AN ARCHETYPAL INQUIRY INTO THE GAMBLER'S COUNTERFEIT QUEST FOR WHOLENESS: A PHENOMENOLOGICAL-HERMENEUTICS INVESTIGATION

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Abstract

A phenomenological-hermeneutic method of study was employed to ascertain whether archetypal psychology could contribute to the biopsychosocial model's understanding of gambling pathology. After analysis, a four-stage process was brought to light, consisting of 16 themes. These themes chronologically illustrated the journey of becoming and recovering from pathological gambling disorder from inception to the present day. Equally, these themes illustrated developmental aspects of the individuation process and displayed how the archetypes' manifestation and integration helped to restore ego functioning leading to an established and sustained recovery process. In all, these stages demonstrate and suggest that archetypal psychology can make a viable contribution to the biopsychosocial model's understanding of gambling pathology. Therefore, the study's findings may support further study between archetypal psychology and gambling pathology, as this perspective may have important insights toward helping pathological gamblers gain a foothold on their addictive process leading to a meaningful and purposive future.

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CHAPTER ONE

UNDERSTANDING THE GAMBLER FROM AN ARCHETYPAL PERSPECTIVE

The epiphany of the hero shows itself in a corresponding inflation: the colossal pretension grows into a conviction that one is something extraordinary, or else the impossibility of the pretension ever being fulfilled only proves one's inferiority, which is favorable to the role of the heroic sufferer. - C. Jung (1959).

Introduction

This chapter begins with an exploration into how the author began to formulate his topic under study and provides a discussion implicating himself in the research process. Afterwards, the chapter concludes with a prelude to the literature review by providing a brief description of the Hero's Counterfeit Quest for Wholeness.

Implicating the Self as Researcher and Study Rationale

The genesis of this current thesis can be traced back to the author's early roots and childhood experiences of living within a large family, who not unlike most, have their fair share of memorable moments, problems, and traumas. Being the youngest of nine children the author was given the opportunity to see first hand how these memorable moments, problems, and traumas affected his older siblings and in turn how his siblings' then adapted and reacted to their past and evolving lifeworlds. A closer inquiry into these psychoecological systems revealed that only two out of my eight siblings have not had some kind of addiction to alcohol, drugs, or gambling. In addition, this author's Mother, although having no affiliation to drugs and alcohol abuse, has in the past five years used

gambling as a coping mechanism to help her escape and deal with emotions associated with my Father's Alzheimer's disease and impending passing. The point to be made here is not to suggest that a specific childhood wound or conflict creates addiction or gambling pathology, per se. Instead, I am suggesting that below the surface of addiction there appears to be an intentional process at work (Aasved, 2002; 2003; Leonard, 1989; McCown & Chamberlain, 2000; Singer, 1994; Whitmont, 1969).

In psychotherapeutic and recovery terms, this process has been called the "healing journey," or in analytical theory "individuation" where individuals come to discover that they can use their suffering as a "vehicle for exploring who we are and where we come from" (Cohen, 1994, p. 19). Thus, the individual is not only aided in healing, but is able to make sense out of his or her addiction and place it into the wider context of their life. Conversely, not all healing processes lead to deeper meaning; yet, they still are journeys, despite the unfortunate fact that they often lead to chronic addiction, suicide, or even death. For instance, my brother of 40 years died suddenly of heart attack in March of 2004. His sudden death or slow suicide was closely associated with the misuse and dependence on morphine and cocaine. Shimbo's own journey in life was turbulent to say the least and his need to be viewed as the "hero" (and thus prove his worthiness to his Father) took him from high-school dropout, to alcoholic, to recovered alcoholic, to successful lumberjack, and owner/operator of several businesses. However, despite these successes, Shimbo's need to be larger than life led him to grow and sell marijuana. As a result, the hero's energy and fascinating influence, which is often associated with the illusionary qualities of fame and fortune, created the impetus for him to plunge himself

back into a world of substances. In all, Shimbo's "Counterfeit Quest for Wholeness," ended in the defeat of the hero and subsequent loss of his own life.

My own journey through addiction began in my early twenties. This circumstance was in part due to suffering a back injury, becoming dependent on opiates, and was also related to being unhappy at my chosen profession. Instinctively, I had followed my Brother and Father's footsteps toward becoming a tough rugged logger, and sure enough, I became an abrasive, skilled, crazy chainsaw operator. However, despite loving the outdoors and enjoying the mystic qualities of the mountains, I always felt that there was something missing in my life. For instance, I have always had a strong passion for philosophy and spirituality. One vivid and reoccurring dream, which I had between the ages of three and four, speaks to this inner passion and stands as beacon in my consciousness as to the power of metaphor, symbolism, and the archetypal process in general. The dream always began in the same manner where I was provided with an apparition of outer space. Associated with this vision was an emotionally charged sense of dread. A dread that crept through my body, freezing it into a solid mass of terror-filled tension. A tension that soon turned into a panic, that teetered on the brink as if my soul was about to be thrown into and beyond the edge of a fathomless abyss. Filling the inner dimension were was two colossal grayish-black spaceships. On these two spaceships were all the humans who once inhabited the earth. Yet, I remained immobile and watched as the two ships sped closer to one another on a seemingly intentional path that would cataclysmically bring about the end of the human race and me with it. Suddenly and without warning I would awake, shaking, scared, but the nonetheless, wondering what could have been the meaning of such a vision.

Also peculiar, around the age of four this dream finally subsided only to return physically and psychologically six years ago while working through the recovery process. By now, I had already submerged my self into psychotherapeutic literature and was familiar with Freudian Theory, Neo Freudian Theory (Object Relations, Self Psychology), Existentialism, Behaviorism, Cognitive Behavioral Theory, among others. Interestingly, Jung and the later Post-Jungians had not yet resonated nor intrigued the deeper aspects of my Self, thus the call from the "worldly soul" had not yet been heard (Hillman, 1975). At least, not until late one afternoon, when my world and small sense of self collapsed under the weight of how in-genuine I had become, or in analytical terms, my persona had been breached (Singer, 1994).

Suspiciously, this "world collapse" or "breakdown" took place three years after being clean from an opiate addiction, a collapse that I couldn't understand due to the fact that I had remained abstinent and had completed and integrated two years of an addictions counselling program into my psyche. In retrospect, I now understand that it had taken twenty-nine years to ripen my ego, and thus in the last three, the ground had been prepared so as to help the ego take its final plunge (Jacoby, 1990; Jung, 1956; Kornfield, 1989). In doing so, the call from the worldly soul had finally stirred the Self, and a new chapter in my life was about to begin (Hillman, 1975). A new beginning that would force me to work through my immature egoic state and take full responsibility for the psychological shell I had created, regardless of my childhood wounds, environment, and the social historical milieu that I was thrown into at birth (Almass, 1997; Leonard, 1989; Singer, 1994). However, fulfilling the requirements of this journey toward wholeness, as any authentic recovery process requires, is not without suffering.

This suffering, or what Jung (1953, 1956) would call my "psychological rebirth," began with experiencing free floating anxiety and panic attacks, leading to episodic dissociative experiences, to major depressive periods, all of which, were a direct result of "letting go" and releasing my egoic consciousness from the grip of the "false-self" (Almass, 1997; Judith, 1996; Jung, 1959; Leonard, 1989; Pearson, 1990; Singer, 1994; Whitmont, 1969). The Jungian analyst Aldo Carotenuto (1985) holds that this type of suffering is not at all uncommon nor is without rewards and bares its responsibility from withdrawing outside projections. Therefore, we must be willing to give up the idea that others are to blame for our discomfort and accept the fact that we are being unconsciously guided in the formation of our destinies by interpersonal and transpersonal factors (Carotenuto, 1985). In this light, I had to realize that I was unable to direct my own consciousness "insofar as it is driven by those internal forces or structures that Jung calls the archetypes" (Carotenuto, 1985, p. 13).

In order for me to understand my world collapse and integrate this unconscious drive toward authentic consciousness, I continued with my education and thus came to the University of Lethbridge. During the past five years, I have completed a Bachelor's degree in Addictions Counselling, continued to work through and integrate deeper aspects of the "Self," and took the opportunity to actively engage myself in the phenomenological hermeneutical research process. Specifically, I have worked with Dr. Gary Nixon and Dr. Virginia McGowan on numerous phenomenological studies exploring the "lived experience" of individuals who are either recovering from addictive behaviors or trying to understand the intricacies of their own recovery process. Subsequently, while investigating these lived experiences and actively working on my

own individuation process, I began to ponder if archetypal psychology could be useful in understanding the pathological gambler.

Specifically, when considering that only 3% of disordered gamblers seek treatment (Toneatto & Ladouceur, 2003) and despite when doing so, we cannot account for what modality and methods increase treatment success or failure, I further contemplated whether or not Jungian-Archetypal theory could shed some light on the process of becoming and recovering from pathological gambling disorder. Therefore, the interest and the research question that will be investigated through this study are derived from experience in the field counselling and my own healing journey and individuation process. As a result, "I" as the researcher am specifically denoting the fact that my "being-in the world" implicates myself regarding to the research process and could potentially bias the forthcoming results. Nevertheless, by being forthright in my intentions to study pathological gambling disorder in consideration to elucidating whether or not it may follow Jung's archetypal theoretical processes, I am not setting myself apart from the participants' journeys. In all, this phenomenological-hermeneutics investigation does not hide behind the fallacy of objectivity but actually presupposes an encounter with the phenomena that is already in someway an interpretation (Bleicher, 1980).

Prelude to the Literature Review: The Hero's Journey at a Glance

From a Jungian perspective, gambling and the individual's subsequent behavior (healthy or unhealthy) would be due to imbedded archetypal phenomena within the psyche itself (Jung, 1959). For example, chasing the big win phenomena with reckless abandon may be a derivative of an unconscious content that is altered by becoming conscious, and through it being perceived, it forms complexes from the individual

consciousness in which it happens to appear (Jung, 1959). In that respect, gambling behaviors could be considered to be of an imaginal content and should not be solely viewed as pathology, per se. On the other hand, gambling should also not be regarded or reduced to what we can see through mere observations, but instead, be interpreted by the way in which the gambler sees it (Campbell, 1968). Joseph Campbell (1968) offers such an interpretation in his description of the hero's quest:

> He is the one who appears and points to the magic shining sword that will kill the dragon-terror, tells of the waiting bride and the castle of many treasures, applies healing balm to the almost fatal wounds, and finally dismisses the conqueror, back into the world of normal life, following the great adventure into the enchanted night. (p. 10)

From this standpoint, the process of becoming a pathological gambler may be interpreted as hero's counterfeit quest for wholeness. Nevertheless, researchers and clinicians alike can attest to the admonition that not all who take such a journey become heroes or heroines. Yet, from an archetypal perspective there is a touch of heroicness in all pathological gamblers, for if this were not true, they would not continue in their dangerous chase nor live in a world of psychic chaos (Singer, 1994). Therefore, becoming and recovering from a pathological gambling disorder can be looked upon as a story in which an individual comes of age, struggles to break away from childhood and provincialism, or is a reenactment that begins in adulthood to reclaim or rebirth the deep Self (Judith, 1996; Nicholls & Schwartz, 2001). However, only after a "fall from grace," a "hitting of bottom," or "psychological collapse" do gamblers embark upon resolving the problems in the development of their consciousness (Carotenudo, 1985).

Alternatively, and before this collapse or hitting bottom can take place, the pathological gambler will manifest a compulsiveness that lends itself to extreme gambling behaviors (Jacobi, 1973). These behaviors are not unlike an instinctual drive, which gains a foothold in an individual's consciousness against all reason and will, thereby producing a conflict of pathological dimensions (Jacobi, 1973; Jung, 1959). At this junction in time, the gambler has become lost in the world of the archetypes, thus, before healing and transformation can take place, the individual must bring to light an understanding of the archetype's symbolic meaning, a journey that will take the adventurer deep into the abyss and back again (Jung, 1959). Upon doing so, the gambler will play out projections from the collective unconscious that will bare out archetypes buried centuries ago that have been given names such as the Shadow, Wildwoman, Terrible Mother, Devouring Father, Magician, Orphan, Hero, Heroine, Trickster, Warrior, Judge, and Demon Lover, among others (Estes, 1992; Jacobi, 1973; Jung, 1959, eonard, 1989; Neumann, 1962).

CHAPTER TWO

THE BIOPSYCHOSOCIAL MODEL AND THE MISSING ELEMENT: ARCHETYPAL PSYCHOLOGY

The goal [unity] is important only as an idea; the essential thing is the opus, which leads to the goal: that is the goal of a lifetime. - C. Jung (1954).

Introduction

This chapter introduces the reader to the infancy of gambling research and outlines how researchers have shifted their focus from understanding pathological gambling disorder using singular paradigms of thought, to encapsulate gambling under a unifying praxis, the biopsychosocial model (Griffiths & Delfabbro, 2003). Henceforth, this model is illustrated by describing its tripartite collection of theories. Afterwards, the author proposes his research question, seeking to ascertain whether archetypal psychology can make a worthwhile contribution to the biopsychosocial model's understanding of gambling pathology. Lastly, the chapter introduces archetypal theory, describing in detail Jung's early analytical contributions and major tenets, leading up to the presentation of current theorists and clinicians who work within the field of archetypal psychology today.

The Infancy of Gambling Research

Historically, the term gambling referred to playing unjustly or cheating at play (National Research Council, 1999). According to the *Microsoft College Encarta Dictionary* (2002), "gambling is playing games of chance or betting in the hopes of winning money" (p. 588). A subsequent meaning, which better reflects today's pathological gambler, is the wagering or putting something at risk to gain an advantage in

terms of receiving a reward or gaining merit (*Microsoft College Encarta Dictionary*, 2002). On the downside, this type of risk-taking can lead to extreme gambling behaviors where individuals lose complete control over their gambling. They develop a serious behavioral disorder often accompanied by depression, anxiety, substance abuse, theft, family disintegration, and even suicide (Abbott & Volberg, 1994). Given this situation, it is understandable that initial research on pathological gambling was primarily negative. At that time, research focused on the negative impacts gambling had on the quantity of work performed by the working class, and did not distinguish a social gambler from a pathological gambler (Pavalko, 2001).

This self-serving ideology of gambling research persisted because of the firmly entrenched core values of Western European capitalistic societies, which held the belief that wealth should be acquired only through hard work, sacrifice, and frugality (Aasved, 2002). In addition, any economic gain acquired through other means such as pilfering, gambling, or happenstance was considered to be dirtied, and thus a blemish on the Puritan complexion (Aasved, 2002). In fact, "criminologists, treatment providers, and other gambling researchers have often claimed an association between pathological gambling and criminal activities of one form or another" (Aasved, 2002, p. 6). Conversely, in the past 25 years, the motivation underlying gambling behavior has been studied extensively within a myriad of theoretical paradigms (i.e., moral paradigm, disease paradigm, developmental paradigm, pathological paradigm, and neuropsychological paradigm) (Aasved, 2002; Ibanez, Blanco, Castro, Piqueras' & Ruiz, 2003; McCown & Chamberlain, 2000; Shaffer, Stein, Gambino, & Cummings, 1989). However, despite the usefulness of these paradigms, it became obvious that the

illusiveness of why one individual became a problem gambler and another did not, no longer could be accounted for by a single theory alone (DiClemente, 2003).

For instance, the psychodynamic perspective held that gambling was derived from deep-seated feelings of inadequacy and a less than cohesive sense of self (Flores, 2004). Thus, upon discovering these inadequacies and developing a mature self with adequate ego functions, which engender the development of healthy reciprocal relationships, the drive to gamble should become unnecessary. However, not all gamblers who gamble do so because of an ego-instability and for those who do, despite successfully working through the psychodynamics underpinning the drive to gamble, they may still unfortunately relapse or continue the chase, maintaining the dream of winning it big (McCown & Chamberlain, 2000). Furthermore, because gambling cuts across all barriers of race, class, and culture and has also been attributed to factors such as (i.e. venue accessibility, age, gender, personality, trauma in childhood, lifespan changes), to mention a few, understanding gambling through a single lense "spurred some thoughtful individuals to integrate these models" (DiClemente, p. 17, 2003).

The Biopsychosocial Model

Today, researchers and clinicians now agree that gambling is best understood to arise from, and be sustained through a multifaceted array of circumstances. These circumstances reflect a biopsychosocial model. Such a model "stresses the individual idiosyncratic nature of the development of gambling problems and emphasizes the role of contextual factors internal and external to the process of gambling itself" (Griffiths, p. 17, 2003). Under the biopsychosocial model, pathological or disordered gambling can be explained to be a behavior that arises from biological, environmental, social, and

psychological tenets (DiClemente, 2003). However, before describing each of these components within the biopsychosocial model, it is necessary to understand what pathological gambling disorder is, thus, the reader will be provided with the criterion by which participants have been selected for this thesis, and be provided with an explanation and offered the nomenclature by which this type of gambler came to be categorized. For example, the pathological gambler is also known as the compulsive gambler, the addicted gambler, the escape gambler, the probable pathological gambler, a level three gambler, the diseased gambler, an excessive gambler, the problem gambler, and so on (Aasved, 2002; National Research Council, 1999; Shaffer et al., 1989). As a result, establishing what type of gambler to be studied is not without its challenges. Simply stated, the "pathological gambler" is not an agreed entity amongst the psychiatric, psychotherapeutic and addictions treatment providers (Pavalko, 2001). Nonetheless, the participants for this study need to be clearly established. Hence, this thesis will use the psychiatric criterion (pathological gambling disorder) and select participants who have at one time met the conditions by which their gambling could be classified as disordered.

Disordered gaming of this type was first introduced as a disorder in 1980, in the *Third Edition of the Diagnostic and Statistical Manual of Mental Disorders,* and was classified as an impulse control disorder (APA, DSM-III, 1980). Specifically, an individual must exemplify five of the following characteristics to be designated as a pathological gambler: 1) Preoccupation with gambling; 2) Need to gamble with increasing amounts to achieve a elevated arousal; 3) Unsuccessful efforts to control, or stop gambling; 4) Agitated or irritable when attempting to reduce gambling; 5) Gambling as a way to escape dysphoric moods; 6) Returning after a losing day, to get even; 7)

Lying to family and others about extent of one's gambling; 8) Performing illegal acts to finance gambling; 9) Putting at risk a job, significant relationship or education to gamble; and, 10) Relying on others to provide money to help financial status caused by gambling. The sole exclusionary criterion where an individual is not deemed to be a pathological gambler, despite having the latter 10 characteristics, is that their gambling is better explained as being due to bi-polar disorder (DSM-IV-TR [APA, 2000] p. 199).

Returning to the biopsychosocial model, the author will now outline the various parts of this model, providing an avenue toward understanding the illusive and multifaceted nature of the pathological gambler in all its shades and colors.

Gambling and Society.

The proliferation of gambling venues and the introduction of casino's has to a great extent increased the popularity and accessibility of gambling in North America, if not worldwide, and as result, has also been in part to blame for the amount people who are in need of treatment for their gambling problems (McMillen, 1996). The rise of availability, however, does not necessarily account for why gambling is so popular, but sociologists point out that gambling is an inherent part of human society (Goffman, 1967). This inherent part of society speaks directly for the human need to associate and create relationships, play, escape boredom, adopt new roles, and enjoy the action of wagering something of value with uncertain odds of gaining something in return (Assved, 2003). In a similar vein, because our evolutionary history posits a strong association between risk-taking with survival, increasing the likelihood of attracting a mate, gambling may be a behavior that is at the core our biological drive to succeed in a less than rewarding environment (Durrant & Thakker, 2003).

Alternatively, from a social moral perspective, gambling is not believed to be integral to survival, nor is it held as a regal activity; but as a behavior that is simply viewed as being "wrong" by its legislators and by the population of people who believe that it only breeds violence and crime (Pavalko, 2001). Moral condemnation has accompanied gambling since Biblical times and recently came under widespread scrutiny during Colonial America (Aasved, 2002). However, its popularity was reestablished to pay for the reconstruction of the South, after the civil war, and again was sanctioned in the late 19th century after the lottery scandals in Louisiana (Pavalko, 2001). From the moralistic standpoint, pathological gamblers are deemed to be solely responsible for their first, second, and last gambling ventures. Moreover, this perspective suggests that pathological gamblers are weak and, thus, become seduced by the lights, actions, and noises that the casino or gaming institutions provide (Aasved, 2002; Pavalko, 2001).

A major strength of the moral perspective is the lobby power it derives from its proponents in terms of prevention and awareness initiatives (McCown & Chamberlain, 2000). Amongst other subgroups, this perspectives sanctioning ideology may backfire and act as a self-fulfilling prophecy where its members act on the premise that we do it because we are told we cannot (McCowan & Chamberlain, 2000). In addition, Aasved (2002) suggests that this viewpoint also lacks the ability to understand the intricate psychological underpinnings from which pathological gamblers operate. Therefore, their supposedly immoral behaviors hide the intrapsyhic conflicts that keep the gambling behaviors in place (Aasved, 2002). McCown and Chamberlain (2000) are in agreement with Aasved (2002), and from a clinical perspective, add that the moral perspective

"hardly fits the data or clinical experiences of people who work with the complexities of addictions or other so-called 'moral' deficits in their clients" (p. 25).

The Disease Perspective.

The next major viewpoint for understanding and subsequently offering treatment modality for the pathological gambler is the disease concept (Shaffer et al., 1996). The disease concept is best known through Alcoholics Anonymous, but has been revised somewhat for its use with gamblers, hence the fellowship known as Gamblers Anonymous (GA) (Zinberg, 1977). Interestingly, GA and the disease concept are alleged to be the most frequently used modality in dealing with problem/pathological gamblers today (McCown & Chamberlain, 2000). The underlying premise of the disease paradigm holds to the axiom that gambling is an illness or entity of sorts that prevents one from overcoming what would otherwise be a manageable problem. Thus, similar to an alcoholic, not all gamblers would be considered to be disease gamblers (Griffiths, 1996). However, the gamblers who are deemed to be disease ridden can never be cured of their malady, but are always in the process of recovering from their affliction (Peele, 1995). The last tenet of the disease concept is the assertion that if one is not treated, the illness will progressively get worse, leading to depression, financial ruin, suicide attempts, and frequently death (Bufe, 1998; McCown & Chamberlain, 2000; Peele; 1995).

Unlike its predecessor, alcoholism, gambling as a disease has been "reified in the DSM-IV (APA, 1994) by the inclusion of pathological gambling as a diagnosable psychiatric disorder" (McCown & Chamberlain, 2000, p. 27). As a result, gambling as a disease would appear to follow a three-stage process: i) preoccupation with gaming, ii) a persistent period of relapse, and, iii) a loss of control of one's gambling behavior

(McCown & Chamberlain, 2000). A critical and valuable aspect of the disease concept is that it can impede the latter three stages. Therefore, it can inspire hope and offer a chance for pathological gamblers to regain a sense of dignity and return them to a life of sanity (Browne, 1994). In the same vein, the disease concept and the 12-steps that are inherent in its philosophy can be helpful for some individuals because it aids them in correcting problems in their life that helped to manifest the disease or addresses the ones that were caused by the disease (Zinberg, 1977).

The disease perspective also has its limitations and drawbacks. By the disease model's own admission, its members are held to a limited wellness in that they are never fully recovered (Bewley, 1993; Kasl, 1992; Nixon, 2001: Tessina, 1991). As a result, one is considered to be a gambler for the rest of his or her life and must commit to abstinence and sobriety through a strict and sometimes oppressive reliance on 12-step group membership. Secondly, Kasl (1992) also points out that the disease concept and its recovery path do not address the underlying psychological dependency factors that perpetuate addiction such as chronic dependence on others, fear of pain, helplessness, racism, sexism, patriarchal and hierarchical oppression, but, instead, may replicate them. A final criticism of the disease viewpoint lies in its lack of internal consistency, "in the sense that while medicine claims that addiction is a disease, it does not routinely train its practitioners in how to treat this ailment" (Doweiko, 1999, p. 246).

The Psychological Perspective.

The psychological viewpoint situates pathological gambling as emerging through stages or in progressive levels of gaming. This gambling perspective was established and further substantiated by the research and clinical expertise of Robert Custer (McCown &

Chamberlain, 2000). Custer delineated gamblers into one of six categories: the professional, antisocial, casual social, serious social, escape or relief, and compulsive gambler (Custer & Milt, 1985). The first level of development in moving towards becoming a problem/pathological gambler is simply playing for the fun of it or taking in the entertainment value that the gambling venue provides. This latter type, the social casual gambler, makes up the majority of gamblers found in the general population today (National Research Council, 1999).

The next stage of gaming progression, serious social, can denote the beginning of pathological gambling (Custer & Milt, 1985). This phenomenon occurs usually after a "big win," and instills the gambler via the rush and operant reward with the belief that he or she can win an even larger jackpot (Custer & Milt, 1985). However, over a period of time, the wins lose out to the house and the gambler begins to chase his or her losses in an attempt to recoup what he or she has already spent. Desperation, our next stage, is where the gambler loses complete control of his or her gambling, bets increase, and the individual's behavior becomes riskier (Walker, 1992). During this time, the gambler's behaviors can help identify his or her gambling subtype as either a compulsive gambler or delineate him or her as an escape gambler, but in most cases, the escape gambler will not display traits from the compulsive category (Custer & Milt, 1985). For instance, the escape gambler gambles to escape from a dysphoric mood instead of gambling for the euphoria or high.

These individuals usually gamble to distract themselves from a life that they consider to be empty, which could be reflective of an ongoing state of being, or from a recent loss, marital breakup, or death in the family (Bazargan, Bazargan, & Akanda,

2000; Custer & Milt, 1985). Alternatively, the compulsive gambler, or better-known today as the pathological gambler, encompasses the final stage. He or she is one who routinely chases his or her losses, gambles to avoid withdrawal symptoms, is no longer solely interested in the big win, repeatedly experiences euphoria and dysphoria, and "hits bottom" (Bazargan et al., 2000; Custer & Milt, 1985; McCown & Chamberlain, 2000). According to Custer and Milt (1985), this stage is where one may find individuals committing crimes in order to continue to gamble. Moreover, by the time they come in for treatment, they are not only destitute relevant to finances, but also regarding support systems and basic ego functioning.

A strength of this particular perspective is its delineation of categories for the different subtypes of gamblers, as such; this paradigm places gambling behaviors on a continuum from non-gambling to extreme gambling, whereby, not all gamblers are labeled as having a permanent disease or pathology (McCown & Chamberlain, 2000). Secondly, from the developmental orientation a gambler may be treated by many forms of therapy. Thus, the addict can take charge of his or her own treatment path (Kasl, 1992; Tessina, 1991). Following the second advantage, gambling can rightly be perceived as a normal behavior, where a great proportion of gamblers gamble for recreational and social pursuits, whereas "ideographic (individual factors), based mostly on chance, combine to encourage gambling addiction" (McCown & Chamberlain, 2000, p. 32).

Although the developmental paradigm delineates classifications of gamblers and establishes a process by which one becomes a compulsive gambler, its account of how or why one does or doesn't become a pathological gambler stands on chance phenomena (Shaffer et al., 1987). Nor does the developmental perspective offer a hypothesis as to

why over the past 20 years a greater percentage of younger and older adults are becoming pathological gamblers (Glazer, 1998; Petry, 2002; National Research Council, 1999; Shaffer, Hall, & Vander Bilt, 1997). Thirdly, the developmental perspective has also failed to take into account that gambling may have as much to do with societal and availability factors as opposed to individual characteristics. The evidence for this perspective is provided by studies that have documented a rise in gambling and pathology between 1974 and 1997, a period when the availability of lotteries, casinos and other forms of gambling increased dramatically (Shaffer, et al., 1997).

The Biological and Neuropsychological Perspective.

The biological and neuropsychological viewpoint is a canopy of sorts in that it covers a wide array of theories and sub-theories. One of the central tenets of this perspective suggests that pathological gambling is an impulse control disorder and a model "behavioral" addiction (Ibanez et al., 2003). Evidence to support this claim has been drawn from familial factors that have been observed in clinical studies of pathological gamblers. Furthermore, twin studies have also demonstrated a genetic influence contributing to the development of pathological gambling (Ibanez et al., 2003). A third tenet of this perspective suggests that biological factors are to blame for the pathophysiology of pathological gambling, in particular, they target serotonergic, noradrenergic, and dopaminergic dysfunction (National Research Council, 1999).

As a result, this subtype of gambler's neurotransmission system would play a unique role in the mechanisms that underlie arousal, behavioral initiation, behavioral disinhibition and reward, each of which has been implicated in the pathophysiology of problem gamblers and other impulse control disorders (Ibanez et al., 2003). Studies by

Potenza & Chambers (2001) and Blanco, Munzo, Kerez, & Ruiz, (1996) document abnormalities in male individuals with pathological gambling disorder; specifically implicated are low levels of platelet monoamine oxidase, thought to reflect serotonergic function. Given the latter evidence, which supports serotonin dysregulation in pathological gamblers, this paradigm has made an effort to conceptualize gambling as an obsessive-compulsive spectrum disorder. Thus, treatment for some gamblers has taken on the form of pharmacotherapy, using the drug Clomipramine, a selective serotonin reuptake inhibitor.

This drug acts in the brain's synaptic receptor sites, with the goal of reestablishing homeostatic biochemical processing (Blanco et al., 1996; Doweiko, 1999). In terms of gambling, this position suggests that certain gamblers may have what some researchers and clinicians call an "addictive personality," therefore, these biological mechanisms may play a role in an individual becoming and sustaining extreme gaming levels (McCown & Chamberlain, 2000). According to neuropsychologist Becharal (2003), this addictive personality may actually be the reason why gamblers deny or are not aware that they have a problem. Secondly, when faced with a choice to follow a course of action that brings an immediate reward at the risk of sustaining future negative consequences, they choose the immediate reward and ignore the impending consequences (Becharal, 2003).

