives is discovering the other rooms in the multi-level house that we never knew existed; it is realizing we have been hopping through life one-legged and suddenly having two legs available to us. We are then able to experience ourselves more authentically, have greater choice in our lives and relationships, and project less onto other people as we take greater responsibility for our own disowned contents within.

The Voice Dialogue Method provides us with a powerful, effective process to find our way out of non-generative patterned ways of behaving so that we can lead fuller, healthier and more creative/authentic expressions of our innate nature and potential.

Jolandi Jacobi (1959) wrote:

Maturity implies that the different parts of the psyche are recognized as such and brought into the proper relation to one another. In order to arrive at a harmonious interaction of these parts of the psyche, one must first of all distinguish and delineate them from one another. This makes it possible to keep the influences and incursions of the unconscious entirely separated from those that have already been clarified by consciousness - the two will no longer be confused. Ability to discriminate between them is therefore the prerequisite not only of a well-defined ego, but in the last analysis, of any higher culture. (p. 17)

Conclusion

As Voice Dialogue Teacher and Facilitator for eighteen years and an Archetypal Pattern Analyst for the past eleven years, I am humbled and in awe by what I see and experience as a result of the confluence of these two pioneering methodologies in my work with clients. In Archetypal Pattern Analysis, significant attention is placed on educating a client about the archetypal field and pattern in which they are embedded and identifying where they are “complexed” in their lives and relationships. Also expressed to the client is the need to develop a differentiated response to the archetypal fields and complexes in which they are embedded and with which they are aligned. Voice Dialogue provides a way to actually work with the living

reality of these complexes and with the archetypal fields in which they are embedded, it provides a method to energetically separate out from and develop a differentiated response to the pulls and entrainment of these complexes and archetypal fields. It provides a way to be in relationship with the complex and with the archetypal field, versus being unconsciously aligned and identified with it.

There are far-reaching implications in being able to help someone recognize and articulate the workings of these underlying invisible archetypal patterns, patterns that repeatedly play out in their lives and relationships in negative and sometimes destructive ways, patterns often constellated around trauma. To then be able to provide a method to enable them to shift out of the non-generative alignments that perpetuate their patterning, is truly remarkable to facilitate and witness. Clients begin to recognize and experience for the first time the inner objective living reality that they have been unconsciously expressing; they begin to become conscious of the previously unconscious inner selves that have directed and controlled the ways they have shown up throughout their lives and in their relationships. They begin to differentiate these inner selves/subpersonalities, these “complexes,” and gain the capacity to resource parts of themselves they never knew were available. They are able to experience and express themselves with greater authenticity now having access to more of themselves. As they begin to develop mature ways to self-regulate in response to emotional triggers, they begin to experience life outside of the old patterning in which they have been entrenched, having far greater choice in terms of how they respond in their lives and relationships.

I am grateful for both of these disciplines and to be able to bring them together into my work with clients. I cannot imagine knowing one without the other at this point; they belong

together as far as I am concerned, both addressing the inner workings and outer expressions of the objective psyche in necessary ways and cross-pollinating one another profoundly.

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