Conversely, according to McCown and Chamberlain (2000), the biological and neuropsychological perspective has not been widely endorsed by the gambling community as "the construct derives from simplistic formulations of adoption promise arguments and method problems" (p. 35). Nonetheless, a great deal of knowledge has been uncovered about the biology and neuropsychological factors contributing to the

possibility of pathological gambling and only a few have been shared here (Becharal, 2003; Ibanez et al, 2003). However, most of the theories pertaining to problem and pathological gambling within the biological and neuropsychological paradigm need to be further controlled for confounding variables (McCown & Chamberlain, 2000; National Research Council, 1999). Thus, these studies need to evaluate and control for gambling history, onset, duration, environmental factors, and diverse populations (National Research Council, 1999). Furthermore, studies will have to be rigorous in design to determine independent contribution of molecular biological, genetic, and social factors, before any certainty is given to whether or not personality plays a major factor in pathological gambling disorder (National Research Council, 1999).

The Biopsychosocial Model at Work: Treating the Pathological Gambler

Taken together, the latter components that make up the biopsychosocial model have brought a wealth of information toward understanding the etiology of the gambler, the process by which an individual becomes a pathological gambler, and details into how individual researchers and clinicians interpret and understand the pathological gambler. With that in mind, before presenting the Archetypal paradigm and its understanding of how illness and pathology manifest and are subsequently healed, the author provides a brief investigation into how gamblers are currently being treated for pathological gambling disorder today. Although the biopsychosocial models does not specifically advocate in favor of one particular treatment method this investigation will elucidate four modalities of treatment for disordered gambling that have arisen out of psychotherapeutic and counselling theory: the Psychodynamic perspective, the Behavioral, the Cognitive Behavioral, and the Self-Help treatment perspective.

The Psychodynamics of Pathological Gambling

Psychoanalytic theoreticians have always held that excessive gambling was a disease or pathology, but not of the body, it indicated a psychopathology or disease of the mind (Aasved, 2002). Originally, Sigmund Freud, the founder of psychoanalysis posited that gambling or the essence of all gambling could be understood simply, yet destructively, on the basis of a deep-seated sense of inferiority and inadequacy (Aasved, 2002). Thus, the gambler whose ego is of a fragile makeup would develop specific behavioral patterns that manifest along side and partly because of gambling. However, it would be erroneous to hold that all gamblers gamble because of deep seated feeling of inadequacy or a self-concept barring holes that reflect intense inferiority states (Aasved, 2002). Nonetheless, Freudian theories on gaming continued to be developed and took the general stance that at the "heart" of gaming was an unconscious process that sought to ameliorate painful states. Moreover, as a gambler continued to gamble, it was hypothesized that one's distorted mental processes intertwined with extended gaming, thereby becoming responsible for the manifestation and development of gambling pathology (Aasved, 2002).

Edmund Bergler (1958) held that the gambler was not only neurotic but also had an unconscious wish to lose. Bergler (1958), like Freud, invested much interest into the unconscious mind of the gambler, yet, he, unlike Freud, differentiated the "clinical" or "pathological" gambler from the non-clinical or social gambler. According to Aasved (2002), Bergler seems to have pointed out some signs and symptoms of what the medical model today describes as the pathological gambler. For example, Bergler (1943, 1949, 1958) was the first person to systematically identify the gamblers habitual risk-taking, the

preoccupation with gambling, the irrational persistence to quit despite reoccurring defeat, the inability to stop when losing or winning, wagering of too much money, the intoxicating and euphoric effects that gambling has on the gambler, and the pleasure-painful tension that a gambler experiences between the time a bet is placed and its outcome (Aasved, 2002).

Recently, Richard Rosenthal, the modern psychoanalyst, although influenced by his psychoanalytic roots, has moved away from early childhood traumas, personality fixations and other experiences to which his former colleagues would ascribe pathology gambling to be caused by and sustained through (Aasved, 2002). Specifically, Rosenthal (1996) delineated five defense mechanisms that problem gamblers employ and how these relate to problem gambling origins, its progression, treatment and relapse. The defense mechanisms are: 1) Omnipotence; 2) Splitting; 3) Idealization; 4) Projection; and, 5) Devaluation (Aasved, 2002). Omnipotence is a defense mechanism that appeals to those gamblers who have a need to feel all powerful and controlling. Basically gambling is an activity whereby the gambler uses gaming to feel powerful, thereby warding off deep-rooted feelings of helplessness (Rosenthal, 1986). Omnipotence can be best evidenced when reflecting upon a gambler's wishful thinking, the conviction that they simply have to win and that further engagements and greater risk taking are undertaken merely to display that they really are in control of the situation and themselves (Aasved, 2002).

A second defense employed by some pathological gamblers is splitting; this mechanism is used by the gambler so as to help them believe that they are of two personalities. One of these personalities is the all good–"the winner," whereas, the bad–is the "all-encompassing loser." However, it must be remembered that gambling does not

create the all good or bad personalities, as these mental constructs are already in place at an early age, but become more salient to consciousness via the highs and lows that the individual experiences while gambling. On speaking of splitting and the gamblers use of it, Aasved (2002) suggests that by mentally separating the contradictions in reality that gamblers' so frequently experience, gamblers are then able to avoid conflicts that these discrepancies would otherwise generate. Similarly, idealization and devaluation operate on the same principles, whose goal is to avoid intimacy. As Aasved (2002) points out, "gamblers rarely see the important people in their lives as equals, but tend to regard them as either flawless or useless" (p. 45).

The third defense mechanism that is used by pathological gamblers is projection, which also allows devaluation and idealization to be operationalized. Therefore, as feelings of worthlessness and emptiness arise and enter into consciousness they must be warded off. Furthermore, they cannot be assumed to be derivatives of the gambler's self, so they are projected onto others (e.g., my wife or husband, is useless, he or she is always depressed and nags about where all the money went). However, as the progression of gambling continues, splitting becomes more destructive and no longer acts as a defense. At this point, gambling then becomes a means of self-destruction because "If I can't do anything creative or beneficial for myself, at least I can be destructive and I can hurt myself better than anyone else can" (Rosenthal, cited in Aasved, 2002, p. 45). The end result leads to seeking either help or the gambler will continue to maintain an erroneous ideation that he or she is in control of his or childhood wounds. Hence, gambling not only becomes a mechanism to ward off unconscious forces but also acts to defend against economic and psychosocial deficits that were caused by pathological gambling.

For that reason, when gamblers enter treatment programs successful recovery hinges on the therapist's awareness of these defense mechanisms and how to confront them. It is also pertinent that counsellors are cognizant of the degree to which the client needs to use the defense mechanisms, and how this use is related to the gambler's understanding of his or her world (Aasved, 2002). Thus, treatment from the psychodynamic view is also based on the transference relationship between client and therapist. By working through transference distortions and helping clients come to their own insights regarding gambling behaviors, the gambler can then re-experience and re-correct emotional and cognitive disturbances from the past and present (Aasved, 2002; Bergler, 1958; Rosenthal, 1986).

Behavioral Underpinnings and Pathological Gambling

Behavioral treatment concentrates on changing or modifying the behavior of the pathological gambler based on the principles of classical and operant conditioning (Skinner, 1953; Pavalko, 2001). Although Skinnerian approaches of stimulus and response have been changed somewhat in the past 50 years, changing specific behaviors of the problem gambler has not. The main assumption in this modality suggests that gambling is learned and that the behavior arising from the action is maladaptive. Therefore, because we can learn maladaptive behavior, we can unlearn it through the use of techniques based on learning theory (Blaszczynski & Silove, 1995). Therefore, this approach does not involve psychodynamics of the mind. Nor does it involve uncovering and working through traumas and wounds suffered in childhood, but seeks to deal with here and now behaviors. Thus, techniques are applied with the hopes of extinguishing or modifying behaviors in the present (McCowan & Chamberlain, 2000).

One of the techniques employed by behavioral therapists is aversion therapy. Aversion therapy aims to change gambling behavior by applying an offensive and unpleasant stimulus such as an electric shock, while the patient reads phrases that describe gambling behavior (National Research Council, 1999). During the final phase of the aversion treatment the gambler is instructed to read about alternate activities to gambling and does not receive any shock. A second technique applied by behavioral clinicians is imaginal desensitization (McConaghy, Armstrong, Blaszczynski, & Allcock, 1983). The technique of imaginal desensitization is a means of providing the individual a measure of control over the compulsive behavior by reducing his or her level of arousal and tension so that the need to complete the behavior sequence is no longer necessary (Toneatto & Ladouceur, 2003).

Behavioral therapy has been used both in individual and group settings for pathological gamblers where subjects receive reinforcement for their desired gambling behaviors (e.g., gambling at reduced rates, less money spent, longer periods of abstinence) (National Research Council, 1999). Two other techniques that have also been employed by behavioral therapies include behavioral counselling and in vivo exposure. The first of these approaches is specifically based on talking about and reinforcing successful aversions to gambling and related behaviors. Lastly, in vivo exposure is a technique where the gambler is exposed to a particular gambling environment, but is not allowed to play.

Cognitive Behavioral Tenets and Pathological Gambling

Cognitive behavioral treatments are similar to behavioral therapy where clinicians also seek to change their client's current gambling behavior, but do not deal with the

psychodynamics of the mind or the individual's unconsciousness mental processes (Pavalko, 2001). However, unlike the behavioral approach to treating gamblers, the cognitive clinician's main premise focuses on changing maladaptive and irrational thinking that the gambler operationalizes and then enacts while gambling (Dickerson, 1984). Hence, the key strategy for the cognitive behavioral counsellor is to address and challenge irrational beliefs that gamblers hold about gambling and about themselves (Beck, Rush, Shaw, & Emery, 1979). According to social cognitive psychologist Michael Walker (1992), gamblers can be best described as persistent irrational thinkers. In particular, he suggests that they will try to win money at gambling because they hold a set of false beliefs about the nature of gambling, the likelihood of winning, not to mention overvaluing their sense of gambling expertise.

Although many cognitive behavioral clinicians feel that while payout rates and cognitive factors both appear to reinforce persistence once play is established, the commencement of new gambling binges appear to be largely due to the degree of the gamblers' pre-existing beliefs about himself or herself oneself their chances at winning (Aasved, 2002). Therefore, the cognitive-behaviorists have put forth numerous theories as to why gamblers hold such belief systems. Amongst the many, three of these are: 1) The Gambler's Fallacy; 2) Persistence and Chasing; and, 3) Illusion of Control. The gambler's fallacy is held by an individual who believes and continues to gamble on the premise that a particular outcome is likely to occur because it has not occurred for some time. Thus, the gambler believes that after losing 500 dollars in the slots without a win, the machine will have to pay out sooner rather than later; otherwise called "The Monte Carlo fallacy" (Moran, 1975).

Arising from the gambler fallacy is the phenomenon of chasing or persistence. It is here where the gambler holds the erroneous assumption that chasing and persistence is the only rational tactic to employ when they are not winning or have lost a significant sum of money, or else, they need to win back what they have already lost (Dickerson, 1984). McGurrin (1992) also makes the assertion that chasing is at the "heart" of gambling and, according to McCowan and Chamberlain (2000), chasing or persistence occurs in at least two critical variations.

The first of these phases occurs during the "thrill of the big win, an ephemeral feeling that is never really duplicated" (McCowan & Chamberlain, 2000, p. 55). The second phase of this critical process happens through backward conditioning and generalizes to all gambling play. It is here that the gambler becomes obsessed with the need to experience factors associated with the big win, such as high fives, the smells, the lights, and the action the casino can provide. However, despite a big win, which unfortunately happens only periodically, the gambler's losses begin to add up and no longer can the high replace the urge to recoup the losses that inevitably are unrecoupable (Dickerson, 1984).

The last of these three particular cognitive behavioral theories in regards to irrational thinking is the illusion of control. Illusion of control relates to the belief that pathological gamblers can control their fate and, therefore, bring about a particular desired effect, (e.g., winning) (Aasved, 2002). Holding to an illusion of control usually means that gamblers possess a belief that they know how to play a particular game (better than others) and, thus, having some skill in "advance" can bring about what they hope to achieve. Therefore, people who hold a strong internal locus of control, as opposed to

those who are externals, theoretically will be more susceptible to the belief that they can somehow control the outcomes of even "chance" determined events that cannot be controlled (Burger, 1991).

The Self-Help Movement and Pathological Gambling

The self-help treatment model for gambling is closely related to the much known AA recovery programs, and the 12-steps that its members follow, which aid them in their recovery from the disease of alcoholism. Its inception is also due to GA's founding member, (known as "Jim W"), whose experience with the 12-step fellowship became the grounds by which GA originated some 50 years ago (Pavalko, 2001). Currently, Gamblers Anonymous is a nonprofit affiliation that serves to help its members live lives free from the grips of gambling addiction (McCown & Chamberlain, 2000; National Research Council, 1999; Pavalko, 2001). The main difference between this modality for treating gamblers as opposed to the previous three, is that the group itself is run by chapter members (pathological gamblers) and is not affiliated with any psychiatric or psychological professionals.

Although GA is a 12-step group like AA, it offers a reduced focus on aspects such as "God" and spirituality, while maintaining a consistent aim at abstinence and gambling cessation (Browne, 1994). In addition, GA also tends to recognize that even though gambling cessation is the primary focus, its symptomology of other problems that a gambler has to face is also explored. However, unlike AA, personality defects and lack of a spiritual life are not taken to task with the same intensity or degree. Thirdly, although GA provides its own literature and holds to a 12-step recovery process, its members appear to be more open to incorporating other means by which recovery is to be

understood and implemented (Baumeister, Heatherton, & Tice, 1988). In addition, McCown and Chamberlain (2000) posit the primary mechanism by which GA works is through offering an instillation of hope and support. Specifically, by gamblers sharing stories and life experiences about their gambling addiction they are able to dissuade each another from gambling and remain abstinent.

In addition, GA also works by its members openly confronting each another, whereby the pathological gambler is faced with having to take responsibility for his or her actions (McCowan & Chamberlain, 2000). Pavalko (2001) also points out that GA takes an active role in helping the gambler deal with his or her financial recovery. This goal is sometimes accomplished by helping individuals develop household budgets and/or suggestions in which members are encouraged to turn financial control over to a spouse or significant other. Thus, the gambler is given an allowance or other means are instituted so as to reduce the financial freedom that the pathological gambler enjoys. This medium is kept in place until the recovering gambler can deal with triggers that lead to relapse, which usually manifest during early recovery. According to McCown and Chamberlain (2000), GA can be effective at reducing relapses, increasing longer periods between relapses, or even extinguishing problem gambling permanently as long as pathological gamblers continue to regularly attend GA meetings.

In all, the biopsychosocial model of gambling proposes that gambling etiology is multifaceted in nature involving biology, environment, social interaction, and continual developments within society that interpose between the individuals idiosyncratic development. Thus, bringing to bare the role of contextual factors that are mitigated by intrapsyhic and interpsychic processes that triggered due to the gaming action itself

(Griffths & Delfabbro, 2003; McCown & Chamberlain, 2000; Rosenthal, 1986; Skinner, 1953; Walker, 1992). Treatments within this model advocate for understanding the dynamics involved in the development of self and self-hood (Bergler, 1958; Rosenthal, 1986) and that gambling behaviors become entrenched due to operant conditioning (Skinner, 1953), modeling and learning (Blaszczynski & Silove, 1995) and the interplay between irrational or faculty cognitions (Dickerson, 1984; Walker, 1992). Finally, treatment is also based on the fact that one has a disease and that its amelioration or cessation is based on abstinence, working a program of recovery, and turning oneself over to a higher power (Browne, 1994).

Taken together, the biopsychosocial model and the latter treatment modalities have had a monumental impact on helping the pathological gambler understand and overcome his or her addictive behaviors. However, a model that proposes such an all inclusive cast of characters with respect to etiology and one that offers a myriad of theoretical tenets as to why a gambler continues to gamble and then denotes solutions to treat such a destructive malady, must then be amenable toward the integration of additional "elements" to further understand the plight of the pathological gambler. The additional elements that author believes may add to the power of the biopsychosocial model regarding pathological gambling, are elements that can be derived from Archetypal Psychology. The purpose of this thesis, then, is to ascertain whether archetypal psychology can make a worthwhile contribution toward understanding the process of becoming and recovering from pathological gambling disorder, which up until now has been neglected from the biopsychosocial model.

By including the archetypal perspective, gambling may no longer have to be viewed as a pathology, per se, but understood to be a purposeful and meaningful journey (although inherently destructive) that is actually part of the self-actualizing process that orients the gambler toward the future (Singer, 1994). Although there is no denying that gambling manifests a host of pathological features in an individual, these features do not necessarily have to be understood as pathology. Instead, they can be reconceptualized as being part of a movement within the deep psyche that points to and symbolizes the creative polarity (light and dark) that resides within all humans (Jacobi, 1985; Jung, 1968). Thus, gambling and its behaviors may be viewed as symbols of the personal and collective unconscious, that when brought to light, act as motivators that provide renewed meaning in life for the disordered gambler and offer deeper understanding of the self (Zweig & Wolfe, 1997).

Ultimately, the pathological gambler sheds the label of pathology and embraces a healthy creativity and whole self. A creativity and whole self that surfaces once gambling is understood to be part of an archetypal drama, which at one time provided the self with an escape from pain or a began as a whisper that echoed the myth that gambling could act as a "short cut" to happiness, riches, fortune and fame (Nixon & Solowoniuk, in press). After ascertaining the hidden motives embedded within the archetypes the disarray in the gamblers psyche will be named accurately, allowing ones healing potential to take root from the very ruins left behind during the gamblers counterfeit quest for wholeness (Estes, 1992; Jung, 1968; Singer, 1994).

The Origins and Metamorphosis of Archetypal Psychology

The field of archetypal psychology is not new. The history of the archetype can be traced back to folklore in primitive races in Greek, Egyptian, and ancient Mexican myths, as well as in the dreams, visions, fairy tales, and fantasies of individuals who are entirely oblivious to all such traditions (Jacoby, Kast & Riedel, 1992; Jung, 1953; Storr, 1983). The term "archetype" is thought to have originated with Plato meaning Arche, "original"; typos, "form", but the concept did not gain widespread notoriety until the 20th century, through the theorizing of Carl Gustav Jung, the Swiss founder of Archetypal Psychology (Bennet, 1983; Hillman, 1983). Jung frequently used "myth" as a narrative expression in order to culturally describe his theory of the archetypes. He originally described these phenomena as patterns of psychic energy and believed that they arose from the collective unconscious and were most frequently expressed in dreams (Storr, 1983). Therefore, his work cannot be considered to be mythologically based, but evolved from such a foundation and now is considered to be of an archetypal nature.

For Jung, this archetypal nature is a descriptive interpretation of the Platonic "eidos," meaning an absolute and unchangeable idea that manifests itself in all things that are made so by its essence (Neumann, 1962). However, Jung distinguishes his concept and use of the term from that of philosophical idealism, believing it to be more empirical and less metaphysical (Storr, 1983). In addition, he modified and extended his concept over the many decades of his professional life, often insisting that "archetype" named a process, a perspective, and not a specific content, whereby a person could simply identify one archetype in consciousness from the other (Jung, 1959).

Maud Bodkin made the first systematic application of Jung's ideas to literature in 1934, in *Archetypal Patterns in Poetry* (cited in Groden & Kreiswirth, 1994). The goal of such an endeavor was to bring psychological analysis and interpretation to bear upon the imaginative experience touched by literary works, and to examine those forms or patterns in which the universal forces of our nature find illumination. One such work, which exemplifies the latter goal, is the book *Iron John*, written by Robert Bly (1990). This work demonstrates how myth, literature, and archetypal psychology can weave together a tapestry to explain the inner working of the mind, via the symbolic activation of the archetype. In this case, Bly (1990) used the Wildman archetype to help the fledgling male of the '90s reclaim his masculinity and psychic vitality. The most significant development in archetypal theory and myth grew out of the effort made by U.S. born, Zurich-trained analyst James Hillman (cited in Groden & Kreiswirth, 1994). Hillman (1983) espoused that archetypal psychology needed to move beyond clinical inquiry of psychotherapy and formulate archetypal theory as a multidisciplinary field.

Hillman did not locate the archetype in the physiology of the brain, the structure of language, or the institution of society, but in the processes of imagination (Moore, 1994). From this development, archetypal theory then took shape principally in the multidisciplinary journal refounded by Hillman in 1970 in Zurich, called: *An Annual of Archetypal Psychology and Jungian Thought* (Hillman, 1983). According to Hillman (1975), archetypal psychology should focus more on the imaginal and make central the concept of "soul," as opposed to an "I" or "Me," yet, maintain a primary focus on psychoid phenomena. A student of Hillman's vision, Thomas Moore (1994), deeply personifies such a move in his analytic work and asserted that "this shift from self-

reflexive, narcissistic questions, to a more open objective point of view is in itself a fundamental move toward soul" (p. xiii). Therefore, by referencing soul as a primary symbol rather than defining soul substantively and endeavoring to derive its ontological status from empiricism or theological positioning, archetypal psychology came to recognize that psychic reality is inextricably involved with the exegesis of language (Brooke, 1999).

Thus, with the archetypal theorists proliferating across disciplines on the one hand and the clinically practicing followers serving on the other hand, archetypal theory and criticism successfully grew in two independent streams into the 1960s and 1970s (Groden & Kreiswirth, 1994). Arising from this positioning, archetypal psychology has taken on two forms of thought: a pure Jungian analytical psychotherapeutic driven theory and a literary guided archetypal theory with metaphor and symbolism threaded together to explain the inner working of the psyche.

Central Archetypal Theoretical Tenets

The task of explaining the central theoretical tenets to archetypal psychology must first begin with describing what is meant by the unconscious as it partly helped to form the basis from which archetypal psychology has sprung, and thus asserts a critical premise that there exists a world beyond our waking consciousness (Storr, 1973). Neither Freud nor Jung can be credited for discovering the unconscious, as there was already a germ of the idea in the works of Plato, the concepts of Leibniz, Hegel, and the romantic poets (Carotenuto, 1992). However, Carotenuto (1992) states the:

> real discovery of the unconscious did not occur until the beginning of this century, when earlier intuitions were finally transformed into theory and working models

> were made of those ideas to provide theoretical references or instruments for approaching the psychic dimension, which, although concealed in shadows, had always made its presence felt. (p. 88).

This unconscious, as it is known today, derives from the early work of Freud and Jung (Wickes, 1978). It can be described not as the complexes and ideas that are associated with the ego, but those ideas and motives that do not reach the necessary intensity to break into our awareness, or those that have broken into our consciouness, and are lost again. Thus, these ideas and motives become subliminal, falling into the domain that has been called the unconscious mind (Storr, 1973).

Freud's conception of the unconscious grew out of his primary concern with tracing the roots of a patient's neurosis back to the instinctive or infantile level (Wickes, 1978). Furthermore, he held that the unconscious was a storehouse of the infantile memories, particularly infantile sexual memories, which had been driven down from the ego's mediating mechanism repression (Ward, 2003). Nevertheless, Jung's vision of the unconscious was somewhat different from Freud's, and he felt that no single instinct (e.g., sex) could sufficiently explain the myriad possibilities that the human psyche aimed toward or from which it diverted its energy away (Wickes, 1978). Further, deriving from dream material, Jung found something more than the neurotic problem and the disguised personal repression of his clients (Storr, 1973; Wickes, 1978). He saw the attempt of the unconscious to present itself through symbols, which he later theorized as a potential path, that indicated a new way of life, for the individual (Jacobi, 1973). Moreover, he also studied the material of the unconscious, as would a paleontologist, who sifts through remnants of rock for past creatures who once roamed this earth.

Above the soil is the conscious ego or "I," that we present to the world and to ourselves. Further below the surface, is the layer of the forgotten or purposely buried memories and experiences. Some of these experiences hold a balanced charge and do not present themselves as a threat to the conscious ego, and they fall out of consciousness by the normal process of forgetting (Mollon, 2000). Thus, if associated, experiences bring these deposits to memory, they return to consciousness without arousing resistance for an individual. However, this process is does not always happen, as we sometimes push other contents down into the unconscious because they are often painful, or carry a negative charge, thereby interfering with our present sense of self (Almass, 1997). Therefore, by deliberately turning our back on painful material and refusing to admit it to consciousness, we succeed in pushing it into an unconscious "seething cauldron."

This seething quality is very real and sometimes can be dangerous. Moreover, if forgetting is carried to abnormal lengths, there is a resulting splitting in the personality and the individual may be unable to adapt, thereby producing psychosomatic symptoms (Mollon, 2000). For that reason, the unconscious is not a mere depot but a living force. Under these circumstances it can exert such a powerful influence on our waking associations that we have no choice but to activate the process of repression to such a degree that our psychic functioning spirals out of conscious control (Wickes, 1978). The latter illustration was one of the main tenets upon which Freud built the rest of his psychoanalytic foundation, one to which archetypal psychology has subscribed, and what Jung further elaborated and called a "personality complex" (Storr, 1973).

The Personal and Collective Unconscious

Jung's formulation of the archetype led him toward an elaboration on Freud's and his own conceptions of the unconscious (Singer, 1994). He differentiated the unconscious into two layers: the "personal unconscious" and the "collective unconscious" (Meckel & Moore, 1992). In describing the personal unconscious, Jung (1953) had this to say:

> The personal contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perception that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness. (p. 65)

According to Singer (1994), the latter point is pivotal to Jungian theory in that this not yet "ripe for consciousness" sets Jung's personal unconscious apart from Freud's concept of the unconscious. These differences are: 1) Jung's unconscious does not include instinctual elements common all men and women; yet, 2) his personal unconscious contains elements that are not ready to surface, thus not all contents are a product of repression; and, 3) therefore, the personal unconscious may be suggestive of material that could be instrumental in defining an individual's potential as opposed to being purely regressive in nature (Singer, 1994).

The personal unconscious is better conceived as being an annex to the collective unconscious. In contrast to the personal unconscious, the collective unconscious is more spacious and has an infinite base, encompassing contents that are held in common by the family, social group, by tribe and nation, by race, and, eventually, by all of humanity (Singer, 1994). The motivation for Jung's theory of the "collective unconscious" was

officially outlined in his publication titled *The Psychology of the Unconscious* (1912) (cited in Bennet, 1983). In this essay, he made reference to the importance of symbolism regarding his client's inner psychic worlds. As he furthered his psychotherapeutic practice and gained a greater clientele, the analysis and his burgeoning insights into the mind, made it clear that he needed to reevaluate his understanding of mental illness and to a greater degree human nature itself (Bennet, 1983). Jung was convinced that not all of his clients' experiences could be accommodated on the basis of their personal history, and their repression of ideas more times than not, conflicted with their accepted principles, ideas, morals, and values (Bennet, 1983).

Further analysis and personal investigations brought to light another type of material, such as buried cosmic symbols and archetypal images carrying with them intuitions of spiritual or mystic meaning (Storr, 1973). Thus, from a Freudian standpoint, this material may actually be nothing other than pathological regression (Mollon, 2000). For instance, the latter may appear in those suffering from psychoses, borderline states or acute neuroticism. As result, Freud held that these individuals hold mistaken judgments that cannot be corrected by explanation. Alternatively, it is accurate to say that these delusions and hallucinations do appear outside of any personal experience and are not under the control of a conscious ego (Ward, 2003). Hence, in these cases the person would undoubtedly have lost all or most ego functioning and the personal identity would be fragmented and incoherent (Kohut, 1971).

Conversely, Wickes (1978) has stated "in normal life we find persons who are creatively in touch with these underlying treasures of the unconscious" (p. 5). In addition, these images of mesmerizing beauty, trepidation, and ecstasy, are not

necessarily pathological in origin, but are symbols of the spiritual experiences through which man evolved (Carotenuto, 1992). Moreover, people the world over have had mythological and cosmic images rise to the conscious surface and become the material of their craft, such as the poet, (e.g., Blake or Shakespeare), the artist/painter (e.g., Van Gogh) or spiritual prophets (e.g., Buddha or Jesus) [Judith, 1996; Leonard, 1989; Singer, 1994]). This layer of psyche Jung (1953) termed the "collective unconscious"; he held that it was our inheritance, so to speak, from the racial and psychic life that came before us. Accordingly, the collective unconscious is not simply a depository for all our transgressions and evil doings, but it acts as a creative force, a stream of psychic energy underlying all of life, similar to the notion of the Chinese Tao, or Way (Watts & Huang 1975).

Drawing the analogy to the Tao, the collective unconscious is not an all bearing positivistic psychology. It contains both evil and good, hastening to death or life, the manifestation of its will being dependent upon the orientation of the individual through whom it flows (Wickes, 1978). For instance, the pathological gambler can draw positive and creative energy from the collective unconscious via imaginal psychic content, which provides the opportunity to see pathological gambling for what it is, "madness," and, thus, realize we can neither get rich quick nor can we control all our external realities. Therefore, the collective unconscious is not only personal, but also collective and impersonal, consisting of the sum of instincts and their correlates, the archetypes.

The Archetypes

As mentioned at the outset of this chapter, an archetype can be understood to represent a psychological imprint or image of an instinct, a spiritual goal toward which

the whole nature of man strives (Jung, 1959). Moreover, archetypes are embedded within the collective unconscious and are activated through an archetypal situation; thus, there can be virtually thousands of archetypes. However, at this junction, this author will only elaborate on Jung's primary archetypes that arise in consciousness, while others will be further described in the latter portion of Chapter 2, when the Post-Jungian Theory is presented.

In general, as pieces of information are brought together and formulated they begin to reveal the identity of the whole, it is here that we enter the world of the archetypes and the process that Jung called individuation (which will be further elaborated on in its own section [Judith, 1996]). For example, Judith (1996) drew this analogy of the archetype:

> If we see a cat when connecting the dots, we recognize it because we have seen cats before. It may be a black cat or a tiger, a skinny kitten or tailless manx, but all fall into the same archetypal category of cat (p. 362).

As result, the archetype can be considered to be a synthesis of images and experiences that coalesce together to form a common theme. Archetypes are like unifying structures that develop, organize and shape thought; especially phenomena that emerge from the psyche that at first appear to have no meaning of their own (Moore, 1994). In addition, like the ends of similar magnetic poles, there is a repelling or pushing away. We cannot see the poles, just as we cannot see the archetypes in living color, but they are apparent in the events of people's lives (Judith, 1996). Similarly, Jacobi (1959) remarks about archetypal phenomena:

> It is impossible to give an exact definition of the archetype, and the best we can hope to do is to suggest its general implications by 'talking around it'. For the archetype represents a profound riddle surpassing our rational comprehension. (p. 31)

According to Judith (1996) archetypes are symbolically represented by the "archetypal images." Archetypal images are icons, indexes, and categories that form into specific patterns over the years and become dynamic symbols based on interactions between the archetype and a particular culture (Singer, 1994). However, when an archetype is not fully integrated into the ego we are subject to illusion (Judith, 1996). This situation can occur when a pathological gambler's compulsion toward winning the big jackpot is not fused with the mature Hero's understanding that he is not God, and that every adventure has an ending. For that reason, the pathological gambler's success is destined to be a failure. Therefore, holding to such an illusion places too great a toll on the ego, and an individual will sooner or later be consumed by feelings of emptiness and be left with a soul thirsting for deeper meaning (Judith, 1996; Leonard, 1992).

Since the archetypes are rooted in the collective unconscious, they carry a wealth of numinous energy. When an individual encounters them, they might feel a strong psychic charge, imbuing everything around them with great significance (Judith, 1996). However, archetypes also carry a meaning and a purpose that dictate smaller details, for example, Judith (1996) states:

> If we see in ourselves the archetype of a Teacher, Healer, Mother, Father, or Artist, we are gaining, with that recognition, an inherent set of instructions and energy. Although some of those instructions may direct us to more information, it

> is the archetype itself which really directs us. A healer trains himself in his disciplines, finds others in his trade and seeks out those in need. But the healer also has a certain innate sense of health and disease and an attraction to the art that may be recognized throughout his life. (p. 364)

The latter analogy may sound like a metaphysical hypothesis; however, in analytical terms, this psychic energy is considered to be the total force that pulses through all the forms and activities of the psychic system and establishes a communication between them (libido). In other words, "energy is always experienced specifically as motion and force when actual, and as a state or condition when potential" (Jacobi, 1973, p. 53). When activated and experienced psychologically, psychic energy is reflected in the specific phenomena of the psyche: drives, wishes, will, affect and performance. Taken together as a whole, these can be considered to be common life processes (Jacobi, 1973). The instructions embedded within this archetypal energy not only give us meaning, but can also guide and direct an individual's life path (Judith, 1996). For the pathological gambler, this direction can become an archetypal identity per se, where the gambler recognizes that he or she has been distorted by hero's imaginal influence for success. Thus, the hero's negative charge can be rerouted towards a positivistic goal, one where the gambler uses the hero's motif to embark on a journey of well-being, thereby correcting their projections and orientating them to the reality that reveals the darker side of gambling (Johnson, 1989).

Knowing our archetypal influences helps us refine manners of perception. This knowledge clarifies our purpose in life and exerts a pull on the things we need in order to fulfill that purpose (Johnson, 1989). By realizing the powerful influence of the archetype

and our relationship to it, such as the pathological gambler's quest to be a hero, we can resist the temptation to become ruled by it. In this sense, an archetypal phenomenon is simultaneously immanent and transcendent. It is immanent when we experience it as something inside that we bring forth from within ourselves (Judith, 1996). Conversely, when we are not aware of the archetype, there is an obvious risk in succumbing to its seditious effects. Judith (1996) provides an example of such effect:

> A wife who unconsciously resonates with the archetype of the Lover may repeatedly have affairs on the side. The archetypal Artist is often miserable in a structured job. A childless woman possessed by the Mother archetype will continually take care of others even to her own detriment. (p. 366)

In addition, archetypes are transcendent because they are larger than our egos and immanent because they are elements of who we are. However, they are only one part of an individual as we hold the ability to personify several archetypes at once. Moreover, with the passage of time, archetypes get invested within the collective psychic energy and strongly influence the culture in which we live (Johnson, 1989).

The Way of Individuation.

The individuation process is a path to self-understanding and thus, whatever we know or think we know, must first pass through the threshold and acuity of the psychic apparatus. According to Singer (1994), along this conduit, the individual will stumble upon:

> some of the major archetypal images shared by people of every age and every place: the *persona*, or mask, which mediates between the person and society; the *shadow*, which holds those aspects in the unconscious that the persona shunts

> aside as it faces the world; the *anima* and the *animus*, those unconscious parts of ourselves that carry the mystery of the sex which is not ours; and the *self,* which is the archetype of wholeness, of the "*All.*" (p. 134)

Before decoding the latter archetypes and unfolding their intricacies, we will first turn to discuss more of the individuation process itself. The individuation process is a psychological development that includes two monumental tasks (Storr, 1973). The first is intended to help people to distinguish or identify and fulfill their own unique potentials. This process involves differentiating the self from one's constraints, which grew out of the conditioning process that has been imposed by family, peers, friends, schools, and other external influences. The second task is the requirement of an individual to differentiate himself or herself from their environments. Singer (1994) suggests that the individuation process begins when we begin to ask ourselves these types of questions: "How I am a part of that which surrounds me?" "How am I different," or "What is I, and what is not I?"

The purpose of the individuation process is the course of development by which a person becomes a psychological individual, that is, a separate, indivisible unity or "whole" (Jung, 1960). With that said, Bennett (1973) recommended that individuation needed to be understood apart from our Western cultural attitude of "individualism." Poignantly, from a Jungian perspective, individualism falls short of individuation, as individualism is based on an egoic illusion of free independent action and thought. Thus, Bennett (1973) suggests that the individuation process aims to bring fulfillment to the collective as well as the personal qualities of the individual. Moreover, individuation can be seen at important stages in life and at times of crisis (i.e., gambling proceeds from a

social pastime into a pathological state), when life upsets the purpose and expectation of ego-consciousness (Bennet, 1973; Storr, 1973, 1983). By its unaided efforts the ego-conscious personality cannot bring the complete man/women to our awareness, thereby requiring a combined psychic uniting of sorts between the personal consciousness and the collective unconscious (Bennet, 1973).

Then again, according to Bennet (1983) and Storr (1973), the first thing we need to realize about the way of individuation is that it usually takes place in the second half of life, and it may only engage a few, and it may not be accomplished or fully completed. Essentially, some Jungian's believe that the individuation process is a natural course of development, which takes place within everyone, but for the most part, begins at an unconscious level (Judith, 1997). Without taking sides, the important point about individuation is realizing that we can transcend the collective attitude. Secondly, we do not have to live by prefabricated rules that supposedly govern and keep our society in order. For these rules are distinctly part of the reason why our world is operating in the fashion that it is right now (Singer, 1994). Therefore, by establishing one's own direction and living according to our own ideals, we gain a sense of intrinsic purpose and life becomes a journey fulfilled with meaning and purpose.

Singer (1994) was of the opinion that individuation can attach a sense of worth to the lives of people who suffer because they are unable or unwilling to measure up to the collective norms and ideals of our society. Secondly, this psychological development is also beneficial to those who are not recognized by mainstream society, who are rejected, and who may even despised. Consequently, the individuation process offers a way toward restoring faith, for the marginal individual , as it empowers them to own their

inner values and gives them back their inherited right; that being human dignity (Singer, 1994). Hence, with such recognition, others may not have to embark on a counterfeit quest to find fortune and fame and the effects of pathological gambling disorder may not come to pass.

In the main, this process of individuation could also be called "self-realization." However, Jacobi (1973), speaking of such a realized state notes: "is not advisable to all men, nor is open to all" (p. 107). In addition, Jacobi (1973) was wise to believe that the individuation process was not without its perils and the individual embarking on such a process should be forewarned of the violent erupting contents of the unconscious. Jacobi (1973) also remarks that the individuation process and its potential for wholeness is also the sole aim of the analysand's latent personality and that this should develop naturally. Retrospectively, Jacobi (1973) warns that if the "personality does not grow spontaneously; no one can conjure it up by an act of will" (p. 108). Therefore, individuation from the archetypal school means the conscious realization and integration of the possibilities immanent in the individual or those that may yet rise in consciousness. With this knowledge in mind, signposts and milestones in the individuation process, as first observed in the psychological sense by Jung, are provided by certain archetypal images (Jacobi, 1973; Singer, 1994). As a result, to completely describe the individuation process, the relationships of the archetypes to their images and symbols that they address in our lives will now be discussed.

Persona.

As humans arose from their primordial roots, there was a break with the Uroboric state of being, and we, inevitably, were driven to develop a higher consciousness so as to

survive in a world that was becoming split into subject and object (Neumann, 1962). This Uroboric state reflected a time of perfection in which the opposites were united, an "Eden" of sorts, because the polarities of "Me" "You" "Us," "Them," "Inside," and "Outside," had not yet withered apart. Hence, our current understanding of the world had not yet begun; however, it foreshadowed a perfect ending (the goal of individuation), because opposites once again unite and the psyche becomes part of the whole once more (Neumann, 1962). Nevertheless, in becoming civilized creatures, we are forced to find a middle ground between our natural proclivities and the patterns of society (Almass, 1997). This middle ground is the end result of assuming a character or stance through which people can relate as they live out their daily lives. This character is known as the mask, or in analytical terms, the "persona" (Jung, 1959).

Jung used this term in his early formulations to refer to the role a person takes on due to the pressures of society. Equally, the persona is also formed based on the expectations that the individual has introjected into themselves, thus assuming control of the image that they would like to present to society (Zweig & Wolf, 1997). This mask is never the core of one's personality, but a role that society expects a person to play in life. Yet, underneath the persona is a subset of personalities that more less reflect who we are, who we would like to be, who we think we are, and who we despise. Yet, for the most part, these sub-personalities operate at an unconscious or preconscious level (Whitmont, 1982).

In contrast, Singer (1994) suggests that the persona is not completely negative, as it serves a useful function in that it mediates between society and ourselves. For example, she suggests that the persona "clothes the individual in a way that can help the

casual observer come to an appropriate idea of what a person is like" (Singer, 1994, p. 159). Therefore, a psychologically balanced persona guides an individual in ascertaining with whom they are dealing in any given situation, just as an actor's guise and demeanor is reflective of the role and character they are portraying. With that said, we all can identify with our own personas and masks that we put on, which are the prerequisites to fulfilling our roles and responsibilities in society, (e.g., being a mother, father, professor, lover, son, daughter, lawyer, policeman, gangster, jailguard, etc). Associations to our personas are evidenced in all parts of society, and as people identify themselves as belonging to a certain category, they begin to adopt behavior appropriate to that category and discard what does not fit. To a greater or lesser degree, some of us soon begin to believe "I am that" and, for the gambler, the persona can take of the role of the big wheel, the high roller, the card shark, the roulette queen, etc. (Singer, 1994).

This acceptance can be a dangerous invitation because one has moved further from the Uroboric state, and playing out a role is not the same thing as believing one to be that role. For example, if an individual assumes that his or her University status as a professor is who he or she is, or takes his or her status as a high roller to be who he/she is the individual has psychically introjected an illusionary construct as being real, while in essence, it is empty of any intrinsic worth (Almass, 1997). Therefore, there may come a time when life changes or damages this mask to the point where the persona is psychologically torn, and interposes between the reality of the professor or high roller and the desired image (Singer, 1994). This change can usher in what has been called a "world collapse" or "midlife crisis," the professor or high roller who assumed such a

narcissistic notion then may begin to ask the question "Who am I" (Almass, 1997; Nixon, 2001; Singer, 1994).

This world collapse empties the ego of its psychic contents and leaves the person with a fragmented sense of identity. No longer is their consciousness so linked to their persona, and the anchoring of the ego is then left with little or no ground (Almass, 1997; Nishitani, 1982, Nixon, 2001; Singer, 1994). Despite the psychological pain and even terror that an individual may experience, such a crisis "is almost necessary sooner or later in the individuation process, because until the false self is recognized the true self cannot be known" (Singer, 1994, p. 160). As we have seen, the persona can become a quandary of pathological dimensions if an individual identifies with it too often, thereby the ego and persona(s) have become indistinguishable from each another. However, these outcomes are not to say one cannot enjoy his or her role and adopt a life in congruence with it, but according to archetypal psychology we have to ensure that the "I" that is operating in consciousness is not actually the mask psychically convoluting the ego's identity (Judith, 1997).

As a result, analytical psychology suggests that ego functioning is always to some extent superimposed with a certain amount energy, an energy that is an embodiment of the persona (Singer, 1994). Therefore, the ego is in a continual process of receiving input from the environment and concurrently functions to assimilate images from the unconscious. Sometimes an ego will support an event that is going on, while at other times, the ego may be in conflict with an event taking place (Singer, 1994). Regardless of the ego's participating or withdrawing investments, the ego's executive function always mediates stimulus and response (Woodman, 1990). Therefore, an individual has

to continually make moment-to-moment executive functions that result in choosing one reality over another at the demands of an ever unfolding life (Singer, 1994).

These decisions, supported by the underlying images and representations, act to reinforce the persona, a way of responding to a demand mitigated by society that is typical for its role (Jacoby, 1985). However, this perspective does not always mean that the individual is helplessly at the mercy of outside forces, as Jung (1953) believed that there is something personable "in the peculiar choice and delineation of the persona, and that despite the exclusive identity of the ego-consciousness with the persona, the unconscious self, one's real individuality, is always present and makes itself felt indirectly if not directly" (p. 153).

Shadow.

Similar to the persona, there is another side to our personality that we do not consciously display to the larger society, that being the shadow (Jaffe, 1970). According to Jaffe (1970), there is a degree of shadow in every expression of our waking lives. What this idea means is that the shadow represents those characteristics and tendencies in our personalities, which the conscious ego is unwilling to acknowledge and accept as being part of itself (Jaffe, 1970). Moreover, and for the most part, these are the dark impulses in us that are somewhat ingrained. They also tend to have an earthly remnant and are painful to bare and especially hard to take responsibility for (Carotenuto, 1992).

Although the latter description of the shadow appears to be solemn, Jung (1959) suggested that an individual does not become enlightened by imagining figures of light, but making the darkness conscious. Similarly, light is also the symbol for the clarity of

consciousness, which makes clear that increased luminosity paradoxically casts a shadow at the same time (Judith, 1997). Therefore, as the shadow aspects of the self are uncovered and reclaimed during the individuation process, we undoubtedly will uncover greater psychic wounds, but here is where the healing occurs and consciousness enlightened (Whitmont, 1969). Thus the specific form, content, and effect of the shadow are largely balanced and held in place by those values and attitudes with which the ego identifies itself or, from which the ego shun itself (Carotenuto, 1992).

Arising from this, we can now see why the term shadow is synonymous with "evil or dark things," more specifically, this is because individuals hold experiences, beliefs, ideologies, and values to be morally inferior with their own, or deny that the former exists within them (Bly, 1988). In addition, the dark can also be assumed to be associated with things that are unknown, unclear, unilluminated or still unconscious (Storr, 1973). Therefore, Jacoby (1985) asserts that we cannot simply equate shadow with that which is absolutely negative or evil. It is only the "negative" of the image that we make of ourselves and that image is often linked to experiences in early childhood (Wickes, 1978). In addition, shadow may also be a derivative of things that we haven't seen, have seen, or be, in part, due to our upbringing in a particular culture or society, all of which greatly determines our personal development (Bly, 1988).

Singer (1994) points out that this "shadow entity" can have exceedingly disparaging effects. This effect takes shape and form by unknowingly slipping into consciousness and primarily splitting off from the conscious responsible personality. That is to say, that everyone holds a shadow side and the less it is embodied or integrated into the individual's waking life, the more sinister and opaque it can be (Young-

Eisendrath, 1997). However, if, through the process of individuation the shadow is accepted and integrated into all of those tendencies within us, which we normally prefer to ignore, we inevitably grow and come to appreciate ourselves and the world around us with a higher degree of amazement (Moore, 1994). Then again, as long as the shadow contents remain repressed, which usually stems from generally manifesting themselves as projections onto other people, the individual will linger in a battle about which he or she knows little. This "cold war" or, in analytical terms, projection, is an intrapsyhic mechanism whereby an individual attempts to rid himself or herself of an attribute, or trait that they cannot stand in themselves. However, these traits manifest themselves consciously in others, with whom we come into contact and for some reason infuriate us terribly (Singer, 1994).

For example, Jacoby (1985) states, "we envy a person who has the courage or psychic constitution to live out aspects of the personality which we ourselves feel compelled to reject or repress because of our internalized ego-ideals and values" (p. 155). As a result, the shadow brings to consciousness this question: Why do individuals so rigorously reject their own impulses, dreams, fantasies, goals and intuitions, or instead project them onto other people out of envy, or chase counterfeit quests for wholeness? According to analytical psychology, such "questions must be raised in contacting and confronting and or rejecting parts of the personality, in order to avoid the kind of immorality often caused by a rigorously 'moral' conscious attitude" (Jacoby, 1985, p. 158). However, this is not, to say that we should act on our all instincts, fantasies, and intuitions, lest we fall into shadow's sinister plan, but at least develop a certain acceptance toward ourselves (Jacobi, 1973).

This means developing a "beginner's mind" for the unknown, the different, and all those aspects of the personality that do not fit into our ego-ideals, but are part of the larger psyche, the collective unconscious (Almass, 1997; Brome, 1978; Judith, 1994; Jung, 1959; Moore, 1994; Bly, 1988; Singer, 1994; Young-Eisendrath, 1997). Archetypal psychotherapy has called this process withdrawing the projection, which ultimately is a necessary prerequisite for greater tolerance toward others and their worldviews (Carotenuto, 1985; Jacoby, 1985). According to Singer (1994), when an individual only lives out one side of his or her personality, what can be called the conscious tailored attitude, the opposite side automatically is swept into the unconscious. As a result, this latent energy is cathected into a waystation of sorts where it continues to be accumulated, waiting for some situation that allows it to come to light.

An example of this psychic unfolding can be witnessed at cocktail parties or get-togethers where a chosen few individuals have a bit too much to drink, making the persona's armor permeable. Hence, their behavior and spoken word leave little to the imagination relevant to what they are thinking, feeling, or what kind of impulses, upon which they would like to act. Similarly, this, unfolding can also happen during sleep, when our dreams show sides of us we never usually address or we act in ways that we have only dreamed about. However, we now find ourselves (the dreamer) parading in adventures that would embarrass us to death or scare us into submission.

In summation, every situation in which life carries for an individual a charge or robust effect that makes him or her excessively angry, anxious or even delighted, must be considered to be of a superfluous type (Jacobi, 1973). This type of energy is better known as psychic inflation or "narcissistic fueling" and may be a derivative of an

unconscious kind in the form of a shadow projection (Almass, 1997; Singer, 1994). These individuals will, therefore, experience a great difficulty in accepting those shadow aspects as belonging to themselves. Consequently, a certain amount of maturity and suppleness is required in order to bare the experience of one's shadow sides, and for the most part this does not usually happen until the individuation process is well under way (Jacoby, 1990).

Therefore, those who hold fast to their shadow personalities will find it very difficult to embark on such a journey, because they have a hard time accepting that their shadow is part of their own personality (Almass, 1997; Jacoby, 1990). For that reason, any personal admonition of this kind would suggest to the individual that they are not perfect, but actually hopelessly normal, and similar to the rest of the people who inhabit the earth. As noted previously, we saw how the peeling back of the persona can foreshadow a world collapse, and, in the same fashion, "any shadow of doubt has to be avoided at all costs, as it may undercut the person's sense of security and may even cause serious identity problems" (Jacoby, 1990, p. 174).

Anima.

Jung (1959) was heard remarking that "if the encounter with the shadow is the 'apprentice piece' in the individual's development, then that with anima is the masterpiece" (p. 61). However, before this masterpiece is unraveled, a little about the psychology of the anima is first required. According to Schwartz (1999), the anima derives it meaning from the Greek, meaning "soul" and refers to the constellation of feminine characteristics in man (cited in Capuzzi & Gross, 1999). Hillman (1985) adds "that the anima can be defined as the image or archetype or deposit of all the experiences

of man with woman" (p. 5). Moreover, Hillman (1985) suggests that the anima becomes the precipice and conduit or even the image of "wholeness," because she brings together and includes the hermaphrodite both psychologically and acts as an agent of man's biological contrasexuality.

The anima also personifies feminine aspects of man, the image of a woman inside himself, and man's projections onto females whom he fancies, women he cannot understand, women he despises, and the like (Jacobi, 1973). In each era the feminine image changes and in the beginning of the male's psychological life, he immediately experiences the anima with his mother or the primary female figure in his life. Furthermore, the anima is also influenced by his personal and archetypal experiences of the feminine (Schwartz, cited in Capuzzi & Gross, 1999). In the main, social factors also find their place in the contrasexual field and Hillman (1985) suggests that these refer to the inferiority of one's personality or rightly held as underdeveloped aspects of one's personality. He also remarks that there is an "opposition between the external role one plays in social life and the interior, less conscious life of the soul" (p. 9). As a result, Hillman (1985) believed, as did Jung, that the less conscious expressions, which are delegated and turned inward and experienced as one's personal interiority, is the anima as "soul image." Therefore, becoming aware of one's sexual polarity is essential for the personality completeness and psychological union of the masculine and feminine characteristics (Schwartz, cited in Capuzzi & Gross, 1999).

In addition, as a male invests energy into a greater identification with his biological and social role as a man (persona), the more will the anima dominate the individuals' intrapsyhic processing (Judith, 1997). Hillman (1985) also adds that as the

persona governs and makes adjustments to the collective unconscious, so to does the anima preside and rule the inner realm of the collective unconscious. Therefore, Jung (1960) concluded that the anima contributes to the shift a man experiences in mid-life. It is here where the male's social and physiological aspects move toward his female opposite. Hence, the male psyche softens and a bridge begins to be constructed that leads toward the embracement of the feminine aspects of the psyche, yet, if this bridge is not supported and trodden upon regularly, and if one holds too strongly to a rigid masculine image of superiority, the male may develop a flat monotonous depressive emotional personality (Hillman, 1985; Singer, 1994). Jung (1959), characteristic of his time, ignorantly assumed that it was not usual to see the anima as the inferior "distaff" side of men. Just as blindly, Jung (1959) also theorized that the feminine characteristics were:

> First encountered through dream figures, emotions, symptomatic complaints, obsessive fantasies and projections of Western men... she also intensifies, exaggerates, falsifies, and mythologizes all emotional relations. (Hillman, 1985, p. 13)

In all fairness, one could say that Jung fell victim to his own shadow projections and may have felt that in someway he was inferior to females or his relationships with women led him to a clouded understanding of the anima's numinous qualities (Carotenuto, 1992). Thus, in part, his explanation of the anima came less from the collective unconscious, but may have been a projection that arose due to his limited understanding of "anima phenomenology" (Singer, 1994). Hillman (1985) also suggests that interpreting the anima in man as a personification of female's inferior qualities was also partly due to the *Zeitgeist.* With that noted, the anima should not be considered

inferior, and as our culture moves toward a greater harmony regarding gender identities, social roles, and expectations, the anima should be correctly understood to be the central psychic element that is responsible for facilitating what Hillman (1985) called "Soul-making."

Similarly, Schwartz (1999) suggested that this soul making may not occur if man does not find a balance between his masculine and feminine polarities, and, instead, might use "drivenness, accomplishment, or physical performance to avoid inner conflict" (cited in Capuzzi & Gross, 1999, p. 95). Therefore, trepidation and apprehension of the feminine create a separation in the psyche and this outcome in the inability of the anima to sufficiently function as the bridge to the ego and the Self (more about the coming together of anima with ego and self will be discussed during the introduction of the animus). Consequently, Schwartz (1999) suggests that a person comes to know the inner feminine aspects through images from the unconscious, which are associated with images of the human spirit, the ebb and flow of passion, and the divine rhythm of nature (cited in Capuzzi & Gross, 1999). These images also take shape and form by symbolically representing actors or actresses in our lives, such as the jokester, creative muse, lover, caregiver, great/terrible mother, devouring father and so (Leonard, 1992; Pearson, 1989).

In a summation, Hillman (1985) asserts that the anima is the life behind consciousness from which consciousness arises. This perspective deepens our understanding of her eccentric expressions in images, emotions, and symptoms. For example, the anima projects herself into consciousness through expression as evidenced in Jung's earlier work with schizophrenic clients as they displayed torrid artist caricatures, or in the extraordinary artfulness of symptom behaviors, clinical illnesses,

and addictions (Hillman, 1985). In closing, Hillman (1985) eloquently states that: "Anima here is not a projection but is the projector. And our consciousness is the result of her prior psychic life. Anima thus becomes the primordial carrier of the psyche, or the archetype of psyche itself" (p. 69).

Animus.

The word Animus derives its meaning from the Greek word for wind, *pneuma,* also meaning spirit (Hillman, 1985). In consideration of the Greek, Latin, and Arabic tongues, the animus is synonymous with soul or, poignantly, the "the notion of moving air, the cold breath of the spirits" (Hillman, 1985. p. 18). In analytical theorizing, the animus refers to the masculine side of a woman (Jacobi, 1973). Just as the anima personified the feminine in man, so too does the animus represent the masculine in woman. As a result, this animus is a figure for the woman that she carries inside herself, but which conscious femininity is unaware of, or, accurately, has not yet been fully lived out (Singer, 1994). It follows then, that when animus is pushed away or diminished within the female, the animus often erupts in ways that cause a stirring within the ego. Moreover, this also can have positive or negative ramifications for society; a positive example has been evidenced by the feministic movement for freedom and equality that has taken place over the past 30 years (Whitmont, 1982).

Although, the latter may be somewhat of a reductionistic interpretation relative to the female gender, Singer (1994) suggests that in all fairness to Jung "it must be said that he recognized the animus, when integrated into the conscious awareness of the woman–which is to say, when she lives out the breadth of her potential–truly acts as the 'soul-figure' for her" (p. 185). In the main, this soul figure can be brought to light via the

energy supported through the animus archetype, whereby energy that was formerly repressed becomes activated through creative aspirations and activities (Estes, 1992). Nevertheless, if the animus is undeveloped and its libidinal energy drained, it will not have the necessary psychological space or expression to perpetuate feminine growth (Estes, 1992). As a result, the feminine nature is pushed into the background by the negative animus. This action is not so much carried out by the female's will, but due to social constraints, and can actually be interpreted as the end product of a shadow projective identification.

This developmental block precisely results from society's sanctioning ideologies, yet paradoxically originated within society's collective psyche, in which individuals actually harbor fear of the unknown potential inherent in the animus (Zoja, 1998). Tempted into a regressive attraction with the animus, individuals unconsciously remove themselves from the world, give up their souls, become overly promiscuous, or are driven pathologically to become recognized (Zoja, 1998). Wickes (1978) added that the aforementioned personality characteristics and drives may be a direct result of growing up in a family whose father was either "devouring" or "disengaged." Moreover, Schwartz (1999) stated, such a situation occurred if a daughter's Father does not set any:

> limits and is either all giving or a rigid disciplinarian. If he is encased in a distant and foreboding authority structure, a daughter is not personally effected in a positive way. If his emotion is absent or he is physically unavailable, a negative father complex forms (cited in Capuzzi & Gross, 1999, p. 96).

However, if one can activate the numinous qualities of the animus in the collective unconscious and thereby bring a balance to the anima/animus polarities, they

will have tapped into the reservoir of psychic potentialities (Estes, 1992). These possibilities consist of energetic ingredients such as courage, resolve, fortitude, force and authority, which enable an individual to become self-assured, effective, humble and competent in the world (Judith, 1997). In addition, bringing the anima and animus into a harmonious union brings one closer to the Uroboric State of being (Neumann, 1962). This primordial state existed before opposites separated the psyche, a union that is now experienced through dreams, spiritual disciplines, rituals, prayers or working through the individuation process (Jung, 1954, 1959, 1960; Meckel & Moore, 1992; Storr, 1982; Whitmont, 1982).

Soul Making: Uniting the Opposites.

According to archetypal psychology, once we have negotiated and come to perceive the contrasexual elements (the anima/animus) in us and elevated them to consciousness, we have reasonably integrated within ourselves, our emotions, and affect (Jacobi, 1973). This move toward uniting our psychic qualities is a product of the polycentric archetypal field, a theater of personified powers that implicate either side of the polarities found in man and the universe, for example, light–dark, up–down, right–left, birth and death. Similarly, from the viewpoint of the archetypes, this also implies a contrasting other, children–mother, mother–hero, hero–father, father –son, son – wise old man, wise old man–daughter, daughter–mother, and so on (Hillman, 1985). Thus, anima and animus have all sorts of names and become manifest via a unifying force depending upon what constellation they are located. Jung (1954) called this paring or coming together the *Syzygy*.

This syzygy constitutes the personification and the unfolding of the archetypal image, in relation to the divine co-joined pair (Hillman, 1985). As a result, psychic actuality can be understood as figures that are in the midst of trying to tempt the ego into identification with them (Jung, 1954). Flowing from this, the identification of the conscious ego personality with either anima or animus seems to be the archetypal function that the ego is supposed to play. As Jung (1954) suggested, neither anima nor animus can be brought into union without the intervention of the conscious personality. This completion then, or *Syzygy,* points to an independence, where the human being is no longer pushed and pulled by the anima or animus projections. However, Jacobi (1973) says that this psychological milestone may correspond to a kind of isolation and that: "our inward freedom's means that a love relation can no longer fetter us; the other sex has lost its magic power over us, for we have come to know its essential traits in the depths of our own psyche" (Jacobi, 1973, p. 123).

In the main, archetypal psychology and the recent development in the co-dependency literature, also asserts the importance of reaching such a goal (Beattie, 1987; Melody, 1989). The danger of not reaching such a milestone may express a deficiency or excessiveness in an individual. The aforementioned ego-weakness may exist to such an extent that an individual needs a partner in order to feel psychologically whole, secure, and happy (Beattie, 1987; Melody, 1989). At first glance, this tendency may somewhat fit all persons who are involved in ongoing relationships. Even so, looking a bit deeper, archetypal psychology posits that such a compulsive need to fixate on others with excessive caretaking and meddling is a behavior that arises from the ego's own denied needs and projections for such caring (Pearson, 1989). Secondly, disregarding our own

needs, we overly concentrate on the needs of the other (projective identifying with the other's animus/anima) with the hopes we will earn the right to be loved in return. Chogyam Trungpa (1984), the Buddhist master and scholar, summarized archetypal *Syzygy* as a new state of being where the individual develops an attitude toward universal love, accepting the whole situation of life, as it is, the light and the dark, the good and the bad.

In all, our integration of the anima/animus and resulting aloneness does not separate an individual from the world, but only places us at a proper distance from it. By anchoring firmly into our own nature we actually are able give ourselves more truly to another human being, due to the fact that our individuality is no longer at risk (Judith, 1997). However, this perspective does not occur without some struggle and willingness to journey deep into the psyche and work through our projections, counter-projections, fears, dislikes, addictions, attractions, disinhibitions, and so on (Pearson, 1989). Reflecting on such a process, Jacobi (1973) states:

> As the conscious realization of the shadow makes possible the knowledge of our other, dark side in so far as it pertains to our own sex, so realization of the soul-image enables us to know the contrasexual aspect of our own psyche. (p.124)

The end result of the anima and animus conjunction is an extraordinary enrichment of the contents of consciousness and a vast expansion of our ever-evolving personality (Jaffe, 1970). With respect to the latter developmental milestone, the individual is now ready to journey further into the collective unconscious, where he or she may encounter various archetypal images on the way to circumambulating the self (Singer, 1994). Therefore, Grof and Grof (1990) and Wilber (2001) point out that when the one's consciousness

participates actively and metabolizes each stage of the process, or at least grasps it intuitively, then the next stage always starts off on a higher level that has been attained, which seemingly develops intentionally.

Specifically, according to Jacobi (1973), it is no coincidence that the next progression after the "confrontation with the soul-image should be characterized by the appearance of the archetype as the Wise Old Man, the personification of the *spiritual principle*" (p. 125). The Wise Old Man's opposite and counterpart for the female's individuation process are the "magna matter" the great earth mother who symbolizes the cold impersonal truth of nature (Jacobi, 1973). With that stated, the Wise Old Man and magna matter can fit into various mythologems or motifs, as they appear in an infinite variety of forms personifying, good, bad, luminous, or dark. This, junction is key in the individuation process, because experiencing such an encounter can lure the individual who confronts or is disillusioned by the archetypes into a heightened narcissistic inflation, or self-fixated mania of sorts (Grof & Grof, 1990). Hence, unless he or she can make the archetype conscious and distinguish it from its potential dangerous effects, identification with a delusive image (i.e., winning the big jackpot) may grip and impair one's ego-consciousness.

All things considered, the conscious realization of the contents that make up the archetype's fascinating influence means that the individual has reached a new freedom, that being from the father and for the female, from the mother (Jung, 1956). For a few pathological gamblers, this stance means they have gained the insight into their gambling, thus they see the reason for it as stemming from an early narcissistic ego impingement.

This early impingement results in a self that is filled with anxiety and insecurities; however, to maintain the sense of self that does exist, the ego had to be protected at all costs (Almass, 1997). Moreover, via the archetypal inflation activated by gambling later in life, the hero was born. The ego, fueled with omnipotent feelings of not only love (for gaming) but also power (notoriety) enables the individual to seal his or her feelings of inadequacy and emptiness deep down into the psyche, thus the counterfeit quest for wholeness was started (Almass, 1997). However, having worked through such a process, the pathological gambler is now presented with their first genuine sense of a true individuality, and it is here that goal of realizing the self or self-actualization can be wrestled and emancipated away from the collective unconscious (Meckel & Moore, 1992).

In retrospect, our hero and heroine have made the dark side conscious, the contrasexual element differentiated and our relation to spirit and the Uroboric State of Being illuminated (Grof & Grof, 1990; Jacobi, 1973; 1981; Neumann, 1962; Pearson, 1989). Furthermore, we have penetrated deep into the roots of the unconscious, bringing their contents to bear upon our ego consciousness and, in doing so, we have oriented ourselves towards our primordial state of being (Jacobi, 1973). Lastly, Singer (1994) adds: "it is though all events are manifestations of some purposive force, a force which has been termed 'the goal-directedness of psychic energy. It is this energy which provides the thrust for the individuation process" (p. 209). This force cannot be assigned a name, nor can it be precisely described, but individuals who have experienced and broken through ego consciousness can attest to the renewal of their personality or rebirth of the "Self" (Almass, 1997; Jacobi, 1973; Singer, 1994; Whitmont, 1969). In addition,

for the ego, this renewal or birth of the Self means a shift of one's psychic centre. Consequently, the individual assumes an entirely different attitude, understanding, and carries a new viewpoint of life, in other words a "transformation" in the fullest sense of the word (Jacobi, 1973; Jacoby, 1990; Singer, 1994; Whitmont, 1969).

The Centre of Personality

A viable taxonomy of the Self, as Jung imagined it, would include and have as its core principle, "a potential for integration of the total personality" (Jacoby, 1990). This classification further comprises all the psychological and mental processes: physiology and biology, all positive and negative realized or unrealized potentials, and the spiritual dimension (Pearson, 1989). Moreover, this concept of the Self contains the roots of the individual's destiny and looks back into and encompasses the history of the human species (Jaffe, 1970). The latter taxonomy places emphasis on integration because the Self functions as a mechanism for all these disparate elements. As a result, such a synthesis is relative to phenomenology and psychotherapeutic practice because the clinician and researcher are interested in an ideal, the coming together of the self-regulating psyche and of the psychosomatic, teleological archetypes (Brooke, 1999). Ultimately, the Self involves the potential to become experientially whole or can be intuitively grasped in a felt sense way through meaning and purpose; therefore, a vital element in integration is sensing some goal.

Singer (1994) suggests "that we come to know the self as it appears to the perceiving ego; we come to approach the mystery of it through the clues that become apparent to the searching eye" (p. 210). Yet, when the ego is cut off from achieving the task it had set for itself, through the intrusion of passion, pain, addiction, or death, it

sometimes realizes that it is not the utmost directing force of the human personality. It is at these moments in one's life that the ego or I touch the void so to speak, and comes to catch a glimpse of a more powerful entity (Carotenuto, 1992). This more powerful entity refers us back to the Self and here we may see it as the "centre of personality," the central archetype or centre of an energy field (Jaffe, 1970). Jung (1953) asserts that this core is not only the centre but also the whole circumference, which embraces both the conscious and unconscious. Equally, Jung's concept of an all abiding Self, is obviously not the same conception by which we generally come to know ourselves, but is the source from which we derive our self-esteem, self-empowerment and self-concept (Jacoby, 1990). The premise of having a centre, of being motivated or coordinated by a centre, may be the most accurate description of what is involved in a "feeling of wholeness" (Leonard, 1989).

When we talk about experiencing such a feeling, archetypal psychology clearly states that "our consciousness (with the ego as its center) wants to, or could experience and learn something from the Self" (Jacoby, 1990, p. 195). In addition, the Jungian Self would seem to have dimensions that can be encountered only through experiential observing, through conscious discrimination and continuous introspection of one's smaller self (Jacoby, 1990). It follows, then, that what I know of myself is never all that I am in my entirety, but most of us still cling to the idea and belief that we "know ourselves." In contrast, some individuals (pathological gamblers) may come to a point where they can actually admit that they know very little about themselves and through life's little twists and turns, the mystery of self-awareness becomes a life's work, or an "opus" (Jacobi, 1973; Jacoby, 1990; Singer, 1994). How is it, then, that we come to

know this Self, thus developing greater awareness and avoid being persuaded by our egoic demands? In offering an answer, Jacoby (1990) suggests "the self can be perceived only by its effects, which for the most part manifests themselves in a symbolic form" (p. 197).

Signs and Symbols

Archetypal psychology's goal is aimed at restoring to significance what appears to be without it (client purpose and meaning in life) and to instruct the individual on how to "translate" interior images in order to discover individual significance, which is also part of the evolution of humanity (Carotenuto, 1992). Jung (1956) believed that this translation involved signs and symbols, and if they were to be effective, they had to be understood by the conscious mind. As a result, deriving an understanding from a symbol makes use of what Jung called "transcendent functioning." This functioning leads to a deciphering of sorts, whereby images and messages that exist in signs and symbols are drawn out in consciousness and are then integrated into the psychic apparatus. For example, a gambler's behavior of chasing losses or gaming to gain notoriety must be explicitly interpreted regarding the whole of the psyche's operating principles. If this behavior goes without attention, the behavior remains as mere occurrences, understood, it becomes a living experience that helps withdraw the projection from an egoic illusion that gained energy not from conscious choice but from a personality complex functioning to feed a drive that is insatiable (Carotenuto, 1992; Leonard, 1989).

To restate, the Self can be best articulated through interpreting and understanding the language of signs and symbols (Singer, 1994). This notion suggests that the Self as an archetype not only distinguishes itself from the other archetypes

because of its centrality regarding the personality, but also due to its representations and symbols that can lead to actually experiencing it (Jacoby, 1990). Detailed imagery can be used to "circumambulate" the symbol, but the symbolic image "points to a meaning that is beyond description" (Jung, 1971, p. 135). Archetypal psychology posits that a sign is not a symbol; a sign refers to what is already known (e.g., red means stop, green means go, or black and blue in reference to bruising or some form of injury). Alternatively, the psyche spontaneously produces symbols when the intellect is at a loss and cannot cope with an interpsychic or intrapsyhic anomaly, thus a symbol is not analogous to a translation (Woodman, 1990).

Similarly, Stein (1973) teaches us that the word symbol derives from the Greek word *sym,* meaning together, common, simultaneous, and *bolon,* which means to be thrown. Therefore, a symbol may be understood as a throwing together of things, which have something in common. Similarly, Jacoby (1990) found the German word for symbol is composed of two segments, *Bild* (image) and *Sinn* (sense or meaning). In that respect, an image can be understood to be something that glimmers or shines, and in doing so, attempts to elucidate and inevitably provides an impetus, which upon further investigation discloses a deeper meaning of some phenomena (Brooke; 1999; Jacoby, 1990). Psychotherapeutically, the symbol has a uniting function, serving as a bridge between "the other world," and "this world," between the sacred and the profane, between the unconscious and the conscious (Jacoby, 1990). Thus, the symbol appeals to a complete range of human experience, not only to the rational faculty (Jacobi, 1959).

Samuels (1985) delineated six principles by which the symbol is used in analytical psychology to further the individuation and healing process. The first of these

principles suggests the symbol carries with it a wealth of meaning and that the form of the symbol will be appropriate to its meaning; for example, the cross can represent both sign and symbol (Samuels, 1985). The second principle allows the individual to transcend opposites as discussed earlier regarding the anima and animus, and in their unity helps one to embrace the totality of existence. Thirdly, the Self symbolizes the limitless capability of the archetype, thus anything that the person can conceive as being larger than oneself can become a symbol of the Self (Samuels, 1985). The fourth principle of the symbol's guiding force is its intentionality to evoke a deeper hidden meaning as opposed to demarcating an origination or inquiry into the composition of the image (Samuels, 1985). This interpretation sets apart the Jungian interpretation of the symbol from the Freudian school, where the former holds that an image is thought to result from a repressed sexual drive, that is, "dream of a sky scraper represents, 'penis,' which cannot enter into consciousness *per se* for fear of castration" (Samuels, 1985, p. 94).

The fifth principle declares that although some symbols will do their work irrespective of the conscious attitude, others require a specific activating mechanism before they are perceived and experienced as symbols at all; that is, dreams, behaviors that reactivate a childhood wound or a psychotherapeutic encounter that evokes an idealized transference relationship (Jaffe, 1970). Lastly, symbols work within the individual and move toward self-regulation on an unmediated basis within the psyche. By doing so, an analyst is not necessarily required to either interpret or help derive meanings that have been evoked in the individual from the manifestation of the symbol (Samuels, 1985). On the whole, the impact that the symbol has on the individual is

dependent on the universality of its image (Jacobi, 1959). Subsequently, images such as fire, water, earth, wood, salt, have far-reaching impacts for man and become powerful symbols toward fully integrating the self into one's personal consciousness (Samuels, 1985).

Singer (1994) asserts that our whole lives are more or less engaged in the confrontation between the ego, the unconscious, and its imaginable contents, thus we are free to learn from these signs and symbols or we can choose not to do so. Ultimately, however, each life ends with the death of the individual and his or her ego, regardless of how many successes we may amass during our time here on earth, the true victor's name forever and always remains the same: the Self (Singer, 1994). With that said, the question that immediately comes to mind is "Why would anyone want to willingly undertake the arduous individuation process on grounds that all they gain, or for that matter, only lose, is a firm grip on their own ego, and only after a valiant effort, simply gain awareness"? This question, for some people, is not a hard one to answer, for it simply goes unanswered; therefore, they never develop a greater awareness beyond their egoic self (Almass, 1997; Jacoby, 1990; Singer, 1994). Then again, for others, there appears to be a deeper drive that calls from the worldly soul, which aids them in pursuing an inner purpose and greater meaning in life (Hillman, 1985).

Jung and the Post Jungians

According to Samuels (1985), the Post Jungian movement or literature does not equate specific theorists within separate analytical or archetypal schools. However, Samuels (1985) suggests that within analytical circles this movement has somewhat happened by itself. Moreover, the Father of analytical psychology or archetypal

psychology, Carl Jung, stated that there was simply one Jungian–himself (Samuels, 1985). Samuels (1985), speaking of Jung, commented that:

> He eschewed any ambition to start a school of psychology. I imagine he had in mind an attempt to avoid what he considered Freud's excesses of rabbinical authority and the whole painful early history of psychoanalysis which involved so much personalia. (p. 2)

In addition, Jung's individuation process is pivotal regarding each person becoming himself or herself. Secondly, this, process is also how an individual comes to set himself or herself apart from the collective whole. Thirdly, because our own genetic influences and personality characteristics play a monumental role in what one believes, it is no wonder that Jung let the person decide how Jungian one was to be (Carotenuto, 1992; Samuels, 1985). Moreover, Jung was also known for his extraordinarily multifaceted personality, which led him to develop a vast range of knowledge and pursue interests that encompassed a wide range of human experience. As a result, Samuels (1985) believed that this decision was one reason why differing points of view have emerged from Jung's original work.

Over the past 30 years, Samuels' (1985) own exploration, practice, and study of archetypal psychology has led him to delineate three different schools of analytical psychology: i) the classical, whose proponents work in the Jung tradition, focusing on the Self and individuation; ii) the developmental school, which has a specific take on the importance of infancy in the evolution of adult personality and character; and, iii) the archetypal school, which who focuses on images and the notion of soul suggesting a deepening in the ego that permits an event to become an experience. Conversely,

Samuels (1998) has now revised this organization somewhat and suggests that: "I would now say that within each Jungian analyst there is a classical school analyst, a developmental school analyst and an archetypal school analyst" (cited in Casement, 1998, p. 20). Samuels (1998) suggests that the end result of revising such a classification of schools means that it is potentially open to any Jungian analyst or candidate, or Jungian oriented psychotherapist, to access a broad range of ideas, practices, values, ideals, and philosophies that constitute the overall field of post-Jungian psychology and analysis (cited in Casement, 1998). Samuels (1997) further suggests that because of his work and that of other post-Jungian's one is:

> able to know when they work in any particular way which specific ideas and practices they are drawing on: classical (self and individuation); developmental (infancy, transference-countertransference); archetypal journey (soul, particular images). (cited in Casement, 1998, p. 21)

With this knowledge, we can now see that the classical school was covered to a large degree in chapter two, (e.g., Bennet, Neumann, Storr, Samuels, and Jacobi) and to a smaller degree the developmental school (e.g., Jacoby, Whitmont, Wickes, Jaffe, Singer) and to a lesser degree the archetypal school (e.g., Hillman, Leonard, Pearson, Judith). Therefore, due to this school's recent emergence and its particular attention to its images that evoke a wide range of archetypes, and, finally, due to its lack of description, the final portion of the chapter will highlight three of the archetypal school's premiere theorists, James Hillman, Clarissa Pinkola Estes, and Linda Leonard.

Hillman.

According to Tacey (1998), James Hillman is a complex figure in the post-Jungian world, and there are many facets to his remarkable theorizing that span four decades (cited in Casement, 1998). Moreover, Tacey (1998) suggests that Hillman "experienced at least four separate intellectual incarnations" (cited in Casement, p. 215); the first consisted of becoming a prolific analyst and theorist in the classical Jungian tradition. Secondly, Hillman (1975, 1983, 1985) arose as the preeminent leader and the founder of the post-Jungian archetypal psychological movement, which involved the revisioning of Jungian psychology and, in general, psychotherapeutic thought, which has been adopted by the post-modern intellectual era (Hillman, 1975, 1983). His third incarnation was Hillman's shift away from analytical theorizing to a new "ecopsychological" paradigm that concerned itself with the "soul of the world" a Neoplatonic idea that was reworked into psychological language and theoretical tenets (Samuels, 1985). The final shift in Hillman's work began in the 1990s where he became well know for his penmanship, as his books contain elements of genius in reflected in their dramatic flair and open criticism of modern day psychology (Samuels, 1985).

Hillman's revision of Jungian thought allowed for a broad range of analysts, researchers and writers to adopt classical archetypal theory, and at the same time broaden it. This opportunity has not only enabled the archetype to become a vehicle for understanding everyday problems, mental illness, addictions, but also, recently, has provided a pathway into understanding internal problems of large corporations (Leonard, 1992; Pearson, 1989). With that said, this author is not going to attempt to discuss all of

Hillman's revisions, but highlight his vision of archetypal theory, so as to provide a framework and understanding regarding the origins of the last two theorists.

A Hillimanian Vision.

In 1975, Hillman was well on his way to re-envisioning psychology, or specifically, re-enchanting psychology, in which he held that the playfulness of the primal animistic vision would have to be recovered (cited in Casement, 1998). For Hillman, this recovery would be found by returning to:

> Romanticism, back to medieval alchemy and Renaissance Neoplatonism and also out of Western history to tribal animistic psychologies that are always concerned with the soul of things ('deep ecology' as it's now called) and propitiatory acts that keep the world on its course. (Hillman & Ventura, 1993, p. 51)

Therefore, Hillman (1975) believed that the psyche should not be considered to be an inclusive category unto humans, but as an extension of the world itself. As a result, Hillman (1975) thought that psychology, historically and currently, was too narrowly defined to the human sphere, and habitually misrepresented the "human psyche." Tacey (1998), holding a similar view, suggests that if the natural world is granted soul or anima, then we must extend the metaphor of "innerness" to the world itself (cited in Casement, 1998). With that stated, to contact the soul, one would still have to go inside but that "innerness" is not restricted to the human subject. Therefore, Hillman believed that by being astutely aware, we could further develop our consciousness to such a degree that the individual would find interiority in the world around us. Thus, as individuals live out their life, they can see themselves as participating through the soul of the world (Tacey, 1998, cited in Casement, 1998).

This "worldly soul," with Hillman championing its vision, moved Jung's work "beyond clinical inquiry within the consulting room of psychotherapy by situating itself within the culture of Western imagination" (Hillman, 1983, p. 1). This advancement did not dispute the archetype's centrality and governing force within the psyche, but Hillman (1975) believed that the archetype was more than some psychic phenomena. As a result, the archetype could not be contained by the psyche alone, because this *archai* manifest themselves in physical, social, linguistic, aesthetic, and spiritual forms (Hillman, 1983). Ultimately, archetypal psychology in Hillman's vision is primarily connected to culture and imagination instead of remaining in a reduced state at the hands of the medical community and supposed self-admitted empirical psychologies (Hillman, 1983). Equally, Jung's (1959) archetypes are anthropological, cultural, and spiritual since they rise beyond a situated space and moment, yet, according to Hillman (1983), are not phenomenal. Alternatively, Hillman (1983) suggests that his interpretation of the archetype is always phenomenal, because its language is irreducible and its foundations rest on patterns of metaphorical myth. Speaking of such an interpretation, Hillman (1983) remarks: "these can therefore be understood as the most fundamental patterns of human existence. To study human nature at is most basic level, one must turn to culture (mythology, religion, art, architecture, epic, drama, ritual) where these patterns are portrayed" (p. 3).

A second major shift away from Jung's ontological mediums, of which Hillman adopted and progressed from the work of philosopher and analyst, Henry Corbin, was the imaginative power and teleological nature of the archetypes (Hillman, 1983). Corbin suggested that this nature, which the archetypes imbue, includes two premises: i) that the

fundamental nature of the archetype is accessible to imagination first and, for the most part, presents itself as an image directly within the psyche; so that, ii) the entire procedure of archetypal psychology as a method is imaginative (Hillman, 1983). It is here that Hillman (1983), using Corbin as a starting point, further determined that archetypal psychology should be based on the poetics of the mind. Hillman (1983) adds that "its exposition must be rhetorical and poetic, its reasoning not logical, and its therapeutic aim neither social adaptation nor personalistic individualizing but rather a work in the service of restoration of the patient to imaginal realities" (p.3). This restoration would have as its aim and goal, differences, at least psychotherapeutically, in the development of a sense of soul, the middle ground of psychic realities, and the method of therapy, rightly disposing a cultivation and flowering of imagination.

In extending the tradition of Jung and Corbin, Hillman (1983) took archetypal psychology to its predecessors, "particularly the Neoplatonic tradition via Vico and the Renaissance (Ficino), through Proclus and Plotinus, to Plato (*Phaedo, Phaedrus, Meno, Syymposium, Timaeus*), and most anciently to Heraclitus" (p. 4). Recently, archetypal psychology is also situated with William Blake, Rilke, Nietzsche, Schopenhauer, Kant, Goethe, Dostoevsky, London, Rumi, Christianity, psychiatry, and Eastern philosophy and the transpersonal psychotherapies (Hillman, 1983). Out of such a tradition, Hillman's (1983) vision closely held "to the notion of soul as the first principle, placing this soul as a *tertium* between the perspectives of the body (matter, nature, empirics) and of mind (spirit, logic, idea)" (p. 5). In summation, an attempt can be made to summarize Hillman's archetypal psychology in three parts: i) Hillman's psychology aims to normalize behavior in order to show its 'abnormalities' and pathological propensities; ii)

whereby, it neither denies psychopathology nor attempts to find cause for it outside the soul in politics, professional power, or social convention; and, iii) as a result, because pathologizing is inherent to the psyche, it is also necessary (Hillman, 1975, 1983, 1985: Hillman & Ventura,1993).

In all, Hillman (1983) suggests that for a society that does not allow its individuals 'to go down' cannot find its depth and must remain permanently inflated in a manic mood disorder disguised as growth. This disguised growth can be linked to the hero's journey and the Western notion of salvation where the ego is rescued through penitence and further psychic reward and inflation. However, if we do not allow ourselves to enter into this psychic emptiness and enter the depths, we will not find the soul. This supposed "depression' or "emptiness," according to Hillman (1983), is:

> essential to the tragic sense of life. It moistens the dry soul and dries the wet. It brings refuge, limitation, focus, gravity, weight, and humble powerlessness. It reminds of death. The true revolution (in behalf of soul) begins in the individual who can be true to his or her emptiness. (p. 42)

Estes.

Clarissa Pinkola Estes is a senior Jungian analyst who has practiced and taught Jungian psychology for 20 years. Her primary contribution to archetypal psychology is one that gives a voice to the spiritual impoverished women of our times and the undernourished anima in man. Moreover, she has also brought notice to the much needed ecologically based "wild women archetype" that seeks to restore respect to the Self, the animistic, and the worldly soul (Estes, 1992). In her own words, Estes (1992) eloquently states:

> We are filled with this longing for the wild. There are few culturally sanctioned antidotes for this yearning. We were taught to feel shame for such a desire. We grew our hair long and used it to hide our feelings. But the shadow of Wild Woman still lurks behind us during our days and in our nights. No matter where we are, the shadow that trots behind us is definitely four-footed. (p. xiii)

From an ecological standpoint, of which our psyche is still very much a part, Estes (1992) asserts that Wildlife and the Wild Woman are both endangered species. Moreover, she cites the feminine instinctive nature has been ransacked and deliberately suppressed, and for long periods has been exploited in the same fashion as wildlife and the wildlands (Estes, 1992). With that said, Estes (1992) vehemently points out that "it's not so difficult to comprehend why old forests and old women are viewed as not very important resources and it's not coincidental that wolves and coyotes, bears, and wildish women have similar reputations" (p. 3).

This shared reputation is constellated around the "Wild Woman" archetype, and as such, both are inaccurately alleged to be ungracious, innately treacherous and starkly ravenous (Estes, 1992). Nevertheless, Estes' (1992) work as a Jungian analyst and *cantadora* (storyteller) have given her the necessary framework to restore women's fledgling vitality and the male's anima. Therefore, by using Jung's and Hillman's extensive "psychic-archeological" excavation techniques, Estes has embarked on a journey to investigate the ruins of the female underworld. With these bits and pieces, Estes (1992) stressed that we are able to recover the ways of the natural instinctive psyche, and through its personification in the archetype, we are able to discern the ways and means of women's deepest nature. Essentially, Estes (1992) is not interested in

carving women into a more acceptable form as defined by popular culture, nor is she advocating for the prototype woman that has been brought forth by the supposed experts of our current consciousness. Instead, she aims at a retrieval of women's beauty and natural psychic form.

This image according to Estes (1992) can be brought to light through fairy tales, myths, and stories, which provide knowledge that sharpens our sight so we can pick up the remnants left behind by her wildish nature. These tracks and bones that have been left by our predecessors is none other than the Self that lurks and wishes to be fed in all beings, big or small (Estes, 1992).

Wild-Woman Archetype.

Estes (1992) has called this personification the Wild Women archetype for those very words:

> *Wild and woman,* create *llamar o tocur a la puerta,* the fairy-tale knock at the door of the deep female psyche. *Llamar o tocur a la puerta* means literally to play upon the instrument of the name in order to open a door. It means using words that summon up the opening of a passageway. (p. 6)

Furthermore, Estes (1992) suggests the Wild Woman archetype sheaths the alpha matrilineal being. However, there are times when we experience her, and if only momentarily, this leaves us with lingering memories of bliss and a new integral sense of freedom. For some women, this vitalizing "taste of the wild" comes during pregnancy, nursing their young, or while attending to a loving relationship (Estes, 1992). A sense of her also comes through visions and sights of great beauty such as watching a fish surface on a lake at early dawn sending ripples across a fathomless horizon, only to be touched

and overshadowed by pristine rays emanating from the sun Goddess. It is these transitory states of being, which come both through beauty and loss, that cause us to become so bereft, so agitated, so longing, that we are compelled to pursue her wildish nature.

In the main, it is quite apparent that the term "wild" as it is being used here does not denote an out of controlness, "but in its original sense, which means to live a natural life, one in which the, *criatura*, creature, has innate integrity and healthy boundaries" (Estes, 1992, p. 8). In analytical terms, the latter entity lies in the psychoid unconscious, the layer from which the Wild Woman archetype stirs, this entity has no name or definitive form, because of its numinosity and psychological stature. However, this view is not say that Este's conception is a religion; instead, it is an archetypal practice or specifically an unfolding of a greater consciousness. In the Spirit of James Hillman, Estes (1992) also states that "it is a psychology in its truest sense: *psukhe*/psych, soul; *ology*, or *logos*, a knowing of the soul" (p. 6). As a result, when individuals lose contact with this ancient psychic entity they come to live in a semi-embodied state and the images and empowerment that should naturally be at the disposal of the feminine cannot be fully charged, nor can they be distributed evenly via the psychic apparatus.

Echoing the same sentiments, Woodman (1990) suggests that when we are cut away from our basic source, humans want to fill this vacancy with something. This something more, more times than not, turns out to be an "unnatural high."
In other words, individuals' want to transcend their weakened ego states, and this escape or split from consciousness, or chase for a counterfeit high, can be exemplified through addictive behaviors such as, drugs, eating, drinking, gambling and shopping, among others (Woodman, 1990). Therefore, in order to apply a good medicine to our wildish

nature, one has to name the disarray accurately in the psyche (Estes, 1992). On speaking of such reorganization, Woodman (1990) suggests that humanness cannot come through a fast escape into altered state of consciousness because such a path does not allow a permeable and viable ego to be reestablished. Therefore, the psyche needs an integration of many contents and facets that lead to a balanced living style. Moreover, she suggests that genuine transcendence involves a container strong enough and flexible enough to surrender to another reality, whereby the individual is able to bring back to consciousness treasures it has experienced, enabling the individual's existence to take on a rich and textured meaning (Woodman, 1990).

Similarly, Estes (1992) suggests that to adjoin to our instinctual nature "does not mean to come undone, change everything from left to right, from black to white, to move east to west, to act crazy or out of control" (p. 12). What is needed, then, is integrity of the soul, a wildish integrity. This wildish nature establishes a territory, a territory where we can embrace the larger Self. Moreover, within this pack, we accept ourselves, and we come to reside in the body with certainty and pride regardless of the body's gifts and limitations (Estes, 1992; Judith, 1997; Lowen, 1975). Secondly, we speak and act on our own behalf and then we have the ability to become aware and alert. Thus, we can now draw on the innate feminine powers of intuition and sensing, and here we come to find where we belong. Ultimately, we rise with dignity, and are aided in such a process by retaining as much consciousness as we can from the Wild Women archetype (Estes, 1992).

For some individuals these qualities and aspirations may sound like either impossible goals or imagined fairytales. However, those people who ask for evidence or

proof of the Wild Woman archetype's existence are usually those who are paradoxically in most need of her assistance (Estes, 1992; Hillman, 1975, 1983, Judith, 1997; Jung, 1959;). Additionally, Estes (1992) asserts:

> They are essentially asking for proof of the psyche. Since we are the psyche, we are also the evidence. Each and every one of us is the evidence of not only the Wild Woman's existence, but the Wild Woman's condition in the collective. We are the proof of this ineffable female numen. Our existence parallels hers.

Estes (1992) method for helping individuals to recapture and integrate such a healing quality is based on Jungian, psychoanalytical theory, developmental psychology, and the most "accessible ingredient for healing–stories" (p. 15). These stories are essentially the basic foundation of any healing process, even the founder of psychotherapy, Sigmund Freud, would attest to such an admonition, and as such, his work could be proudly reduced and considered to be none other than a "talking cure." This talking cure, or more accurately stories, is medicine. Stories are part craft, and part experiential, an artful play that helps women and men reconstruct their psyches. In closing, Estes (1992) says:

> The more whole the stories, the more subtle the twists and turns of the psyche are presented to us and the better opportunity we have to apprehend and evoke our soulwork. When we work the soul, she, the Wild Woman, creates more of herself. (p. 17)

Leonard.

In the same tradition as Estes, Linda Leonard was also trained in Jungian psychology and underwent analysis in her early 30s. In contrast to Estes, Leonard's (1982, 1989) contribution to archetypal psychology lies in her linking various archetypes

to the process and recovery of addiction. Harnessing energy from her own recovery process, and reflecting on her studies in philosophy and literature, Leonard (1989) delineated ten archetypes that appear to sit at the heart of the addictive process. Specifically, she formulated her theory of addiction and recovery around Jung's individuation process, and phenomenologically outlined a ten stage development encounter with these archetypes: the hostage, moneylender, gambler, romantic, underground man, outlaw, trickster, madwoman, judge, and killer. Each archetype represents a stage in the process and recovery of addiction, which once brought into consciousness, could be worked through and integrated in the psyche. The central aim of Leonard's (1989) theoretical process is twofold: i) the arrest and cessation from chronic addiction, and; ii) the psychological movement and transformation from an egocentric worldview and existence, to a spiritual embracement and acceptance of the natural unfolding of life, through which she believes creativity is then spawned.

In the following discussion the author describes some the major archetypes from Leonard's (1989) theorizing and, by doing so the reader, will be afforded the opportunity to understand addiction from a Jungian-archetypal perspective.

The Hostage.

The archetype of the Hostage and its symbolic contents bring an awareness to individuals that they are indeed suffering from one compulsion or another, thus their denial and the veil of their addiction can no longer be ignored. Leonard (1989) posits that this archetypal image is a cry from the soul, a call that challenges one's being. This challenge is not only evoked during times of illness, but also challenges the ego, as the archetype's paradoxical nature has been activated. On the one hand, the archetype can be

viewed as a dangerous and devious energy that carries the addiction to extreme levels. On the other hand, the archetype can also be a source of creativity and transcendence. For example, St. John of the Cross, speaking of his journey into the "Dark Night" came to the realization the spirit must be overcome by shadow, before being filled with the presence of God (Leonard, 1989). This illumination is similar to recovery in that it does not occur spontaneously, but takes place over time, as the archetypal energies of the hostage need to be refined, so the vicious circle of addiction can be truly recognized by the ego. Leonard (1989) remarks on this process:

> The addict is caught in a state of possession not unlike the vampire's bondage to Dracula. The addict is bound by the Demon Lover who has taken possession of his soul. And he lives in the realm of the 'living dead.' (p. 169)

The Moneylender.

The moneylender archetype plays two parts in an addict's life. The first of these parts can represent relapse, as the moneylender tempts the individual to take one more drink, one more hit, one more affair, one last spin, and so on. Upon doing so, the addict is reinvigorated with energy, and because recovery was in its infancy or just in holding, the moneylender offers the individual with a beautiful soothing liquid that inspires creativity and encourages social activity (Leonard, 1989). This panacea provides the persona with a familiar mask, and allows the addict to become the life of the party once again. Alternatively, the moneylender can also act as an escalating factor for the person who has not yet surrendered to their addiction. In this case, the moneylender represents the stage of addiction in which the addict is no longer appeased with three or four joints a day, one bottle of whiskey, a few hours at the casino, or a single sexual encounter.

Instead, he or she needs an increasing supply of a substance or behavior to reach the same high or euphoria (Leonard, 1989)

Thus, the moneylender provides an excellent example of Jung's alchemical nature of the archetypal process, because it provides the necessary psychic qualities in order for one to indulge themselves, but also requests something in return. This debt is not a simple interest payment but is actually spiritual decay; as the nights of drunkenness and stupor increase, the body and mind both succumb to biological and psychological ruin. According to Leonard (1989), the moneylender stands behind the experience of addiction, eager to entice us as he offers a good deal, gives what we want at no initial cost, but, in the end, we are left with an insurmountable debt and a soul devoid of spirit and matter.

The Gambler.

Leonard (1989) uses the archetypal image, from the Fyodor Dostoevsky (1981) novel, *The Gambler*, to explain the stage of addiction where one loses complete control of their behaviors and subsequent "hitting of bottom." Moreover, Leonard (1989) also introduces a spiritual component to the progressive theory of addiction and suggests that pathological gambling is not only an attempt to go beyond the social order, but also actually may represent man's search to go beyond his human condition. Dostoevsky also addresses this point, and admitted that his own gambling addiction, while at first was driven by the goal to win money, in the end was more about defying fate (Dostoevsky, 1981). This denial of fate may not reflect Leonard's (1989) position that addiction is based on transcending our condition of existing within a corporeal body, but is suggestive in that addiction serves different purposes for different people, as do the archetypes. For

instance, Robert Custer a pioneer in the field of gambling research, although not realizing that he was describing an archetypal image of gambling progression, had this to say:

> The metamorphosis from a recreational gambler into a pathological gambler is subtle. It can be compared to a man in a canoe who is floating gently beyond the periphery of a whirlpool and then drifts leisurely into the outer whirls. At this stage, the water seems calm and safe. But there has been a change: the man no longer controls the canoe's direction. The canoe picks up speed, slowly at first, then with frightening rapidity, the man is carried to his doom. (cited in Shaffer et al. 1989, p. ix)

The Killer.

The "Killer" archetype in addiction bares a gruesome edge in that it not only destroys love within the addict's personality, but also has the capacity to murder the inner child (Leonard, 1989). This negation, in whatever form, "chemicals, gambling, control, shopping, romance, or co-dependency, devours the heart of creativity with its insatiable hunger and drains it of vitality like the vampire that lives off the blood of its victims" (Leonard, 1989, p. 165). Nevertheless, this block (i.e., a remnant of the inner child) can act as a motivator or at least a signpost that holds and points to a future with different potentialities that have not been currently accessed by the ego. This possibility lies in the inherent task of the conscious ego, which must either "kill the killer" or succumb to the murderous capacity of the killer himself/herself. A possible transformation of the killer lies in the paradoxical nature of the archetypes; thus, the antithesis of the killer is love (Leonard, 1989).

Conversely, before the killer archetype can be transformed and the loving aspects assimilated into one's consciousness, the major psychic content of the killer, "pride," will have to be deconstructed. Pride is a pivotal psychological aspect of the killer archetype; it also plays a central role in sustaining or extinguishing many addictions, especially the narcissistically driven gambler who derives his sense of self-worth from winning the big jackpot, or the gambler who gets a psychic charge from thinking they are the star or hero of the casino (Aasved, 2002; Leonard, 1989). Moreover, once the alcoholic, gambler, cocaine or sex addict, adopts the attitude that he or she is above all laws, beyond all boundaries, neither openness nor receptivity are possible and usually it takes a hitting of bottom or fall from grace to activate the dual polarity of the killer archetype (Leonard, 1989). Although not all addicts or gamblers clean up after hitting bottom, they are, nevertheless, given an opportunity to make a shift in consciousness. This shift in consciousness is possible, despite their impoverished state because they have become egoless (Almass, 1997). As a result, the ego's defenses are momentarily porous, and an opportunity to see beyond oneself allows the dual nature of the killer to grasp a higher truth, which can lift the individual beyond their current psychic emptiness (Estes, 1992; Kasl, 1992; Leonard, 1989).

Similarly, the existential philosopher Soren Kierkegaard held that the human condition is in an eternal state of shifting amid the possibilities and limitations that spirit and matter offer man (Mautner, 2000). As a result, Kierkegaard believed that man had the freedom of will or choice to choose amongst either pole. Moreover, he held that man also had the choice of determining if he or she was the sole power in the cosmos (Mautner, 2000). Accordingly, Leonard (1989) suggests that if addicts do not realize that

they are not the sole holders of power, their addiction will probably end in despair because through addiction the individual is actually unconsciously trying to avoid his or her existential fate, and addiction provides him or her with the necessary defense mechanism to remain unconscious of such a crisis. In a different vein, Leonard (1989) suggests that such feelings can leak into consciousness in the course of addiction, announcing to the addict that something is not right and in these moments "despair" becomes conscious. At this stage, if the gambler can make a leap of faith and recognize that their psychic orientation is in an impoverished state in relation to a higher truth, he or she can meet the necessary challenge and make meaning out of his or her addiction.

In conclusion, Leonard (1989) asserts that all addictions are killers because at the heart of addiction is the archetypal "slayer" who seeks to cut individuals off from their birthright, that being our trust in existence itself. Archetypally, the Killer is the inner character who decides against life and withdraws participation from the world in which he or she lives. Silently, the killer has at his or her disposal various archetypal energies that play in addiction. For example, Leonard (1989) remarks that the addict can use:

> The Moneylender's lure of euphoria and the "quick fix," The Romantic's longing for the infinite, The Gambler's desire to exceed limits, The Underground Man's alienation and resentment, The Madwoman's devouring hunger, rage and paranoia, The Judge's control and superiority, The Outlaw's rebelliousness, and The Trickster's cunning and unpredictability–to confuse us and cover up the authentic call to creative life. (p. 196)

Finally, the Killer can appear in any addiction, and, for our purposes, gambling can be become a refuge for the killer and many other archetypes. However, when transformed,

archetypes can be a source for developing the creative potential energy from which a fulfilling life can be built and sustained (Leonard, 1989).

CHAPTER THREE

RESEARCH METHOD

Mental life itself cannot be grasped, but we can grasp is what it intends, the objective and identical correlate in which mental life surpasses itself. - P. Ricoeur (1981).

Introduction

In recent years there has been a growing number of writers, researchers and clinicians who have innovatively used phenomenology, hermeneutics, and Jungian theory to expand the understanding of mental illness, addiction, and other human maladies (Brooke, 1996, 1999; Corbett, 1998; Mook, 1991; Nixon, et al. 2004; Schenk, 1992). As a result, this author has chosen a qualitative methodology, phenomenological-hermeneutics, to study gambling from an archetypal perspective. As such, this mode of inquiry will be explored in depth regarding its critical investigative skills starting with the founder of phenomenology, Edmund Husserl (Palmer, 1969). Secondly, the discourse of Fredrick Schleiermacher, the founder of classical hermeneutics, is also surveyed, and together with the former and latter works, the stage is set for examining the work and founder of phenomenological hermeneutics, Martin Heidegger (Mautner, 2000). Lastly, one of today's most prolific phenomenologists's, Hans-Georg Gadamer, will also be presented, and taken together with the latter theorists, a robust interpretive inquiry will not only be discussed and interpreted, but also used in order to study the lived experience of becoming and recovering from pathological gambling disorder.

According to Brooke (1999), analytical psychology and phenomenology have had an uneasy relationship. This relationship has been considered awkward and their convergence slow, because Jung mistook his work as being purely scientific and empirical in nature (Brooke, 1999). Brooke (1999) further suggests that Jung's focus and the centrality of what he thought were "facts" were actually interpretations and derivatives of his own life and that of his clients "lived experiences." Dilthey, the phenomenologist and hermeneutical philosopher has also remarked that Jung was in error and that his "facts" should not be understood in terms of the *Natuurswissenschaften* (natural sciences) but in terms appropriate to the *Geisteswissenschaften,* the human sciences (Brooke, 1999). Jung's appeal to phenomenological-hermeneutic researchers, analysts, and philosophers was central to his criticism of Freudian reductionism, the "tendency to interpret the magnitude and range of experiences as 'nothing but' something else, at a lower order of explanation–religious experience, for example, as regressive, Oedipal, and defensive" (Brooke, 1999, p.1).

At the level of phenomenological-hermeneutics, Jung was concerned with the psychological life "on its own terms," or as Osborne (1990) puts it, the narrative speaks for itself. However, this, is not say that the researcher's own historicality does not come into play as Gadamer (1967) suggests that this is an impossibility as we all carry with us our own history. Therefore, any interaction between humans where an outcome is ascertained and seeks to assert one interpretation over another cannot be without subjectivity, which is not unlike the reader who is trying to interpret this text. Furthermore, the reader's interpretation is not without a dependence on his or her "being

in the world," yet, one still hopes that the reader's own experience does not breach the truth of the object of intentionality, without having a better interpretation of the subject in question (Heidegger, 1962; Palmer, 1969). According to Brooke (1999), the latter dissemination is fair definition of phenomenological-hermeneutics in that it is a systematic attempt to describe phenomena of psychological life without violating the integrity of the experience itself.

Edmund Husserl

Phenomenology grew out of the work of the philosopher, Edmund Husserl, in the first decades of the century (cited in Wachterhauser, 1986). The word phenomenology most directly corresponds to Hegel's great work *The Phenomenology* of *Spirit* (Wachterhauser, 1986). For Hegel, phenomenology meant the theory of phenomena and the objects, which we experience in our daily lives (Wachterhauser, 1986). In particular, Hegel offered a theory in which he held that the phenomena we experience and those that materialize for us can be considered to be a product of our activities. Moreover, these experiences can be considered to be conceptual structures of human consciousness, which are relative to culture and history (Wachterhauser, 1986). However, Husserl ended up abandoning Hegel's outlook regarding the position of culture and historical relativism of experience, and, instead, acknowledged and further established the basic concept of phenomenology "the lived experience." To reiterate, according to Husserl then, the lived experience of phenomena is the product of activity and structures of our consciousness, which, in part, have become the basic premise and springboard for all phenomenological theories of our time.

A theme of Husserl's work was his concern that science distinctly clouded the question of meaning in the foundation of knowledge. Secondly, science was also responsible for enforcing a perspective on the world, while assuming that it did not: science was purportedly a mere "outside observer" (Brooke, 1999). As a result, Husserl took the stance and argued that prior to the supposition of scientific theories and methods, one needed to return "to things themselves" (Natanson, 1973). Therefore, Brooke (1999) suggests that this returning function allows "the phenomena to show itself clearly to the consciousness that plays a role in its constitution" (p. 3). For example, while researching the pathological gambler, and his or her progression and recovery process, the researcher openly admits that his own historicity and being in the world has a bearing on the narrative outcomes. Secondly, the experience of his participants re-telling and authoring their current experiences is also not without a dialectical reprocessing and recreating. Husserlian phenomenology also posits that the world and its meaning are in a constant process of unfolding, revealing, uncovering and recovering. Therefore, nothing has objective meaning unto itself, and to think otherwise is in itself "metaphysical monism" (Natanson, 1973).

Following a phenomenological path, experience can be "intuited" in its most basic form, which is meaning (Natanson, 1973). Succinctly, this intuitive capacity, which is primordial, and pretheoretical, is a way in which phenomena appear to us. Whether in perception, imagination, or memory, this mode eliminates the subject-object dualism in our understanding of the world and of science, and thereby offers a gateway to an incontrovertible, essential foundation for knowledge (Brooke, 1999). Therefore, things are "as they are" and by setting us apart from an experience, we reduce their true

ontological essence and introduce the thought that phenomena are not independent regarding our ways of perceiving them (Brooke, 1999).

Husserlian Phenomenology

Husserl's main contribution to phenomenology became a quest to restore philosophy to a foundation of certainty (Mautner, 2000). However, despite its failure, Husserl's imprint on phenomenology still had an impact on his successors. According to Brooke (1999) and Bleicher (1967), Husserl tried to set out a systematic method for arriving at, and articulating, an intuitive ground for phenomenology, which he called the "reduction." This "method," which is a blasphemous word in some phenomenological circles, nonetheless, can be delineated into three parts: i) The epoche, which meant "bracketing" all epistemological and theoretical tenets pertaining to the status of a phenomena, so it could show itself immediately and clearly to an intuiting consciouness; ii) the eidetic reduction, which was the process of imagining, recalling, or perceiving distinctions of the phenomena, so their immutable essence could be ascertained; and, iii) the transcendental reduction, in which the framework and organization of meaning and understanding in the "transcendental ego" were reached (Brooke, 1999).

Therefore, Husserl's phenomenology took on characteristics of a specific methodology; one, which, he later hoped, would become a "rigorous science" upon which the foundation of knowledge could rest. Unfortunately, his successors have all but abandoned his theorizing (Brooke, 1999). Furthermore, according to Brooke (1999), the epoche has largely been regarded as an unviable paradigm because Heidegger's (1962) Being and Time put an end, "at least outside of such a limited disciplines as ontology, mathematics, and geometry, to the notion of ahistorical 'essences' present to a

'consciousness' that is independent of its immersion in an historical context" (p. 4). Moreover, Brooke (1999) suggests that what we call "consciouness" is consistently and irreducibly found in the self, with is also dependent on his or her engagements with the world, and is thus itself a process of "interpretation." As a result, this "interpretation" is not a process of conceptual abstraction or making theoretical sense of something, but is a most basic formation, a mode of engaging with the world, which allows something to be the thing that it is (Brooke, 1999). Therefore, a phenomenological depiction does not hide behind a fallacy of objectivity, but actually presupposes an encounter with the phenomena that is already in some way an interpretation (Bleicher, 1980).

All in all, Husserl's theorizing eventually usurped his attempt to restore philosophy to a scientific basis as had Descartes, and this shift in thought was directly related to the hermeneutical phenomenologists, such as Heidegger and Gadamer, who are discussed in more depth shortly (Bleicher, 1980; Brooke, 1999). Importantly, Husserl's successors did accept Husserl's notion of "intentionality" in which the intentional aspects of consciouness are directed towards objects. Moreover, Husserl's notion of the Lebenswelt, "life-world," is still held in high esteem by phenomenologists today, as it posits that phenomenology seeks to describe the structures of our daily experience and everyday affairs. Lastly, Husserl's legacy will also be remembered amongst researchers, analysts and philosophers alike, who hold to the:

> Intuition of meaning as it is correctly given in experience, a disciplined attempt to allow phenomena to show themselves without being obscured by unquestioned theoretical, cultural, and metaphysical assumptions (the operative word here being

'obscured', and an appreciation of the way in which consciouness and world are mutually implicated. (Brooke, 1999, p. 5)

Classical Hermeneutics

Hermeneutics as the art of understanding did not exist as a general field in the human sciences until its innovator, Friedrich Schleiermacher (1768-1834) pried it from the sole hands of religious theologians, preachers, and clergy who used it interpret, read and espouse religious doctrine, and the early statesmen's who used it to validate legal documents (Palmer, 1969; Mautner, 2000). Eventually, Schleiermacher formulated a general mode for interpreting a text, and held that one importance of a text was to "externalize" the author's thoughts (Mautner, 2000). With this assertion, hermeneutics became a means to go beyond the text, whereby readers put themselves in the shoes of the researcher, writer, analyst, participants, etc. Moreover, externalizing the meaning of the authors' text set the stage for one of the primary tenets of phenomenological-hermeneutics, the "hermeneutical circle."

In a simplistic description, the hermeneutical circle is a referential operation; thus, Schleiermacher held that we understand something by comparing something new to something we already know (Mautner, 2000). Then in a comparative way, what we understand forms itself into systematic units, or circles made up of parts; the circle as a whole defines the individual part and the parts together form the circle (Palmer, 1969). Essentially, we can now see that when trying to interpret pathological gambling and recovery from an archetypal perspective, one must understand the archetypal process from each of the archetype's interaction with the ego. Thus, each stands on its own, but, importantly, is part of a deeper meaning. Furthermore, the researcher and participants

also form a circle of meaning and via the dialectal interaction between participant and the researcher a "new horizon" becomes possible. On an important note, during such a process, the researcher openly admits that he or she is familiar with the object under study, and of course the participants are familiar with their own territory. Consequently, a new circle is formed so to speak, and instead of measuring and quantifying a "dead" concept; understanding of life emerges.

Equally, this process gives one another meaning; understanding then is a circle, "because within this 'circle' meaning comes to stand, we call this the hermeneutical circle" (Palmer, 1969. p. 87). Schleiermacher then, enabled such an unfolding of meaning to enter into our consciouness, which, before his work, hermeneutics of this kind did not exist. Moreover, what he continued to develop was the "disposition to examine the foundational act of all hermeneutics: the act of understanding, the act of living, feeling, intuiting human being" (Palmer, 1969, p. 85).

Schleiermacherian's Stepping-Stones

According to Palmer (1969), Schleiermacher's later work displayed a noticeable leaning towards separating the sphere of language from the sphere of thought. These two spheres, the first having to do with language, Schleiermacher called "grammatical interpretation" and the thinking sphere was called the "psychological interpretation." The first sphere proceeds by locating the assertion according to objective and general laws and the psychological sphere focuses on what is subjective and individual. Schleiermacher held that in the process of understanding speech there were two important moments: i) understanding, which is something drawn out of language; and, ii) as a "fact" in the thinking of the speaker (Palmer, 1969). Schleiermacher held that the grammatical

interpretation was essentially negative, general, and rather boundary setting within which the structure of thought and its operation are set forth. But, however, he held the psychological sphere to be more important, as it was here that one can see the individuality of the author, and his or her particular genius (Palmer, 1969).

Conversely, when in the process of phenomenologically interviewing one's participants, it is not sufficient to take their words in general and regard them as the being the executive meaning. In that respect, one must be willing to dissect the "Grammatik's" of language so as to uncover the truth behind the participant's narrative (Ormiston & Schrift, 1990). Similarly, Schleiermacher was not trying to discount the grammatical interpretation and held that both sides of interpretation were indispensable. Therefore, he also held that the individual usage brought about changes in the language itself, whereby an author finds himself or herself over against language and is obliged to stamp his own individuality upon it (Palmer, 1969). In addition, Palmer (1969) remarked that this dialectical process was similar to the hermeneutical circle, because the grammatical and psychological interpretations become a unity, involving the specific and the general.

All in all, Schleiermacher's hermeneutics would seem to be aiming at reconstructing the mental experience of the author's texts. As Palmer (1969), quoting Schleiermacher suggests, "the art of [interpretation] can develop its rules only out of a positive formula, and this is: the historical and divinatory, objective and subjectivity reconstructing of a given utterance" (p. 89). However, a researcher who wishes to extrapolate the experience from his or her participants involves more than an utterance. Here, the author is not solely trying to re-experience his participants' phenomena, but is without prejudice, trying to bring something else into consciouness, which on its own

happens anyway, but for the most part remains hidden (Heidegger, 1962). However, this happenstance is part of the hermeneutic circle, which Schleiermacher misunderstood or could not uncover (Ormiston & Schrift, 1990). Nevertheless, this abstraction provides for the reader an utterance beyond what the original text set out to elucidate. In other words, what Schleiermacher never articulated was that the objective in the end is not to "understand" the author from a psychological standpoint; rather it is to gain fullest access to that which is meant in the text (Palmer, 1969).

In closing, Schleiermacher's footprints have set the tone and steps by which hermeneutics have overcome its legal and religious dogmatic history. A history that at one time was regarded as being a loosely organized agreggrate of observations, but with the work of Schleiermacher, it made a movement towards becoming a unified and systematic coherent discipline (Palmer, 1969). Moreover, Schleiermacher's "intentions went further than this; first to posit the idea that understanding operates according to laws that may be discovered by which understanding occurs" (Palmer, 1969, p. 91.). However, like Husserl, Schleiermacher became seduced by trying to make hermeneutics into a science from which he believed absolute knowledge could be gained. Unlike Husserl's work, however, Schleiermacher did not propose a set of rules or method. Instead, he tried to purport laws by which understanding operates, or "a science of understanding" that could guide the process of extracting a meaning from a given text (Palmer, 1969).

What is more, Schleiermacher put a form to hermeneutics that demarcated a monumental importance relevant to the "context of meaning." He believed that the context of meaning and its interpretative power was imbedded in language, between the

interpreter and broadcaster. As a result, through an understanding of such dynamic interplay, the researcher would have at his/her disposal a map or guide, which could help him or her understand and interpret a given phenomena. Schleiermacher held that the hermeneutic problem or the interpretative problem was inseparable from the art of understanding the hearer. Therefore, Palmer (1969) asserts that Schleiermacher was hermeneutically correct to assume that understanding is a dialectical process and one that enables the researcher to go beyond the illusion that the text possesses an independent, real meaning separable from every event of understanding it. Specifically, Schleiermacher set the stage for a Heideggerian hypothesis, in which Heidegger (1962) asserted that we do not have a privileged access to the meaning of a being's "lived experience" outside of time and history.

The Hermeneutical Turn

Martin Heidegger was a German philosopher and became renowned for theories on being, human nature, and for his distinctive explanations of traditional metaphysics (Mautner, 2000). His work has influenced various disciplines such as theology, existentialism, contemporary hermeneutics, literary theory, and psychotherapy, in all; his published works amass to near a hundred. For these reasons, he is probably the most original and quite possibly the most influential philosopher of the 20th century (Mautner, 2000). In view of this accomplishment, this section will not, and most certainly cannot account for all of Heidegger's theories and interpretations, but offers and discuses some of his important ideas, and how they bear on phenomenological-hermeneutics and the research process in general.

The next stage in the development of phenomenological hermeneutics was Heidegger's manifestation of a hermeneutics based on an existential understanding (Ihide, 1974). According to Rennie (1999), although Heidegger was influenced by the historically based life-world put forth by Husserl and the life philosophy of Dilthey, he came to disagree with making consciousness the primary tenet of his thought about interpretation (cited in Kopala & Suzuki, 1999). In its place, he chose "Being" as his universal concept. Being, as it occurs in the everyday life of human beings, was understanding. Therefore, understanding should be viewed as the most fundamental way for a human being to exist in the world moreover, to "be" then, is to understand, it is to interpret the world in terms of one's own possibilities for being (Ihide, 1974). This treatise arose from Heidegger's critique of the modern world's fascination with science, in which the "real" and "existent" is constituted by the theoretical representations rather than as a disclosure of what constitutes the "essence of what is" or what Heidegger called, 'ontology' (Heidegger, 1962).

Towards A Phenomenological Hermeneutical Ontology

According to Heelan (1994), in Heidegger's appraisal of modern science, he argues that theories are prefabricated representations of Dasein "there being-in-the-world" and that they fail to verify modern science's or modern culture's relation to *alethic* ontology, for example, truth based on "historicity," "authenticity," and "freedom" (Heelan, 1994). Authenticity in terms of phenomenological research speaks to the practice of a refined skill, one that is also common to some psychotherapists and counsellors. According to Heelan (1994), this skill involves the effort of trying to avoid becoming the bias of an "understanding" introduced by objective uses of abstract

(theoretical) concepts and models as descriptions of the real world. As a result, "Being in the world" for Heidegger, like the "Lifeworld" for Husserl, is best witnessed in the "everyday world" after the elimination of all theoretical representational elements demarcated as being real (Heelan, 2004).

Similarly, in terms of researching gambling, at least phenomenologically, the researcher has to establish to some extent a "truth of diagnosis" for one's participants. However, after doing so, he must not allow this history and meaning to reflect the nature of the participant's narrative nor his own during the phenomenological process. Conversely, the researcher also does not in any means discount his bias or knowledge of what it means to be a pathological gambler, but uses it to further his understanding of the life world that gamblers have created for themselves. Ironically, Heelan (1994) suggests that authenticity in phenomenological research is an ideal goal that can be sought but never fully mastered, because our everyday life world is never successfully cleansed of objects defined by abstract concepts, but is incessantly confronted by them in a field of open inquiry.

Nevertheless, Heidegger's phenomenology demanded authenticity in the Dasein. This demand is not only required in the present, but the historical, the contextual, the emergent, and the cultural. Secondly, authenticity is a subjective embodiment of the imaginative and poetic mind of Dasein, which is lived for its own sake and its own goal, with respect to which problem solving serves only as a means to that end. The purpose of Heidegger's ontology then, is the lived experience, which is liberated from constructs and exposed for every human's ever-evolving potentialities.

Heidegger's Ontological Method

Heidegger (1982) asserts that his method of ontology is none other than philosophy in general, "but must be distinguished by the fact that ontology has nothing in common with any method of any other sciences, all of which as positive sciences deal with beings" (p. 19). For this reason, Heidegger's (1982) method of ontology can be correctly orientated in the analysis of the "truth character" of being, which shows that being also is based in being, namely in the "there being." In other words, this view places the importance of the research process directly at the feet of the participant's being, and his or her experience in the world. Therefore, when attempting to understand the process of becoming a pathological gambler and recovery, research must stem from the gambler's experience of being in the world. Heidegger (1982) further suggests that:

> The phenomenological vision which does the apprehending must indeed direct itself toward a being, but it has to do so in such a way that the being of this being is thereby brought out so that it may be possible to thematize it. (p. 21)

Thus, when researching archetypal psychology in relation to gambling, the archetypal images do indeed bring to consciousness psychic contents that can be thematized, which in themselves point to the "life world" of the gambler and his or her experiences in it. Correctly understood, phenomenological hermeneutics is the concept of a method, yet, its makes a priori that "precludes from the start that phenomenology should pronounce any theses about the being which have specific content, thus adopting a so-called standpoint" (Heidegger, 1982, p. 20). Alternatively, in Jungian psychology, archetypal images do speak to content; however, this content is not conceptual in the sense that each archetype can delineate constructed truths with which all gambling

phenomena would fit into (Brooke, 1999). Nevertheless, the image is pointing to the already occurring phenomena between the ego and the interconnection between the archetypal energy, which is authentic in the greatest sense (Hillman, 1983).

This method or apprehension of being is actually an ontological investigation in which the researcher is always looking towards some being (Heidegger, 1982). Husserl, as discussed previously, called this notion phenomenological reduction. This method is one in which the researcher is at first led away from being only to be led back to it again, but on the second turn is able to catch a greater understanding of one's life experience. Husserl's method of phenomenal inquiry starts "with the natural attitude of the human being whose life is involved in the world of things and persons back to the transcendental life of consciousness and its noetic-noematic experiences, in which objects are constituted as correlates of consciousness" (Heidegger, 1982, p. 21). In opposition, the nature of Heidegger's (1982) phenomenology is one that leads the phenomenological vision "back from the apprehension of being, whatever character of the apprehension, to the understanding of the being of this being (projecting upon the way it is concealed)" (p. 21).

Heidegger (1982) held that this view was only one feature of this phenomenological approach and asserted that the second, helps the researcher to such a "being", as it does not present itself in front of us. Thus, the key to uncovering such a phenomenon is freeing being from projection. Therefore, the researcher is now able to grasp the intricacies of the gambler's counterfeit quest for wholeness without holding to prefabricated ideologies and categories that cut-off soul from its everyday luminosity. This adjunct to Husserl's phenomenological reduction, is what Heidegger (1982) called

"phenomenological construction," which is the method of projecting the antecedent being upon its being and the structures inherent in its being.

Still, however, Heidegger's method of phenomenology is not fully complete with the tools of construction or reduction (Heidegger, 1982). It must reiterated that the consideration of being takes its start from beings and this point is always determined by the lived experience and the range of potentialities of that experience to the individual, which is always subject to one's historical situation (Mautner, 2000). Historicality, or "historicity," would then seem to suggest that "it is not the case that all times and for everyone all beings and specific domains of beings are accessible inside the range of experience" (Heidegger, 1982, p. 22). Therefore, one's life world or their being is historical in its own existence; possibilities of access and modes of interpretation of beings themselves are diverse and vary with different historical circumstances. Consequently, for each research participant the truth of their lived experience is based on the past, one's current knowledge, and the knowledge that emerges via the interview process. For example, this current discussion is in part determined by is historical situation and effects the elucidation of Heidegger's method and the author's interpretation of it.

As a result, we now can complete Heidegger's method of phenomenological hermeneutics, because the individual's historicality inevitably points to a third tenet "deconstruction." Heidegger (1982) remarks that:

> "There necessarily belongs to the conceptual interpretation of being and its structures, that is to the reductive construction of being, a *deconstruction* –a critical process in which the traditional concepts, which at first necessarily, may

> be employed, are deconstructed down to the sources from which they were drawn. (p. 23)

Only by this method can the truth of character or the essences of Dasein fully assure themselves during the research process (Wachterhauser, 1986). These three important tenets, reduction, construction, and deconstruction, then coalesce together to provide a framework and edifice that becomes the prerequisite for being to evolve and come anew and into itself. Heidegger (1982) asserts that phenomenological hermeneutics then allows the past and present to be brought into question and the necessity of deconstruction is everyday part of one's lived experience. As a result, this deconstruction is really none other than the ontological inquiry into the increasing consciousness of one's own life world. Thus, Wachterhauser (1986) maintains that Heidegger's method of inquiry is always interpretative, thereby:

> (1) there is no uniquely privileged standpoint for understanding; (2) that reading rather than seeing is the paradigm case for the phenomena of understanding; (3) understanding changes, and thus interpretations require continual reexamination; and (4) that any interpretative understanding is laden with self-understanding, however implicit, so that changes in the latter eventuate changes in the former (p. 369).

In sum, Heidegger's phenomenological hermeneutical ontology is a method that not only helps the researcher illuminate particular phenomena, but also helps the researcher and participants to better understand themselves, their shared worlds, and what it means to be.

Gadamer's: Truth, Method, and Validity

Hans-Georg Gadamer was a German philosopher, and student of Heidegger. He became Professor of Ancient Philosophy in Leipzig in 1938, and became famous for his work called *Truth and Method*, which he completed at the age of 60 years (Hahn, 1997; Mautner, 2000). Following in the footsteps of his mentor, Gadamer elaborated on the Heideggerian premise that all knowing and doing involves the process of understanding and interpretation (Mautner, 2000). According to Madison (1988) the main thrust of Gadamer's phenomenological hermeneutical position and theory of interpretation sought:

> to defend what is proper to the humanities against the encroachment by the ideal of scientific knowledge and to this end attacks the concept of "method," as it is understood in the positive sciences, has no role whatsoever to play in the humanities. (p. 26)

Gadamer's hermeneutics brought to full expression the historical and the aesthetic dimensions that arise of out life itself, and left behind the old concept of the *Geisteswissenschaften* and asserted that method is not the way to truth (Palmer, 1969). Therefore, Gadamer moved hermeneutics beyond the arguments of whether or not hermeneutics could provide the formulating principles for interpretation, but brought to light the phenomena of understanding itself (Mautner, 2000; Palmer, 1969). Gadamer did not eliminate the need for principles of inquiry, but wished to understand how it is that we understand our experience of the world (Palmer, 1969).

Specifically, Gadamer held that understanding and inquiry are not just found in the comprehension of written texts both past and present, but they are also in art, play, law, language, poetry, conversation, or any expression that links beings together (Palmer,

1969). For example, Gadamer holds that "the experience of a work of art transcends subjective horizon of interpretation, both that of artist and that of the perceiver" (Palmer, 1969, p. 164). Therefore, because we are so radically conditioned by our position in history we cannot return to the perspective of the author completely. However, this position is not to say that the artist's history does have an effect, because it actually creates the space for new horizons of understanding to become available (Mautner, 2000). All in all, Gadamer holds that understanding, then, is dialectical, where method is laid aside as being a prestructure, incapable of revealing a "new truth" as it only renders the kind of truth implicit in the method (i.e., the gambling diagnostic results [Palmer, 1969]).

It is here we can see the Gadamer version of hermeneutics at work, where the dialectic method encountered poses the question to which one can respond; however, he is not responding to a construct, but on the basis of his belonging to and to a particular lived experience of a meaning (Warkne, 1987). Palmer (1968) further laments on Gadamer's dialectical approach and states that:

> The interpretative situation is no longer that of a questioner and an object, with the questioner having to construct 'methods' to bring the object within his grasp; on the contrary, the questioner suddenly finds himself the being who is interrogated by the 'subject matter.' (p. 165)

Gadamer's Concept of Temporal Distance

Gadamer openly disclaimed relativism when it came to interpreting a text, but held that the past and the present were central to hermeneneutics as a method of inquiry (Mautner, 2000). Thus, Gadamer's hermeneutics involved "both that which was

historically meant and tradition; yet this does not mean that the task of hermeneutics is to develop a methodical procedure for understanding, so as to clarify the conditions which understanding can take place" (p. 279). What is provoked by the text is not important to its interpreter for the sole purpose of conveying feelings, or opinions of the author, but rather in its own right as something intended (Palmer, 1968). Hence, it is the subject itself that is brought forth that either becomes a novel theory, which for us could help those suffering from pathological gambling disorder, or it may just remain an interest to a few.

Regardless of the outcomes, Palmer (1968) suggests that a theory created today should have the greatest meaning for its users in the present, but warns us "that only time will sort the significant from the insignificant" (p. 184). The reason for time's inclusion lies in Gadamer's concept of temporal distance in which he suggests the function of time eliminates what is inessential, allowing the true meaning that lies hidden in a thing to become clear (Palmer, 1968). Therefore, when conducting research regarding pathological gambling and whether archetypal psychology can be a benefit in its understanding, hermeneutics does not seek for immediate answers. Nevertheless, it does allow for the process of time and lived experience to catch up with one another. In sum, only with the passage of time can we elucidate what it is that arises out the participant's narrative and together with the researcher's intentions, does its true historical essence emerge and begin to address the present.

Understanding the Text or Author

Gadamer held that a main function of his hermeneutics was primarily to understand the text, not the author (Palmer, 1968). His assertion was that the text is

understood not because of an interconnection between persons involved, but because of the participation in the subject matter that the text expresses. This participation emphasizes the fact that one does not so much go out of his or her world as he or she allows the text to address his or her present world, thereby the text becomes a part of that world (Palmer, 1968). Palmer (1968) also asserts that Gadamer was trying to help us understand "understanding" and that "understanding is a participation in the stream of tradition that mixes past and present. In other words, the subjectivity of neither the author nor the reader is the real reference point, but rather the key to understanding rests with the historical meaning itself, for us in the present (Palmer, 1968).

Conversely, when conducting phenomenological research, we must be aware not to fall into the trap of purely reporting history. Therefore, the text must be considered both in the past and present, acting in relation to reconstruction, but truly aiming to incorporate for the gambler, the past and the present. As such, a new horizon is facilitated and an integration of understanding takes place, whereby we capture a larger part of being in the process of becoming.

Uniting the Theorists.

In all, we now can see that phenomenological hermeneutics covers a wide range of ideas and theories. The latter four theorists have adapted and evolved each of their positions from one another. As a result, it may be beneficial to summarize and highlight the important tenets so as to bring together some critical aspects of phenomenological hermeneutics: 1) the hermeneutical experience is essentially historical; 2) the hermeneutical experience is fundamentally linguistic; 3) the hermeneutical experience is dialectical; 4) the hermeneutical experience is ontological; 5) The hermeneutical

experience is a language event; 6) the hermeneutical experience is objective in so far as one understands that the scientific method for interpreting the human sciences is only a means to refabricate an already known construct, whereas objective in this sense means truly historical objectivity, a participating objectivity; 7) the hermeneutical experience should be led by the text; 8) the hermeneutical experience understands what is said in the light of the present; 9) the hermeneutical experience is a disclosing of the truth that emanates from the Dasein; and 10) the method, as it is meant in hermeneutics takes the privilege of leading from the phenomena, being fully aware that the researchers own being in the world is part of the work, and does separate himself or herself from his or her subjects (Palmer, 1968).

Ethical Considerations: Overcoming the Researcher's Own Views

The author now presents a discussion on how "I" as the researcher attempted to move beyond my own view of recovery and experience with Jungian-Archetypal Psychology and, nevertheless, still conduct a phenomenological investigation that openly assumes that in order to understand the experiences of another individual it must first pass through the researcher's own view (Haggman-Laitla, 1999). In other words, generating knowledge about particular phenomena is based upon holding knowledge of the topic under study, yet at the same time, bridging one stance so as to understand another person's point of view (Haggman-Laitla, 1990). As a result, I am taking the phenomenological hermeneutical approach that holds to the axiom that the researcher already possesses a "preconceived understanding" of the topic in question (Haggman-Laitla, 1999). Thus, "I" as the researcher determine what preliminary concepts are to be

used, what is already known about the research participants, and how the observation is defined (Haggman-Laitla, 1990).

In all, I have set the task for myself where I openly admitted to my participants about my own experience with addiction and recovery. Thus, I must be cognizant that and ensure that I remain open to the message of my participants' journey by interpreting what they actually mean (Haggman-Laitla, 1990). To reiterate, "I" as the researcher initially hold a particular view of the phenomena under study, but in order to move beyond my view the researcher as "interpreter" must be prepared to change (Haggman-Laitla, 1990). This change takes place through the interview process in general, but specifically through mutual sharing of a particular phenomena. In this case, I acknowledged and became aware of the differences between my journey and that of my participants. Additionally, from these differences, I then construct a new view that includes all the views of those who participate in this study/thesis (Koch, 1995; Haggman-Laitla, 1990).

On the whole, this synthesis of ideas and experiences may not only generate a new understanding, but also enact a new way of describing the matter under consideration, which no longer can be returned to its point of exodus, even though it is intrinsically connected to it (Drew, 1989; Haggman-Laitla, 1990; Koch, 1995).

Practical Aspects in Overcoming Researcher's Own Views

In order to overcome the researcher's own views while employing a phenomenological hermeneutical method, Haggman-Laitla (1990) outlined 10 principles pertaining to data gathering and data analysis. While I will not outline all 10 here, I elucidate some mains points from within each respective category. One main feature is

to ensure the authenticity and maintenance of the participant's data gathering, thereby planning research questions in advance. The aim of this measure is to help the "researcher see his or her own views and help to support the participants to express themselves in an individual manner" (Haggman-Laitla, 1990, p. 20).

A second tenet that the author employed so as to monitor my own views in the data gathering process has to do with making the interview process discussion like. Therefore, I encouraged my participants to ask further questions, uncover potential hidden meanings, and when necessary, asked my participants to add additions and corrections to their narratives. A final tenet that was employed to ensure that the data gathering process was authentic required the researcher to identify and monitor the dialogue during the interview procedure so as minimize rhetorical and leading questions (Haggman-Laitla, 1990).

Turning to the second category, Haggman-Laitla (1990) suggests that in order to overcome one's views in the data analysis procedures the researcher should search for answers to the questions that the data have raised, instead of asking questions that pertain and seek to elucidate abstract theory or questions that are asked only to placate the researcher's own inquisitiveness (Haggman-Laitla, 1990). A second principal or practical aspect that will aid in remaining ethical and authentic while conducting the data analysis pertains to writing down the questions that the researcher asked during the interview process. Thus, before conducting a second interview, the researcher should scrutinize his or her first participant's text. This activity is done to guarantee that the questions asked were not guided to reinforce the researcher's own journey and

understanding, but with the specific intention of interpreting the participant's lived experience (Haggman-Laitla, 1990).

At this time, the researcher should then "point out differences between his own her own views and those of his subjects as well as the areas of agreement" (Haggman-Laitla, 1990, p. 20). Finally, the last procedure for remaining unbiased and ensuring that the data are not based on the researcher's own views is to reexamine the participants' lived experience by probing deeper into the different aspects that set apart the researcher's views from that of his participants. Consequently, the researcher is then free of the view he or she originally adopted and also is led to an enriched understanding beyond his or her own (Drew, 1989). A caution, however, must be considered with respect to overcoming the researcher's own views, as one does not want to lose his/her passion for the topic understudy due to overmonitoring one's own views.

Overmonitoring can present a potential danger to conducting a phenomenological study due to the nature of phenomenology itself, as the process requires a fusing of horizons to occur between researcher and participant, leading to the genesis of a new horizon. Therefore, the phenomenological researcher purposely places himself/herself in the "muck" of the investigation, leaving themselves open to becoming attached, although unintentionally, to the "essence" found during the study processes. Such an attachment is not necessarily destructive to the study, but during the supervisory/committee investigation of the study findings, the researcher's passion for the topic understudy and essence found therein, may trigger unusual angry outbursts or emotional proclivities. In all, the researcher must beaware of his/her own views, yet at the same time, not withdraw himself/herself from the topic understudy. Ultimately, the researcher must also tend to

his or her emotional passions, but not blindly take ownership of the essence found during the study, because the findings revealed, lie beyond both the researcher and his or her participants.

Research Procedure

Selection of Research Participants

Participants for this study were selected using a purposeful sample design and were chosen from personal contacts, notices at casinos, and bingo halls. In order to stay true to the phenomenological method and purpose of this study, participants were purposely selected to elucidate the process of becoming and recovering from pathological gambling disorder (Streubert & Carpenter, 2002). The recruitment advertisement intentionally selected for participants whose gambling best reflected a journey process, therefore unlike quantitative research, there was no intention to randomly select participants, because manipulation, control, and generalization of findings are not the intent of the inquiry" (Streubert & Carpenter, p. 24, 2002). Therefore, the author was most interested in participants whose recovery time spanned (at least two years) which he best thought would render a wide breadth of experience and rich cases related to the process of becoming and recovering from pathological gambling disorder (Streubert & Carpenter, 2002).

In all, eleven participants contacted the author, but only seven of the eleven participants lived experience of gambling, reflected a two-recovery period, were 18 or older, and met the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix III for a DSM criterion). Although seven participants conferred over the phone that their gambling met the diagnostic criteria, participants were

asked to fill out the diagnostic criterion (and other demographic data) before interviews were conducted, to ensure that their gambling reflected the disorder in question, rendering a final sample size of seven (see table 1 for a summary of this data).

Interview Procedure

Interviews lasted from 120 to 160 minutes in length and the transcripts were subjected to a systematic thematic cluster analysis (conducted by the author) as outlined by Osborne (1990) where transcripts were read once for familiarity, and a second time to reduce paragraphs to surface themes. The interview procedure used for this study was partially adopted from three predominate phenomenological researchers whose work has spanned four decades of studying participants' lived experiences, Cochran's (1985, 1986) dramaturgical method, von Eckartsberg's (1998) existential phenomenological research method, and van Kaam's (1966) procedures of explication. Taken together, these three methodologies seek to ascertain the narrative or story of one's lived experience. Therefore, participants were asked to give accounts of his or her process of becoming involved with gambling from its infancy, to its problem and pathological dimensions, and their journey through recovery.

To facilitate the participant's dramaturgical reconstruction, deconstruction, and emerging interpretations of their stories, empathic listening and paraphrasing was employed by the researcher (Wolcott, 2001). This procedure enhanced each participant's ability to tell his or her story with clarity and understanding. In addition, this procedure also helped to the author to create a "hermeneutical space," thereby providing an environment where the participants felt safe to tell their stories, but importantly, to ensure participants that their stories and experiences were respected and heard (Wolcott, 2001).

To help create this hermeneutical space, whereby the participant's narratives authentically wove a textual life story, the author took a "general researcher stance" (Wertz, 1984). As a result, while conducting my interviews I was: 1) empathic to the participants' stories and description; 2) I slowed the interview down and provided a structure so the interview flowed helping the participant to dwell inside his or her narrative story; 3) I magnified and amplified details of their narratives; 4) turned from particular interpretation to immanent meanings; and, 5) ultimately, suspending any judgment or alternative belief and employed genuine interest in my participants' subject matter (von, Eckartsberg, 1998).

Data Analysis: Explication and Interpretation

Once the data was collected from the participants, the narratives were read and scrutinized so as to reveal their hidden "psychologic" that is, "their structure, meaning configuration, principle of coherence, and their occurrence and clustering" (von Eckartsberg, 1998, p. 22). Thus, the focus of organizing the data was to help configure and bring to life the essence of my participants lived experience. Arriving at this essence only became possible due the development of a life text that involves both the structured meaning of the participant's dialogue and the interpretation of their journey itself. According to von Eckartsberg (1998), this process is one of explication, because I was attempting to bring about implicit meanings by means of systematic reflection. Therefore, my reflections guided me to ask questions of the data itself. Here I delineated particular narratives into cluster themes that arose from the complete pool of the narrative data.

The latter phenomenological explication included the following steps: 1) Listing and preliminary grouping; 2) Reduction; 3) Elimination; 4) Hypothetical Reduction; 5) Application; and 6) Final Identification (van Kaam, 1966). The first of these procedures, listing and preliminary processing is one where I classified my participant's narrative data into categories, categories that resulted from what the participants themselves explicated. The next procedure that I followed, reduction, is where I reduced the concrete, vague, intricate, and overlapping expressions of the participants lived experience into more precise descriptive terms (van Kaam, 1966). This led directly to my third step, elimination, where those non-relevant elements (i.e., my brother birthday is tomorrow, it's been really windy lately, or gambling is hard on the back) were eliminated permanently from the data pool because they are not inherent to the process of gambling or recovery.

In the fourth stage, called hypothetical identification, is where I took the narrative data that were similar from each participant's experience. This data was placed into a pool along with all other preliminary data, which was spared elimination and more importantly reflected, associated with, and linked together an overall expression of the entire data set left understudy (van Kaam, 1966). The fifth stage, application, is where specific cases were clustered into their own thematic expressions, which elucidated the participants' experiences into a whole, yet thematically separated particular experiences from others (i.e. hitting bottom, as opposed to gambling escalation). In this case, van Kaam (1966) warns the researcher that revising each cluster theme or formulas must correspond with the evidence from the cases within the hypothetical identification pool. Hence, I was brought to the last process, final identification.

Here all themes were checked so as they described, illustrated, illuminated, and generated a, "knowledge of the phenomena in a language which describes the diversity of instances included in the general class under consideration" (von Eckartsberg, 1998, p. 23). During this time, I took care not to finalize clusters into common themes if significant differences existed; however, this did not occur. In all, I was left with a four-stage process of becoming and recovering from pathological gambling disorder, each stage consisting of four themes.

CHAPTER FOUR

THEMATIC RESULTS

"My name is Ozymandias, king of kings: Look on my works, ye Mighty, and despair!"

Nothing beside remains. Round the decay of that colossal wreck, boundless and bare,

The lone and level sands stretch far away. – P.B. Shelly (1819).

Introduction

In chapter four, an in-depth narrative inquiry into the process of becoming a pathological gambler is presented, thus the reader becomes a witness to the journey of recovery illustrated through verbatim and paraphrased accounts taken from the lived experience of seven former pathological gamblers. The participants narratives follow a chronological order are analyzed using Jungian Archetypal themes. This method of reporting the results not only enables the reader to better understand the process and recovery from pathological gambling disorder, but also importantly, establishes a rich tapestry from which gambling pathology can then be viewed as soulful journey, a journey that evolves over stages; stages that describe elation, pain, suffering, and wisdom. However, before doing so, chapter four begins with a brief interlude that will describe our participants in terms of years gambling, age, gender, predominant gaming choice, and number of relapses (participants names appear as pseudonyms).

Participant Profiles

Lana is a 40-year-old married female, with two children, who gambled for three years. Lana's predominant gaming method was VLTs; she reports playing a little bit of Keno and dabbled with scratch tickets. Today, Lana plays Keno as a social pastime and

buys the occasional lottery ticket. Lana scored 7 out of 10 (at the height of her gambling) on the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix C); today her score is 0. Lana reported becoming preoccupied with gambling very quickly and reports seeking no professional help for her gambling problem. However, Lana did report attending three GA sessions and remarked that they were somewhat helpful, but credited her recovery to making timely and smart decisions, learning from her mistakes, and receiving support from family and friends.

Michelle is a 44-year-old married female, with three children, who gambled for over 12 years. Michelle began her gambling career with a fascination for roulette and after two years, became addicted to VLTs. Today, Michelle does not partake in any casino style gambling, but reports buying the odd lottery ticket. Michelle scored 10 out 10 (at the height of her gambling) on the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix C); today her score is 0. Michelle reports that gambling was instantaneously intoxicating, not only from winning, but was also fueled by the admiration given to her from nearby players and bystanders, after winning. She also reports seeking professional help for her gambling problem, was an active member for many years in GA, and with the support of her husband, remains gambling free today.

Ruby is a 45-year-old divorced female, with three children, who gambled for two years. Ruby began her gambling career two years after recovering from cocaine and heroin addiction; her method of gambling was strictly VLTs. Ruby scored 8 out of 10 (at the height of her gambling) on the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix C); today her score is 0. Ruby reports that

within three months of gambling she was hooked, the effects mirrored the euphoria of cocaine, as did the withdrawal, which followed after her weekend binge episodes of VLT gambling. Ruby reports seeking professional help for her gambling-related behaviors and investing a great deal of time developing self-awareness, all of which she credits to remaining gambling free today.

Glenn is a 25-year-old single male, who gambled for five years. Glenn reports that he grew up in a gaming family and reported enjoying weekends at the curling rink at the age 13, were he sneaked scratch and win tickets. Glenn's predominant method of gambling was Blackjack, but later became VLTs. Glenn scored 10 out of 10 (at the height of his gambling) on the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix C); today his score is 2. Glenn reports that gambling was a rush; he felt like a hero when winning and would let everybody know about it when he did win. Glenn reports that recovery has been a battle, but that in the past two years he has managed to control it. Glenn reports getting professional help for gambling-related behaviors, and today states that his gambling consists of playing Texas Hold' Em, and the odd VLT binge.

Debbie is a 62-year-old married female, with three children, and two grandchildren; she reports gambling for four years. Debbie began her gambling career playing bingo, and reports after a month going five days a week. However, she reported that things really got out of control after playing VLT's. Debbie scored 10 out of 10 (at the height of her gambling) on the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix C), today her score is 0. Debbie reports seeking no professional help for her gambling addiction, but attended GA, where she

remains an active member. It is noteworthy, that upon Debbie admitting to and seeking help for her gambling problem, she never experienced a relapse and remains gambling free to this day.

Fraser is a 30-year-old married male, with one child, he reports gambling for eight years. Fraser's first gambling experience was with VLTs, he reports that initially they seemed an easy way to make some money especially since he grew up in a poor family and lived through the economic depression, that hit the fisheries industry in Newfoundland in the early 1990s. Fraser scored 7 out of 10 (at the height of his gambling) on the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix C); today his score is 2. Fraser reports never seeking help for his gambling addiction, but stated that his success in recovery, thus far, is due to his wife's support and his own self-understanding.

Pam is a 55-five-year old married female, with three adult children, whose gambling has spanned 12years. Pam's interest in gambling began with selling and buying commodities; however, after retiring from a successful career in the music business, she reports being depressed, empty, and without direction. She soon found excitement, however, by hitting the jackpot while playing VLTs for the first time. Pam scored 10 out of 10 (at the height of her gambling) on the DSM-IV-TR-APA (2000) diagnostic criterion for pathological gambling disorder (see Appendix C); today her score is 1. Pam reports seeking professional help on two occasions for her gambling problem, being an active member of GA, and reports VLT binge playing two or three times a year. For a summarization of participant's demographics and criterion scores, see Table 1.

Table 1: Participant Demographic Information and Criterion Scores

Name	Age	Sex	Yrs. Gambling	# Relapses	At height Score / Max = 10	Current Diagnostic Score	Gaming Style
Lana	40	Married female, 2 children	3 years, currently abstinent	2	7	0	Primarily VLTs, keno, occasional scratch tickets
Michelle	44	Married female, 3 children	12 years, currently abstinent	3	10	0	Roulette, VLTs, occasional lottery ticket
Ruby	45	Divorced female, 3 children	2 years, abstinent	0	8	0	VLTs.
Fraser	30	Married male, with 1 child	8 years currently social gambler	3	7	2	VLTs
Glenn	25	Single male	4 years currently social gambler	2	10	2	Primarily VLTs, black jack, Texas Hold – Em
Pam	55	Married female, 2 children	12 years, periodic binges	4	10	1	VLTs
Debbie	62	Married female, 3 children, 2 grandchildren	4 years, abstinent	0	10	0	VLTs, bingo

Thematic Analysis

Stage I: Invitation to the Journey

The first stage in our participants' journey consists of four main thematic clusters. These four themes provide the background and intimate psychological details of how or

possibly why each participant began his or her career of gambling. Additionally, participants recount stories of gambling that were motivated (at that time) by so-called altruistic means, as if tempted by fate to win for a higher cause (shadow projection). The last theme in our first stage describes some incidents where our participants won "big" or otherwise "smaller jackpots," all creating a loading of sorts that appears to have been one factor (among the many) for the impetus for gambling's escalation, which brings into focus the hero's counterfeit quest for wholeness.

At the outset, it must understood that I am not trying to prove that gambling is an archetypal phenomena, but can be understood in and through archetypal patterns and associations. As such, these four themes operationalize themselves around:

> A philosophy of life, if you will, in accordance with the "given" factors of the personality which are present at birth, and unfold according to their genre and in their own time, and also those "acquired" factors which include environment into which one is born and the circumstances and events of life. (Singer, 1994, p. 9)

In all, the invitation to the journey does not offer a solution to life's problems but establishes a reality with soul. Before one can come to this reality, there is usually a shake up in the psyche, one that gambling pathology can provide. Ultimately, Pearson (1991) suggests that what makes us alive and real is journeying into the central mysteries of life, where we learn about dismemberment, death, dissolution, sex, passion, and ecstasy, and see the beauty of it all" (p. 40).

Innocent and Benevolent Beginnings

Our first theme, Innocent and Benevolent Beginnings, highlights two important tenets to Jungian Archetypal theory (among many) that may provide a developmental

understanding as to why our participants became pathological gamblers, or at least began gambling in the first place. The first tenet brings us to the concept of initiation rites, a call to a quest, invitation to the journey, or from a purely Jungian sense, stirring of the soul/psyche (Pearson, 1991). This stirring of the psyche can be viewed as an aid whereby the individual is helped to recognize the meaning and significance that experiences can hold or come to symbolize in one's life (Pearson, 1991). For instance, Debbie disclosed that her gambling started "by me going to bingo once a week, that wasn't good enough, so I started going three times a week, then I was going seven days a week." She concluded that her gambling was symbolic of the need to escape from her psychic turmoil, which resulted from her past, she explained, "well. . . the consequences that started it, I shouldn't use it, but the abuse from my dad. Until I forgave him, which was after he passed away, that was the only way I could heal."

We see in this instance, that Debbie was able to bring to consciousness material that played a role in her becoming a pathological gambler, but this realization only occurred after investigating the roots of her issues, and working through those issues that prompted her to gamble in the first place. Furthermore, we also get a prelude to the Trickster archetype's power of creation/destruction, as Debbie was enable to tap into the divince and endless of source of the trickster's energy, which initially enabled her to escape from past psychic pain (for futher discussion on the trickster, see "*The Trickster Emerges: Courting Disaster)*. Similarly, Michelle also suffered a childhood wound, a wound that resulted in the development of a fragile ego, due to the introjection of her Mother's values. This fragile ego, which was placated throughout Michelle's formative

years, manifested as a powerful shadow during Michelle's gambling career. The following vignette describes such a process:

> My mom was the type of person that money was power and if you had money you were somebody. So I was brought up with that in my head, that if I only had five bucks in my wallet I was useless. So I got a paper route, I didn't have the money in a bank account, because I had to have it on me. That was my way of feeling powerful, I'm it. I was limited to what I could spend, it had to be saved, so by the time, you know, I was fourteen, I had $22,000 dollars put away. Well, eventually, I spent all that gambling.

However, not all individuals who begin gambling come to understand the symbolic value or meaning behind their gaming exploits, nor do they necessarily have to experience a wound or trauma during childhood or thereafter. For instance, Glenn's invitation to the journey was not at all benevolent, he states:

> I was about 13, we had a few relatives that curled, I wasn't even allowed to buy scratch and wins, but, I would get them. If you won a few of them you would give them to someone older and they would give you the money; it was neat, we thought we were being rebels.

Glenn's narrative clearly distinguishes itself from the first two in that there is no obvious childhood trauma. Therefore, at first, it would be appear that archetypal psychology is one-dimensional when it comes to explaining the etiological basis for gambling pathology. However, what Glenn, Michelle, and Debbie's vignettes have in common, which is also common to the other four participants, is the "purposiveness" nature of their gambling, benevolent or innocent, to seek power, or because it was neat.

This purposeful nature is the second important tenet in archetypal psychology's attempt to understand gambling etiology and pathology, one that suggests that "symptoms rest on a base of conflict between the instinctive nature of people and the demands imposed upon them by the society in which they live" (Singer, 1994, p. 26). Beyond instinct and environment, however, Jung also suggested that wounds and trauma, held greater meaning than just creating etiology, or producing unconscious material. Therefore, the invitation to one's journey, having benevolent or innocent beginnings was just that, an invitation. An invitation, when investigated at a deep level, would permit the discernment of direction, for better or for worse, proceeding "to give form to future thought and behavior" (Singer, 1994, p. 27).

A Call to Chivalry: Bringing Forth the Counterfeit Hero

Drawing from the same well, this purposive direction leads our participants to their next destination, a seemingly heroic destination, filled with the hopes of treasure, an increase in self-confidence, an escape from emptiness, or having a chance to finally fit in and belong. Nevertheless, unbeknownst to our participants, the shadow hero lurks away from the noisy din. For it's time is nearly here, the shadow hero knows the house sooner or later always wins, so for now it watches and offers the odd chuckle. Pam's vignette captures this faint but reckless gesture:

> I look back on it, I was 42 years old; I was such a bright good businesswoman, and I had so much going for me. But I had this impression that somebody else did this, so I couldn't see how I could take the talents I had for business and get a job that meant something. I would obsess about going back to school, that seemed way too hard. Anyways, in December I go down to the bar where I used to book

> bands and I remember seeing these machines. They looked boring, and I wasn't going to ask anyone how to play them. So I just stayed away from them. But people were phoning me talking to me about these VLTs. A friend phoned who won a thousand bucks, now that kind of registered. I always saw these machines as quarters, so I ambled down and threw some money in, almost immediately across the machine where five jackpots. The bells are going off and I kind of feel embarrassed, and somebody looked over and told me that I won five hundred bucks. . . The beast was born, literally! I was just like 'yes!' I got a thrill out of it, I felt like somehow it was me; I'm a winner, man look at me!

Pam's disclosure reveals an embryonic stage of development on the gambling continuum, (i.e., from non-gambler, to social gambler, to problem gambler, to pathological gambler) and it is also representative of the individuation process (Custer & Milt, 1985; Jacoby, 1990). With respect to the former, we can see that Pam's intentions for gambling are not centralized around socializing and having a good time, "a friend phoned who won a thousand bucks, now that kind of registered," but are based more on making money, changing a present mood state, and fueling an ego that is experiencing dissolution (Jacoby, 1990).

Regarding the individuation process, Pam is a 42-year-old, who stills wants to be a hero, but holds an egoic stance against life, that masquerades as a sniveling Orphan (Pearson, 1991). Her narrative tells us that even when successful, "I was such a bright good business women. . . but I had this impression that somebody else did this," she could not accept who she was, or rather, was not at peace with where she was in life. This psychological stance is ripe with disaster when it comes to gambling especially after

winning a handsome jackpot, "I felt like somehow it was me, I am winner, man look at me." Looking deeper, the contrast is very stark, she will take credit for winning, while playing against a machine, but not take credit for being a successful woman. At this juncture, Pam's psyche is open to the shadow hero and all that it can promise her, thus, for her the counterfeit quest has all been bought and paid for.

Luckily for Pam, however, the archetype of the Innocent carries with it a powerful spirit, one that knows Paradise existed, without seeking any treasure outside itself. According to Pearson (1991), "the innocent in each of us, however, knows that if that safe garden was possible anywhere or anytime, even if we personally never remember experiencing it, then it can be recreated sometime, by someone" (p. 74).

A second premise behind the Orphan is its insistence on getting its own way, in addition, to a carrying power that masks feelings of injured pride (Pearson, 1991). Yet, uncovering the shame beneath the mask is too daunting a task for the Orphan to tackle, while just beginning the individuation process (Estes, 1992). In the following vignette, Fraser openly talks about this intrapsyhic battle, and provides us with an interesting perspective on the early win phenomena that some gamblers experience toward becoming pathological gamblers. He states:

> Playing the first time and win a hundred, and go back a second time, I almost figured, it was easy money; there was a chance I could win a hundred bucks again and have a good time, you know. Okay, I'm not a popular guy, well, it was just my friends anyways, well not a popular guy, but getting to buy everybody drinks. Stuff like that, you know? And I could then become the life of the party. You're just a kid; like I was just 21, 22 years old right, still just a kid then right, but it's

> still a pretty cool feeling to come back and say, 'hey guys, I got the cash for us to party up for a day.'

In this instance, Fraser is willingly to acknowledge that his early gambling was motivated by an act of chivalry, an act that not only enabled him to gain some notoriety with his friends, but also obviously pacify an egoic hunger to be a hero. Secondly, this vignette also exemplifies what the behaviorist theoretician would call the early win phenomena (Aasved, 2003).

According to this model, gamblers who win early in their gambling career will more behaviorally prone and be motivated to play again, win or lose (Dickerson, 1984). Fraser, although not attributing his win to his own talents, as did Pam, was still intrigued to play again. However, where this perspective falls short, is explaining Fraser's felt sense of unworthiness, and via a win, the justification that his gambling was an act carried out to provide others with the "cash. . . to party up for a day," despite his own admonition that, "well I'm not a popular guy. . . and I could then become the life of the party." In all, Fraser was acting in a chivalric fashion, providing for others, while unconsciously, allowing the shadow hero to step out of the background and seize the libidic energy that winning and a hero's treasure can sometimes generate.

A Hero's Treasure

Thus far, we have seen that the counterfeit quest begins as an initiatory phase, birthed within an embryonic fluid consisting of benevolent or innocent ingredients. The path continues on seemingly fertile ground, yet beneath the soil therein lies a disease that seeks to be given a voice. A voice that wants to heard as a result of egoic hunger to feel

better about oneself, gain notoriety, feel powerful, have fun, or escape so as to build an image of oneself that better represents the Self. Michelle states:

> I was always told by my mother, and I don't think I'm an ugly person, but I was always told by my mother that I was built like a brick shit house, that I was never going to amount to anything, so all of those things added up. To give me the. . . I needed money to have security, to feel like I was somebody, whereas, all I needed was somebody to say to me that, I like you for who you are, not what you've got, and I never got that. So I was escaping, I was looking for something, and "Bigshotitis" kicked in grade six man. You know, with your friends, I will pay for that, and I would. I would be really pissed off after, but I would take them all to Burger King and spent fifty bucks, 'Oh she is great,' oh bullshit that was great! They just wanted my money.

Our journey now continues; our participants have all heard the call and its echo has penetrated deep into the dark recesses of the psyche. Upon returning the call, there is a required price to be paid, your soul, a price that most individuals would shutter to offer (Singer, 1994). Yet, for some, a hero's treasure and the accolades that come with it can seem to be an even trade. A trade that can be compared to the blood that trauma victims so often need and, without which they cannot live. Pam states:

> The gambling was ah. . . man oh man, I remember once I had a week contract with the commodities and I made 14,000 in three weeks and I just absolutely loved it. I never knew anything and I would make money (*laughing hard*), by then, I thought I was such a hot shot, I mean, I was omnipotent, you couldn't stop me, eh! Before that, I had one trip to Vegas; I played the machines all night. Way

> after my husband went to bed, like I played them all night. I don't remember winning or losing. I didn't care.

In this report, we hear Pam talking about being omnipotent, making money, and loving it. In doing so, she fully experiences the intoxicating effects of how placing a bet and having it pay off can make the counterfeit hero feel, "I made 14,000 thousand in three weeks and I just absolutely loved it."

This feeling of intoxication, according to Jung (1956), can be equated to activating symbols in the psyche, which lie dormant in the unconscious, and by shaping them the individual is given the power of creation (Jung, 1922). For Pam, her creation was focused on bringing into consciousness the spirit of the hero or, as Estes (1992) puts it, she was invoking La Loba, the Wolf Woman. According to Estes (1992), the Wolf Woman archetype preserves that which is in danger of being lost in the world, in this case, Pam's soul. However, hard to swallow, through invocation Pam can recover the buried parts of that make up her soul. Although winning at gambling would seem an odd way to do so, as Estes says: "this process is best done when the shadows are just right, for it takes much looking. La Loba indicates what we are to look for – "the indestructible life force, the bones" (p. 28).

Retrospectively, Pam's battle with gambling would bring her to face-to-face with her past, present, and future evolving self. However, for now, before these bones could be assimilated and brought together to form a cohesive sense of self, she would have descend into the darkness and come to terms with the side of her that cleaved, first the flesh from the bones, and then the side her that buried them, keeping the light from

reaching consciousness. Pam's forthcoming vignette gives us a foreshadowing of the latter process:

> After the first year of gambling, I went to my doctor and I was a basket case. I was trying so hard not to cry, and I said, 'I got a problem with gambling, and he kind of looked at me, eh. Because he never seen me be emotional about anything, and he knew, I was just struggling to, and I remember it as clear as day. . . (sobbing). He gave me some Prozac, and whether it was in my mind was irrelevant, because I believed that it would help me, I was so desperate. Yeah, the chemical may have not made me so overwhelmed, but the act of reaching out and saying help, even that squeaky voice reaching out for help in that office was a major thing for me.

As a whole, both of Pam's narratives provide us with two examples of how to interpret a hero's treasure. The first of these examples highlights two surface tenets regarding winning; the first, is that winning can be intoxicating to the gambler and because of this intoxication he or she may continue to gamble without regard for the consequences. The second, and more importantly, gambling is a means to feel powerful, and can change one's psychological state, at least tentatively. The second tenet, with regard to the hero's treasure, taken from a purely depth psychological viewpoint is that treasure is symbolic to activating a transcendent function in the psyche where the ego and unconscious is brought into balance (Judith, 1996; Jung, 1957). This balance makes a request of its holder to bring true heroism into consciousness, by seeing pathological gambling for what it is; a facade that mirrors a state of euphoria, which rises from the

wellspring of wholeness, always present, but lying beyond the reach of the persona (Tarrant, 1998).

Interestingly, as participants' journeys continue, we shall see that pathological gambling and the counterfeit hero's desire for riches, fame, and fortune is illusory. Jacobi (1973) would say that illusion, being neurotic and transitory, always goes up in smoke and that true creativity and power can never be stopped. Michelle's narrative illustrates this illusory quality:

> When I was gambling I had people watching me so I played damn hard to win. Just win the money, but the money, I think it was irrelevant. It could have been peanuts, but as long as I was winning, I had the admiration, that was the big thing for me. Yeah, it was definitely a rush to turn around and have people say, 'go, go, go.' And they all know your name, and they all know you are going to be coming there and people are asking you how you did it. It gives you the sense of. . . I was finally somebody, a false sense of security.

Knightly Passions: Losing Control

Knightly passions and losing control brings our first stage to a conclusion in our participants' counterfeit quest for wholeness. The forthcoming vignettes will illustrate how gambling can reach a flashpoint. Igniting an unstoppable fire in the chemistry of the psyche where an individual's gambling becomes an entity seemingly separate from one's functioning ego. In addition, narratives also describe how gambling becomes an intrapsyhic battle of controlling expenditures and gambling episodes and how losing control brings about a cycle of shame, guilt, denial and rationalization, that is filtered

through the pitting of two powerful archetypes, the Demon Lover and the Money Lender. On the first of these points, Fraser states:

> It was unreal, I was stepping outside my own body and I was watching myself walk into this bar, and I'm watching myself throw money in this machine. And it's like. . . It's not really happening, right. It was, I don't know how you would actually describe something like that. I was like in a daze, like I walk in, okay, I am going to throw money in these machines. I was actually down here in the Safeway parking lot, just walking up from the grocery store, and I ended up walking to bar and began throwing money into the machines. It was like I zoned out there for a second. It was like, like I almost partitioned my mind. One part of my mind said, 'I can't believe I'm doing this,' and the other part doesn't really give a shit; I'm going to go do it anyway.

Leonard (1989), the Jungian analyst and philosopher, suggests that at this stage in the addiction process the gambler is lured into addiction "through the high, through the fast rush to ecstasy" (p. 17). This rush of which Leonard (1989) speaks is none other than archetypal fascination, when the experiences of gambling is "so extraordinary that we want to repeat them - we want more and more, again and again" (p. 17). Lana's experience highlights this process:

> You actually start thinking about it when you wake up in the morning. You're planning your day, and oh man, I probably think I will stop in at the casino for a half-hour, maybe I can win $500. But, I was always nervous in there. . . I always knew I shouldn't be in there, so I was shaky. There were too many people, it was too loud, but the excitement of winning overrode it. Sometimes I would lose a

> $100. Sometimes I would break even. Then I would go in there with $20 because that was all I was going to spend. But, I would go back out to the car and get my bankcard and take out 20, 40, 60 [dollars].

Leonard (1989) further suggests that on this psychic plane the addict becomes prey and a play object of two powerful archetypes, the demon lover and the moneylender. The demon lover will push us to gamble more and more and, as the losses rise and the individual's guilt mounts, the moneylender provides the excuses to continue, through the use of denial and rationalization. Meantime, the demon lover squelches the guilt and shame by enticing the gambler to escape such emotions through further gaming. Debbie says:

> The whole time I was in Vegas, I never moved from the machine I started on. I never circled the casino, I sat down and that was it. Then, you start thinking maybe you should quit. No, no, not quitting now, pretty soon it will start paying again. That is when I really lost and I ended up borrowing a 100 [dollars] from my friend. Then I got anxious, sick to my stomach that I had done that, and then I had to borrow money from them. I went home and I had nothing. It was the urge just to play some more. So the whole trip back to *******, it was devastating. What am I going to tell my husband after manipulating my kids to get the money to go there and then come back having to borrow somebody's money? And then, I have to ask my husband to give money to her. I was very, very, humiliated.

Another participant, Glenn, disclosed that as he began to lose control of his gambling he would tell lies, he explicitly said: "I'm sure damn not going to phone you when I lost at the casino, but will call you when I win! Every gambler is a cheater and a

liar." Glenn also gave a voice to how the Demon Lover would help him glorify his gambling so as to not feel remorse about how much money he spent, all while, cynically, taking pride in letting his friends know that he was the "big wheel." Glenn remarks:

> I was excited. I was coming back through *****, heading to **** actually, and I saw a casino on the left side of the highway out of the corner of my eye. I had all this money and I didn't know what the hell I was going to do. I was by myself and I just went in there and gambled. I spent another few hundred bucks in a little over an hour, roulette. Its quick, it's pretty quick. Oh, I was mad, Olds is only an hour from *****, then I got there and it was a joke. I wasn't afraid to tell them guys either, I was able to do that and they couldn't. They were going to school, my buddies, and I said, 'yup, just got back from the casino and spent 300 hundred bucks, And they're going 'holy cow,' and I'm going, 'oh it's no big deal, let's go and get a case of beer,' I'll buy kind of thing. It didn't affect me at all.

In closing stage one, we have been given the forthsight and understanding into the power of the archetypal process along the journey towards individuation. These testimonials have highlighted the initiatory phase, which awakens the psyche to a seemingly inevitable adventure.

An adventure filled thus far, with fascination, euphoria, and treasure, but most recently, a foreshadowing of dismay, reckless abandon, and soul loss. In all, our participants are left to wrestle with the moneylender, who, imbued with power, "convinces us we can have something for nothing, a free ride to paradise, a shortcut to creativity" (Leonard, 1989, p. 18). A shortcut, that our second stage illuminates, is where participants share stories of falling further into the abyss of addiction, accounts that

epitomize the pathological gambler's plight. However, solemn despair sometimes can be, a descent always carries with it an opposite polarity, ascent (Neumann, 1962; Tarrant, 1998). Henceforth, ascent requires the counterfeit hero to surrender to his or her addiction, and wholly except their existence in life amongst a tensions of opposites, good -bad; fortune-fame; life-death; health-sickness; heroic-mediocre (Hillman, 1985).

Stage II: Toward Oblivion and Beyond

In Stage II, our participants moved along the continuum of gambling pathology from problem gambler to pathological gambler. They gave themselves over to the addictive process and ego consciousness has overflowed it banks emptying into two primary tributaries. The first is a preoccupied stream of thought that is dark, murky, and clouded with internalized messages that haunt waking consciousness; a possession of sorts where the individual can do little but think about getting back, planning for, and securing the next gambling binge (Dostoevsky, 1981). The second stream is ridden with emotional turmoil, it, too, threatens to spill its banks, only to right its passage by short circuiting the individual's defense mechanisms, leaving the ego abashed with pangs of guilt, fear, and desperate behaviors (Casement, 1998). For instance, these behaviors are motivated to gain back expenditures lost from the previous gambling escapades or for the sole reason of continuing the chase in order to reap the benefits that being the highroller can sometimes bring.

The Fall of the Hero: Complete Loss of Control

The feelings that flow from embracing the high roller archetype, chasing one's losses, and, ultimately losing complete control of one's gambling behavior are exemplified by this narrative, Pam's states:

> I remember sitting at my desk in February, crying, but I never let anybody see it, and I said to myself, 'I'm in bi Ca-Ca.' I was already down 10,000 [dollars], eh, I was hooked. I was obsessed. I would go play and remember the big win to start with, but the next thing I remembered, was saying, 'it didn't matter, it was only 500 [dollars],' I would get it back. I was brushing it off, eh, and when it gets up to a few thousand, I would say, 'there is plenty more where that came from.'

Pam's extreme gambling behavior could appear to mirror demonic possession; she is thoroughly hooked, but at the root of her obsession is a simple desire driven by the "highroller" archetype (Judith, 1994). Simplistic, in the sense, that she need only to quit and the possession at the hands of the highroller would fall away (Leonard, 1989). However, the desire to be something more than human is a trap into which many gambling addicts fall, especially when the senses are been stimulated through the expansion of psuedo awakening. Singer (1994) would say that this psuedo-awakening, although outside of Pam's awareness, is the key to understanding her gambling addiction. This key, can lead Pam back to where, the lock rests, in the unconscious seething cauldron where Pam's drive to be more than human began.

In order to reach this fiery hell, the object and key of Pam's desire (gambling) will have to be transformed. Judith (1996) states that we often get confused by our desires, but by confronting the high roller's intentions we will be better able to understand the deeper needs behind our desires and, thus, "satisfy ourselves at the core level" (p. 116). Glenn, interestingly, appears to have clues to the whereabouts of his lock, but continues to be at the mercy of the higher roller's incessant persistence to seek bravado. He remarks:

> It's really all about identity. You know what, when I have money in my pocket, I'm the greatest looking guy there is, I don't care what people think about me. But when I'm in a bit of bind, I am opening doors for people, and if I won. . . I would go into the lounge and brag about it. I would go, 'I just won five grand!' And the ladies would go, 'Really!' It worked for them. . . I would buy drinks and then after they would go home and the best looking guy would be sitting there alone again. But, I would wake up with 2,500 [dollars] in my pocket, and go gamble again.

For Glenn, being in touch with his feelings of "not being good enough" can be the impetus for soul growth and change (Batchelor, 2004). However, as Glenn admits, "when I have money in my pocket, I am the greatest looking guy there is" thus, when Glenn uses gambling to prop up his identity, he looses touch with his own inner clarity and the need to be somebody else takes on a life of its own (Judith, 1994). As a result, gambling is the mechanism that allows Glenn to become powerful, therefore, he uses the energy of the high roller to chase away his perceived loneliness, and the "best looking guy would be sitting alone again."

From a Jungian standpoint, the shadow has seized Glenn's self-actualizing agent, and instead of Glenn believing is his own inherent specialness, he looks outside himself for a libidinal source and introjects this felt experience of being somebody from an outside projection "the ladies" (Zweig & Wolf, 1997). Furthermore, Glenn needed to "wake up... and go gamble again" because his persona (the good looking high roller) is a facade and having no real psychic charge or value of its own, the need to feel good would have to be derived from others via a projection and introjection (Woodman, 1982).

In all, someone would have to be willing to provide an auxiliary ego for Glenn, but as gambling progresses and as the participants' behaviors became more desperate there became less libindal objects in their environment from which to draw energy. Speaking of this psychological decay, Fraser said:

> I think it was more of putting up a brave face than everything else you know? Well, it is more like, 'I am trouble on this machine,' but I don't want anybody to know that I'm in trouble, or that I am having problems with this machine and I am getting really pissed off. So I'm just going to act like I'm going to throw another $20 into the machine, I don't really care. I think if somebody knew that I had this problem I would probably have avoided them at the time, 'cause I wasn't really looking for help, or anything like that. I just want to go do this by myself, I was judging myself and I didn't want anybody else to judge me. So after awhile, I ended up just going by myself, usually to bars where nobody knew me.

From this admonition, we see that Fraser no longer wants to be the hero and supply his friends with the money to party as he disclosed in Stage I. This seemingly small shift is in, actuality, a large psychological descent into gambling's darker side, where we remove our libido from life and begin to identify ourselves with underground man archetype (Leonard, 1989).

According to Leonard (1989), the underground man bathes himself in resentment, leading to the death of creativity and love, dispelling any sense and need for recovery. From an existential perspective, Nietzsche (1956) held that this isolating behavior and subsequent resentment squeezed the soul into a prison until it could barely squint. Bereft to the fact, however, the underground archetype feeds on such disdainful qualities further

stamping the psyche with ill will and self-depreciation. Lana's state of mind reflects the underground man's power in the psyche:

> I was getting behind on bills and told my husband I paid things that hadn't been paid, so I was almost desperate. I would get it back, but I would get selfish and greedy and want to get more, but I would end up losing what I had won and then some. I would say all the way back home, 'You're ridiculous, you're never going back there, you're so stupid,' because I hated myself. And the next day you're thinking a bit differently, you're not so stressed out and you have found a way to go again.

Shadow Obsessions: Full Tilt

Our next theme, Shadow Obsessions Full Tilt, begins where Lana left off "you have found a way to go again." This going "again" brings our participants' gambling to a critical period, in GA terminology, they have hit "rock bottom" (Brown, 1994). The archetype's fascinating influence is at its height; relationships have been forsaken, moral boundaries of right and wrong have been crossed, illegal activities to continue gambling and the last chance to be a hero chosen. Ruby comments:

> I was working and having no money, so then it's getting to be around Christmas time, this is when I got into it. I am thinking okay, 'I have no money.' I have gambled all my money, because we thought we would go down right before Christmas and go shopping. So, I thought I will just write this cheque like, but it was a fraudulent check. . . I think everybody knew I had a problem, but nobody said anything to me. But, I didn't know how to stop it.

For Lana, rock bottom felt like this:

> It doesn't make you feel very good when you are on your way to get groceries for your family, and you spent all your money and you can't go get them. I remember one time I went to the hospital to go see my Dad with my kids, and I wanted to go to the casino, so I left the kids there with my Mom, and I went and gambled. When we went back to the car we opened the trunk, my son said to me, 'Is that all you bought was a box of cereal,' I just said, 'Oh well, we didn't need anything anyways.'

Pam's vignette discloses the extent to which her gambling was first and foremost in her life:

> I went to a ringette tournament with my daughter; it was over at ten o-o'clock. Her equipment was in the trunk of my Supra. We had to two vehicles; I said, 'Al, drive her home I have got to do something.' Well I went right to the *****, right at ten o'clock when the lights go on, and she had another game at one-thirty. Well, he shows up at the Alec Arms just after her game started, his face is all red. I hid my car up the alley so he would find it, and he said, 'Your kid is standing outside the ***** crying, because her mother is off gambling somewhere and you got her equipment.' Well, I remember sitting back being pissed off, 'get out of here.' I felt little bit guilty, but, here's the keys, get lost. I did care, but not enough to get off my machine until 3:00 in the morning. By that time nothing could tear me away. I don't know if it would have mattered if one of them would have been hit by a car.

Another narrative, offered by Glenn, provides the reader with an insider's look into the tyranny of the shadow hero. Its power appears to be so enthralling that Glenn is left to believe he has no resources to fight it (Pearson, 1991). He states:

> After a while, it had nothing to do with the money. It was okay, it was more of, 'I want to beat these Goddamn machines,' right; these machines are just driving me nuts. Then, I got into a car accident and got a settlement out of it. It was close to $7,000. It was around the same time that we planned to get married, so like all this money would pay for our wedding, right? Later, I went out and spent three 300 bucks in one night, but it wasn't nothing to me... I still had $7,000 left, $300 was no big thing. But, 70% of that money in the machines, we're talking about $4,000 in the space of two weeks, that is when I realized that I had a problem, I just couldn't stop going.

Despite Glenn's conviction of defeat, we are about to find out that hitting rock bottom can have a paradoxical effect (Tarrant, 1998). This effect draws an individual's persona into plain view, as he or she is forced to look at their gambling in a different light, because the high and esteem that the counterfeit quest previously offered was beginning to have negative consequences.

The Persona Dissolves: Sheathing the Sword

Jung (1959) conceived the persona to be a functional aspect of the personality, and held that it was brought into, and shaped by, consciousness to serve two purposes. The first of these was to serve the demand of the collective society. The second function

served the individual to whom the persona belonged, thus developing in conjunction with and alongside an individual's life-world, albeit, for better or for worse (Jacobi, 1973). Added to the mix, are the archetypal motifs that tempt the persona into identifying with their image and numinosity. Thus, as we have witnessed, the hero archetype has provided our participants with an illusory sense of self. Nonetheless, the hero is now becoming unmasked, and as the participants' gambling behaviors worsened, they could no longer go unnoticed or be excused away because of a childhood wound, nor be pushed aside, as Glenn once thought, because "life dealt me a raw deal." Estes (1992) says "the stepfamily ganglia of course belongs to us by whichever means we received it, and it is our work to deal with it in an empowered manner" (p. 87). Lana's narrative describes how she began to take responsibility for her gambling problem:

> I think the whole time I knew things were out of control. I would actually come home and get mad at the kids and my husband for something that I did, but I couldn't control it. So then my husband started to confront me about the bills and things, and why weren't they paid because we had lots of money to pay them. And he would say to me, 'I think you have a gambling problem.' And I would deny it, 'cause I didn't want to disappoint him, and, one night we had a huge fight, and he went to have a shower and I felt like leaving and going to the casino, even though I knew this was my whole problem. And he came out of the shower and said: 'Where are you doing?' And I said, 'Out," and he said, 'Out where'? "I'm going to the casino," and then I started crying and told him that I had a gambling problem. And he almost seemed relieved and happy, and things began to get better after that.

Lana's ability to confront her persona and be honest was a major step towards beginning the recovery process.

Pearson (1991) would say that Lana made the critical choice between good and evil, and in doing so, helped herself to heal the outward manifestation of her persona, which, through gambling, was crying to be noticed. She accomplished this objective, not by calming the cries with further gambling binges, but by listening deeply to a message emanating from the persona's heart, which Pearson (1991) has called the Orphan archetype. This inner pain, masked by the Orphan archetype's cries, had been bleeding for some time, as Lana reports: "Our relationship was in trouble, we weren't communicating and I felt so alone, and desperate. And then, you can finally come clean and you have a clean slate and they're helping you and you have nothing else to worry about." Debbie presents a similar story:

> So in two years, I probably lost $80,000, frauded the bank, lied, and so when it came time to tell, I couldn't even look my husband in the face. I mean I knew how much I hurt my kids, and they didn't trust me at all. So, we met at Smitty's on ***** and he just laid in on the line, 'If you don't get treatment or help, we are were going to have separate our marriage because the kids can't handle this and either can I.'

The commonality of the last two narratives resides in the gift that can come from confronting the darkness inside; this gift is self-respect and integrity (Carotenuto, 1992). However, before we can receive such gifts, we have to be willingly to admit our wrongs and trespasses. Hillman (1975) suggests that the journey of healing requires that the individual discover what he or she has to take responsibility for and then we can forget

what we want, but no one is going to give it to us. Ruby's narrative exemplifies this point eloquently:

> Completely fired, rock bottom, I think it was because I had no way out. Like this was the time to get friggin, honest. I thought they were going to charge me for this cheque as well, but they offered for me to go through the restorative justice process. So I decided that is what I was going to do plus, not to mention, that I was working for a First Nations band as well, which connects to me, that was very shameful. My first reaction was okay, 'I am going to leave, *****, were moving,' but I told her the truth about it. So I thought, 'No I guess this isn't right, I will go through the restorative justice process and I will deal with it,' so I did. That was pretty intense.

Ruby's act of taking responsibility was just one step in the healing process, a process that Pearson (1991) holds is a stepping stone to building a healthy ego, one that connects with the soul, as our forthcoming themes will illuminate. However, for now, we return to the tough rig hand, Glenn:

> Eventually, I came home from the rigs, and I went to the gambling machines, and it ended up that I couldn't afford my rent. I had to phone home for rent, I'm pretty sure at that time in life, I was just making under what my old man makes, if not as much, maybe even more at times. So when I phoned him and asked for money it was pretty, for a son who has to do that, it's pretty. . . pride was, really tough, it was big thing to ask him, to tell him lies. I can't remember what lies I told him, to get money, and that went on, that happened more than once, until I realized that it was wrecking my life.

Glenn does not appear to be as clear with his intentions as Ruby. Nevertheless, he is beginning to see that his behaviors did have consequences. Moreover, his macho persona is also being brought into question, "it was pretty. . . pride was, really tough." However, the danger of not fully seeing the persona's power leaves one vulnerable to its inherent warrior side. As Glenn's narrative reveals, "that happened more than once, until I realized it was wrecking my life." The warrior archetype has two polarities, one that wars for good of the community, significant others, and one's self. The other polarity wars because it feels "anything but powerful, imprisoned with boundaries of someone else's making" (Pearson, 1991). Glenn speaks of this imprisonment:

> I went to treatment in *****, *******, and I realized I was trying to prove to my Grandparents that I can be a somebody, that's a big part of it. Until they're dead, I have to pretend I am doing this big thing, and I am not really doing it. But I have to impress old **** and **** and that bugs me. I know myself I can tell you straight up that's the problem for Glenn; that Glenn can't be Glenn.

Unbeknownst to Glenn, however, is that the power of the warrior is infinite, and the key to opening the prison doors, lies within the prison itself. Glenn's challenge, according to archetypal psychology, then, is to learn to live in such an environment without doing his Grandparents bidding and becoming like them (Zweig & Wolf, 1997). All in all, each of our participants tasted, even if it was for but a moment, a sense of freedom from gambling. Except for Debbie and Ruby, who once deciding to sheath the sword, the scabbard became wholly sacred and they never returned to gamble again. Yet, for Pam, Michelle, Glenn, Fraser, and Lana, this freedom, although short lived, will remain as a reminder of what gifts taking responsibility can bring. As Pearson (1991)

states: "Even people who have been Orphaned in exceptionally painful ways may find gifts they receive from the process of recovering health and faith are so great that, for them, the pain that triggered their Orphaning seems fully worth it" (p. 91).

No Guts No Glory: A Hero's Treachery

The final theme in Stage II, further introduces the reader to the recovery process, which, unfortunately for many pathological gamblers, carries with it a high statistical relapse potential (McCown & Chamberlain, 2000). Nevertheless, relapse from a Jungian perspective provides an opportunity for spiritual alchemy to take place, not an anguishing defeat bent on dragging the gambler further into the muck (Greenspan, 2003). This mysterious and forever changing process requires a fire, not any ordinary fire, but a fire fueled with passion and the desire to re-kindle the soul. However, before soul forging can take place and bring to form a healthy ego, our past desires must be either full-filled or drawn into the light rendering their possession impotent (Leonard, 1989). Speaking about this process Pam said:

> It's like a cancer. . . I was feeling so overwhelmed in this group and I felt the whole time the group was looking up to me. I felt that I had blown the most money, I know now that this was a pile of crap. I see now, that I was taking all that pressure on. Yeah, none of us had any time in. The guys from ***** would come down once in a while, it never occurred to me to get a sponsor from there and so, about two or three weeks later I went to *****, went to the ****** and blew about 800 bucks. I came back to ****** and I wasn't going to tell them, but I did. I had this feeling that they would be so let down; ego was still the size of the moon, eh. Honestly, I believed that if I told them, then they would all quit, that

> the leader had screwed up, eh. But, they were there for me, and I stopped for a while, but I couldn't stay quit.

In this instance, Pam spoke candidly about her relapse and how her inflated sense of self led her back to the gambling to cycle. Looking deeper, Pam was still trying to reach an ideal state. For example, her need to be the hero manifested itself by assuming the leadership role in her GA group (Jacobi, 1973). However, not all is lost, as Pam's relapse led her to the realization that her gambling was not the primary problem in her life, but tied to some greater conflict in her psyche. Jacobi (1973) clarifies this point by saying that "one must refrain from succumbing to an inflation which, paradoxically enough, is regression from consciousness into unconsciousness" (p. 126). Hence, the knots that led to her relapse could be burned and, by sifting through the ashes, Pam could assume her true individuality (Jaffe, 1970). Speaking about this true individuality, Pam had this say:

> I laugh and say, once again, I have to let go of the excuses to go gamble. You know, get over my resentments, eh. It's nobody's fault, it's not my mother's fault, I have to deal with my past, but if I say my past is what made me gamble, saying my mother didn't love me, what happens next week if somebody doesn't love me. I have an excuse to gamble, what if the stress comes up. What if somebody dies next week, I mean, am I going to say my mother died was a stress, see what I mean? I have to put the addiction where it belongs, and it just is, and then I can deal with it.

Glenn offers another illustration of relapse and the dynamics behind it:

> I come out of treatment, and, you know, I got respect from doing that. I think I fed off of that too, because I got this image, I would be the sober driver, I was fucking special, and girls would go, 'Good for you Glenn, you changed.' I fed off of that; I would sit with the women instead of the guys and then it the turned the tables on me. We go out, and they go 'Well, we got the coke in our pocket, you can drive.' Sure, okay let's go, and it all led back to the same old thing, it was just a matter of time. Ah, instead of going downstairs when they were doing a rail, I would go to the gambling machine. I wasn't even having fun doing it, even if I won. I wasn't showing any emotion either at that point, because. . . I wanted to be the new me, but also the old me.

In this vignette, we see that Glenn has reached a crossroads in his gambling career, "I wasn't even having fun doing it, even if I won," interestingly, however, is his assertion and recognition of the inner battle between the "old me" and the "new me." Retrospectively, the relapse brought forth a new psychic battleground, one where Glenn would have to choose between the winner or loser, and because he had spent some time in treatment, his new emerging self would not allow the relapse go unnoticed. Despite which route he would take, the re-birthing process had at least been initiated and once begun, even the least fertile soil brings forth new life. Therefore, "allowing the human being to transcend the burning fires of humiliation and resentment to find a life of creativity and transcendence" (Leonard, 1989, p. 82).

In summary, our participants have now mythically passed two stages on their counterfeit quest for wholeness. They have twisted and turned through initiation, heard the call of the hero, been seduced by its shadow side, driven themselves into darkness,

and are now in the midst of the alchemical journey to becoming an authentic hero or heroine. In the next stage, participants make some painful confessions and soulful decisions, introduce the reader to the trickster archetype, find faith and learn to trust the healing process, and, begin to investigate into core drivers that threaten the healing process.

Stage III: Crossing the Threshold and Coming Home

In Stage III, participants began to invest energy into the healing process. In particular, their narratives illustrate how they wrestled with inner demons and created a new chorus for their soul to sing. Estes (1992) equates this portion of individuation to breathing one's truth no matter how dark, sinister or sad it may seem. Additionally, participants speak to the task of having to face reality on reality's terms and also describe how returning from the abyss of addiction can become a "rapture trap from which people return unsteady, with wobbly ideas and airy presentments" (Estes, 1992, p. 31). In all, this stage requires of the former pathological gambler to learn, acknowledge and bring a mature understanding to things in the self that must live and be accepted, and then cast out parts that seek to disrupt the balance of energy in the psychic system (Carotenuto, 1992).

A Hero's Truth: Painful Confessions and Soulful Decisions

In order to provide the best fertilizer for optimum soul growth and ego vitality an addict must sooner or later bring himself or herself to confession. This act is not your usual confession per se, but a confession, nevertheless, one that may require "a long and laborious process of pulling bits and pieces of unconscious personalities, into an integrated whole which is conscious of itself and the way in which it works" (Singer,

1994, p. 143). The end result of such a confession bares the hero with a coat of arms that is not narcissistically padded nor is it painted symbolizing a patron saint who goes from town to town bent on saving every addict in the vicinity. An archetypal confession will only give the confessor the necessary tools to return to life and face life as it actually is, and then the rest is up to the individual to decide what to do it next (Carotenuto, 1992). Lana's vignette describes such a decision:

> The turning point in my life was when my husband came home one day from work; he was so upset with me. He was down and we had a huge fight and I told him I was leaving, because it was his fault right, and I went and stayed at my Mom's house, but I came home the next day. He had actually phoned my Mom and talked to her, and I had admitted that I had a huge gambling problem and I told him I would go to GA. I think we went three times that was enough for me. The people that were there told me that I could actually bar myself from the casino, and so the third night I told my Mom that I was going to bar myself. Well I mean here I am, I was a little embarrassed, I went in there and told them what I wanted to do. I said this is probably a little unusual, and she said 'Actually not at all.' So, I stood in the corner and waited, I felt like all these people were looking at me, and I thought to myself they must think I have huge problems, and I actually did. Then the lady in front of me hit a jackpot, she won $3000.
> I thought. . . and then I thought to myself, 'No, I feel good, I could as easily be losing all that money.'

In this instance, Lana was able to make a soulful decision and further reported having not touched a VLT since that time. We now return to Debbie, who in Stage II

revealed to us that after reaching out for help and surrendering to her addiction, she was able to remain abstinent from gambling and has never returned to play. She now shares with us the pain that is required to be worked through during the healing process:

> The hardest thing is telling, doing my sharing of everything I have done, first to my family, to the bank, because there was no charges laid over the episode and having to be honest with my husband. I thought my husband had heard everything, but he had not heard the most of it, even the looks on his face when I would share, but he would always sit there with his arm on my shoulder and his hand on my knee, because he knew what it did to me to have to tell. So that first night, I think I balled more than I told anything, but, if I was going to get help, I had to stick with it. And, I did, I attended every meeting there was in the first year.

In this vignette, we are not only a witness to the pain and shame that Debbie has shared, but we are seeing her confront her shadow with vigor and tenacity that only a true heroine can conjure. In her sharing she is giving a voice to part of herself that she solely despises; however, these parts are not to be forgotten (Singer, 1994). In a mythic sense, they are to be embraced, as they operate in the psyche by activating one's imagination imprinting ideas into ego functioning guided by the worldly soul (Hillman, 1975). This symbolization can be equated to the hunter who drinks the blood of his prey, first honoring the animal's soul. Then, by eating a piece of the animal's flesh, the hunter is blessed with the wisdom of the animal's spirit. This spirit can be a help in times of starvation, in battle when things look grim, and, finally, when the psyche is clouded by

images of darkness and turmoil, the imprint of past conquests can act as a guide that restores equilibrium to ego functioning (Hillman, 1983).

Pam offers a final example of telling one's truth and, in doing so, invites the reader to seriously consider and apprehend the degree of sorrow that an arterial bleed from the ego can render. What is more, we also see the numinous power that is inherent from getting in touch the worldly soul (Hillman, 1975). Pam says:

> I put this starter pistol to my temple and pretended because I knew I wanted to die and I would drive to the bar those days, and I would be crying but I could not go. I reached that point where the hurt of quitting was the same as playing. So I phoned these Mormon missionaries and I called them over, I hated the Mormon Church. I guess that in my mind that I didn't know what else to do. I knew I needed to reach for God, and I knew that God was on Pluto, and he didn't love a wretch like me. So I needed a middleman and I didn't know who else to call, because it was the God of my childhood. These two boys came over and they interviewed me and I was kind of weepy, and they came back about three days later and put their hands on my head and blessed me. I can still picture it, I remember them saying. . . "We bless you that you will be able to give your children what your mother never gave you.'. You know, I had this rage against my mother my whole life, which is another whole story, my mother never loved me, eh. Anyway, I sat on the couch after they left and cried for two solid hours, and I felt that love pouring through me and I felt for the first time in my life that God was with me. That God actually loved me and I could feel the presence of the Spirit, and, with that one instance, I stayed clean and sober for one year.

For Jung, "confession was the cure for psychic isolation– both from oneself and others" (Lambert, 1974. p. 30). According to Lambert (1974), archetypal psychology is of the opinion that psychic concealment is a greater burden to the psyche than one's "sins." As a result, our participants' gambling behaviors could be observed as being secondary to the gravest of errors, and the activity to conceal it, the gravest of all sins, shutting oneself off from their true vitality. In all, by cathartically confessing one's transgressions, our participants were able to connect their heart with their head and bring some finality to the shame and guilt that was blocking their path to wholeness. However, as we are about to find out, Jung was wise to make a caveat to the latter stance, as "the cathartic confessional process does not work in those cases where a resistance to uncovering any unconscious guilt or emotion is so great that a person absolutely sticks to his conscious version of this trouble or his secret" (Lambert, 1974, p. 30). Therefore, we are now led to a meeting between a few chosen participants and the trickster archetype,. who filled with deception, offers tempting and luring reasons to start the gambling process all over again.

The Trickster Emerges: Courting Disaster

The trickster is a devious character, and at the same time, an archetype that has creative healing powers (Singer, 1994). Jung (1954), speaking on the psychology of the trickster noted, "from his penis, [the trickster] makes all kinds of useful plants and considers this a 'reference to his original nature as a Creator, for the world is made from the body of a God" (pp. 263-264). Singer (1994) provides another description of the trickster, one that fits the participants' pursuit to find wholeness, "we experience tricksters in our individual lives just when we are most unsuspecting" (p. 228).

Poignantly, the trickster symbolizes that aspect of our own nature, which is always in close proximity and will bring us down when we get inflated, or will humanize us when we become pretentious (Singer, 1994). Pam's description illustrates this aspect of the trickster's design:

> It's the end of June and I am getting involved with the program again and I got the first mortgage on my house, $30,000. I knew I was getting this money, eh, like in June, but it wasn't coming through until the middle of August. I stayed clean two whole months, and I kept on saying I could use the money intelligently and all this. . . I couldn't get to the bank fast enough from the mortgage place and it was right down to ****** after two solid months of not gambling any way shape or form. I went through $300 bucks in 15 minutes, and I proceeded to go through $8000 of the mortgage before I finally came to my senses again.

Whereas Lana's experience of the trickster was more modest in nature, although, still being tempted to take one last spin, she was able learn from the seductive energy that the trickster creatively wields. Lana stated:

> I went totally anti-gambling, it was actually great, because it felt good still, and that probably went on for six months. Then, one day, I found myself in *****, and I thought to myself. . . I wonder if I can go back in. Actually, what I had done is phoned and asked them what barring yourself actually meant and if I was allowed to come back. Because I think, unconsciously, I wanted to go back in, but I didn't know if I was allowed to or not, and he told me that actually the new rules were that they couldn't bar you. You can bar yourself and it is only for a certain period of time. So, I thought, 'We'll, I'll just go in there and see if I could

> gamble.' So I went up to the front desk and I told them who I was. They phoned the security guy and he said to me, 'You have to apply to go back in,' and then he said, 'Do you want to apply to come back in'. . . I said, 'No, I want to bar myself for life.' I just made that split decision right there, and he said, 'Are you sure, you realize how serious these consequences are?' And, I said, 'I realize how serious the consequences could be with my life if I don't do this.'

Fraser's vignette describes two another qualities that are inherent in the trickster figure, patience and the chameleon like quality that overtime can persuade one to believe that there behaviors are innocent and without danger. Fraser, unknowingly, describes these two characteristics:

> When I'm bored, if I don't have a lot to do, if I have money some times, I will walk down to the bar, I will usually find something to do. If things get worse, I will get on-line and play some video poker for fun. To take the craving away, it's almost like smoking nicotine with cigarettes, something like that.

Here we can clearly see the trickster at work, his ability to seemingly fade into the background and go unnoticed, "get on-line and play some video poker for fun." For Fraser, this act may seem like fun, but to the trickster in the psyche it's like selling guns to terrorists, their intentions serve no good. However, Fraser has to learn from his mistakes and, in doing so, he has to come to trust his intuitive wisdom, wisdom that lies in the heart of the larger Self (Jacoby, 1985). Leonard (1989) adds a closing statement with respect to Fraser's foolishness, one that also points in the direction to our next theme: "tricked out of power, control, and order we think we have, in humility we face our powerlessness" (p. 113) and I might add, learn to trust the healing process.

Faith of the Fallen: Trusting in the Healing Process

According to Hillman (1975), psychological faith and healing arise from the psyche, which shows faith in the reality of the soul. This faith in soul from an archetypal standpoint begins in the love of images, "a better life," "freedom," "self-acceptance," "courage," and pure "imagination." Images such as these continue to enter consciousness as the healing process continues "their increasing vivification gives one an increasing conviction of having, and then being, an interior reality of deep significance" (Hillman, 1975, p. 50). However, before our participants could reach this stage, they would have to trust that their psychological faith would be reflected in their ego "that gives credit to images and turns to them in its darkness" (Hillman, 1975, p. 50). During treatment, while Michelle was exploring her persona and working through shadow issues, she stumbled upon the power that faith can evoke, "I was like that little bulb sitting there, saying I got to start growing. I was very vulnerable; I think at that point I can actually say I was me. I was actually who I was supposed to be. But, I still didn't know who that was."

In this example, Michelle shares with us her vulnerability and nakedness, a time for her that was very scary, but as Hillman (1975) remarked, she was able to turn to an ego that gave credit "to that little bulb." This insight was a critical moment in Michelle's recovery process, because she allowed the "basic trust" of the soul to hold her in a moment of "not knowing" (Almass, 1997). This not knowing can be very disconcerting to an addict for the simple reason that their knowing of themselves is most always constructed into a hardened fixed shell that is based on "controlling" one's the internal and external environment (Almass, 1997; Carotenuto, 1985; Grof & Grof, 1990; Nixon,

2001). However, today, Michelle is working on just "being," or as Hillman (1975) would put it, "my me-ness." Michelle remarks:

> I look back to the conditioning I was given and gambling was the, you know, if I could describe it on a scale of 1 to 10 of what it was like to be a compulsive gambler it would be a 50. It was the most heightened experience to the lowest experience that I could have in ten minutes. Like I was in an emotional roller coaster, so now to just be, is weird, it's not a normal thing for me, yeah, just to be.

Conversely, Ruby describes her faith in the healing process as coming to a place of acceptance. She said:

> My buzzword today is acceptance, twice today, in two of my affirmations is acceptance and um, that is huge, accepting yourself for who you are and like coming to realize that there is nothing wrong with you. I thought there was. Really you are who you are.

From this vignette, it appears that Ruby is developing a mature sense of faith, she crossed the threshold and is coming home to rest and abide in the individuated Self (Singer, 1994). No longer is she driven by the "counterfeit hero's" compulsion to external activity, outward exploitation, grasping at challenge and reward, and single-minded conquering to prove one was worthy (Jacoby, 1985). She is, by her own admonition, accepting of who she is, and having gained the knowledge of good and evil, is free to choose her own path of recovery, one that beckons to an unknown future, but is laden with a basic trust and faith in the healing process (Almass, 1997; Batchelor, 2004; Hillman, 1975).

On a different plane, we now turn back to Glenn, the former tough rig hand, who continues to struggle with his identify and hero complex. Glenn said:

> Yeah, I find myself at peace sometimes, but I am not there right now. I want to be able to go out there and look at the sky. I will never will forget that. . . I remember at rehab, the head honcho, he wouldn't talk to me, they knew that I was a people person, so he wouldn't talk to me, it was a part of my disease. So the last day, he grabbed me by the neck and takes me to the door. He's a big guy, shakes my hand and says, 'Congratulations!' Its six in the morning, we're up early and he opens the door and the sun is coming up. I will never forget how beautiful that was, man, I could smell the winter air, and I could see the trees with no leafs.

For Glenn, the images of beauty and freedom have not taken a firm rooting, thus, his faith in the healing process continues to be a struggle, "I find myself at peace sometimes, but I am not there right now." Nevertheless, he is making strides towards crossing the threshold and coming home. His task according to Hillman (1975), would be to meditate on such images of the "sun coming up" and the "trees with no leaves" both of which point to an innate specialness. A specialness that the Counterfeit Hero has not quite understood, one that does require outward exploitation, but an exploration that lies within, yet, for most heroes, a "tree with no leaves" is not treasure worth fighting for.

Heroic Alchemy: Investigating Gambling's Core Drivers

Our final theme in Stage III seeks to illuminate our participants' perceived core gambling drivers, and by doing so, we may gain a better understanding of how recovery is sustained and fortified (Jacoby, 1985; Jung, 1954; Young-Eisendrath, 1996). Singer (1994) suggests that recovery is not sustained by attaining mere abstinence, but requires

regular maintenance and soul growth, just like a car that needs re-fueling and parts in order to arrive safely at many destinations that its driver embarks on each year. Speaking of repairing parts and preparing for future adventures, Debbie stated:

> I went to my pastor and we went through six sessions and he told me that the only way that I would get that out of my system was to forgive my father for molesting me. You know it went on for five years, he said, 'Until you forgive, you won't have any freedom from it, 'cause it will keep on haunting you.' I'd try to block it out and then it would come back, I would block it out and it would come back. So you have to come to the idea that it is good to share your feelings with others and let them know who you really are. It's really about asking for help and the person has to be able to ask for it themselves, or else it won't work. The real learning here is about not being so judgmental. Like I told my daughter the other day, 'That's you, that's the way you are and you're probably never going to change.' So I just let go, because I'm not going to let it irritate me, it just causes problems otherwise, and I don't want that.

In this vignette, Debbie shares not only her wisdom, but a little known truth about healing. The addict must ask for help, forgive, and realize that his or her attachment to the wound is what fuels and sustains the addiction (Katie, 2005). From a Jungian perspective, she was able to "withdraw" her projection (hate–pain, towards her internalized father) and not only reach a stage of forgiveness, but became "not so judgmental," ultimately, finding peace through "letting go" (Carotenuto, 1985). In the next vignette, we find Fraser, contemplating the reasons why he became a pathological gambler:

> I thought about it, I wondered why I threw this money away on gambling and everything else. Why it became such a problem. But, I haven't figured it out yet. I think maybe it started because I grew up in a dirt-poor family and had no money, and all of a sudden I walk in, and here is an opportunity to actually to win some easy money. I think that could have been part of it. Might have been some reason, like it was, most of the friends I hung out with, they weren't rich, but they weren't poor either. They had a little bit of money, they had good jobs, and they had parents that had good jobs. But I was going to college; my parents were unemployed most of the time, because the fishery had gone bad by that point. You can't really call it a competition with my friends. . . It was more like I want to be like these guys. I want to have a little bit of money to. I wanted to be able to go out to the bar and have a few beers and not worry that if I spent five bucks that I should have spent it on groceries.

Although this admonition may appear to shed little light on the recovery process, a second read is required. Afterwards, Fraser's honesty and vulnerability shine through, he not only considers his socio-economic status as a prerequisite, but points to his own pride as being another impetus that led to the death grip, that only the "one-arm bandits" can deliver. Finally, and importantly, is the tone in which he delivered the latter disclosure especially given the fact that when his gambling was out control he did not want help nor did not want anybody to know about it. Further, Fraser's as a hero was to be like his friends. However, that is now passing and he is also working through his shame and, today, bares little resentment against himself for his past behaviors. Fraser remarks:

> I think I'm all right now, I'm not saying that I'm the greatest guy in the world, everybody has their issues. I think I'm a good father and husband, and I'm honest enough with myself to know that I haven't beaten the gambling addiction. But I think I'm holding my own now, I can actually say that it's not as big as problem as it used to be.

Estes (1992) holds that this understanding is a milestone in the recovery process, one that she has termed "shadowing," meaning "to have a light touch, such a light tread, that one can move freely" (p. 456). Having such a light touch, Fraser is beginning to free himself from his own dark shadow and no longer needs to despise or run from who he really is. He states:

> I have come to realize that I'm never going to be rich, but I love my wife, and my wife loves me, and my kid loves me. I've got lots of friends; I don't need to go out and impress anybody any more, and I think people usually take me for who I am. You know, I'm happy the way I am right now.

In all, Fraser is becoming more comfortable with himself and is becoming a permanent dweller in his own soul. As Estes (1992) remarks: "we are meant to be permanent residents, not just tourists in her territory, for we are derived from that land: it is our motherland and our inheritance at the same time" (p. 457).

A final narrative in closing Stage of III of the participant's journey is offered by Ruby, who in her own right, is becoming a true heroine:

> My Mom and Dad didn't like each other, and I always looked for a time when they were happy together, you kind of seek that, you kind look for that. I mean, you know when your parents have some kind of harmony or connection. I mean,

> what other reference point do you have when you're a kid. You have Mom and Dad, and I don't think I reached that point where you are supposed to be autonomous, like you have your own sense of identity. So I didn't have that for a long time in my life. So then I started getting connected to being a woman, working on my victim stuff, and I did some re-birthing, and I did breath work, I did some workshops back into meditation. I wasn't clear about who I was; it was part of the journey at that time. I think there are times in your life where one thing becomes everything, but that is not all of you. So you still have these disowned parts of yourself that are lurking about, but you're still kind of getting back to what you need. So, even if you move out of your awareness and move back into the messy stuff, that still needs to happen. I thought, 'Okay, I am going to be okay now, but I wasn't,' I think it's about getting part of your full self back again. That is how I look at it now.

During the third stage of our participants' journeys we were endowed with descriptions of soulful stories and critical decisions. The trickster emerged and provided the reader with firsthand experiences of mischief, leading to meetings at the edge, whereby our participants began to draw faith from the healing process. Lastly, our participants reflected on pathological gambling core drivers and in doing so highlighted key aspects how recovery actually unfolds. The emerging points from the latter three themes with respect to recovery were acceptance, taking responsibility for one's own projections, patience, trusting in the process, and sustaining faith. Tarrant (1998) summarizes our participant's recovery process with these words:

> Faith is the basis of the inner work, since without it we might not preserve sufficiently in our doubt, or in our effort. Yet faith is also felt as a sort of reward, a fruit of the practice before we have any other visible evidence of the developing reality of the spirit and soul. With faith we relax; we don't have to push, the current carries us, even if we are in the dark. (p. 195)

In the fourth and final stage, our participants will describe what these rewards taste like now that the current has carried them through and beyond the breaker placing them on dry land.

Stage IV: Back Home at the Castle

Our final stage brings a conclusion to our participants' counterfeit quest for wholeness. For all of our participants pathological gambling is no longer a central issue and the shadow hero has been either integrated into the ego or is being assimilated and tamed as the individuation process continues. As a result, themes 13 thru 16 illustrate what the participants are currently doing in their lives back home at the castle. However, just because one is at home does not mean that the recovery process stops or is forgotten (Bewely, 1993; Estes, 1992; Jacoby, 1985; Judith, 1997; Jung, 1954; Kasl, 1992; Leonard, 1989; Singer, 1994; Tarrant, 1998). On the contrary, for some participants being at home becomes another journey unto itself, as the stresses of dealing with everyday chores, without an escaping mechanism, requires a resilient and courageous heart (Estes, 1992; Kornfield, 1989; Leonard, 1989; Singer, 1994; Tarrant, 1998). For others, being back home at the castle brings new career aspirations and the embracing of a deeper spiritual path. Meanwhile, for others, assimilating aspects of the shadow hero

into the ego without succumbing to full tilt gambling can tax the wellspring of faith that has been built up during one's recovery process (Estes, 1992; Leonard, 1989).

Beyond Orphaning: The Hero Comes of Age

Beyond orphaning and coming of age is a pivotal developmental objective in the individuation and recovery process (Murdock, 1990). Murdock (1990) suggests that this struggle expands our consciousness as we move closer to uniting the opposites within us (anima and animus). This union is accomplished by separating "both physically and psychologically" from our own mother/father archetypal images that reside in our psyche, ultimately, helping the individual to wholly embrace his or her own energy and future direction in life (Hillman, 1985). Murdock (1990) suggests that for a daughter to separate from one's mother is a particularly intense process because "she has to separate from the one who is the same as herself" (p. 17). Nonetheless, this process can be very healing as individuals are able to confront within themselves, either their introjected devouring mother or father, and thereby dissolve the tyranny of the past and bring a freshness into their present lives (Whitmont, 1982). Pam, who earlier spoke about both devouring parents, now reveals how she is working on coming of age, and by doing so, is creating the psychological space for happiness:

> I still picture myself standing there like a little girl wearing my plaid skirt and shiny shoes. That's how little I felt, eh, and I had this paper and it was about my life story and I knew I was going to cry, but, I knew I had to do it in front of somebody or it wasn't going to count. So I went in and read this story and when I got to this part about my kids. . . how I had been away so much, and they used to go, 'Mommy, mommy do you have to go out again?' And I started to get into that

> and I just lost it and I balled and balled in front of these guys and it was just like the flood gates starting opening after 40 years. So the main bulk of that sharing was raging and raging at my mother, about how my mother beat me, about how she didn't love me, and about my Dad dying, and nobody understanding me, blah, blah, blah. So for the first time in my life, I believe, I deserved to be happy. I deserved not to be running around so obsessed and suicidal 24 hours a day.

In this instance, Pam was able to exorcise the internalized terrible mother within, and also make light of it, "blah, blah, blah," thus, showing maturity in the psyche, whereby the obsessive effects of the terrible mother were nearing an end. Another aspect of coming to terms with the tangled roots and restrictions that the devouring mother/father can hand down have to do with stereotypical gender roles (Murdock, 1990; Pearson, 1991). Whitmont (1982) makes the point that maleness and femaleness are archetypal forces and when either of the sex is forced into a stereotypical role, mother-caretaker (feminine), father–breadwinner (aggressor), we lose our luminous virtuosity. This luminous nature does not completely leave us, but goes underground only to surface through other mediums such as gambling, alcoholism, masochism, sex addiction, perfectionism, among others (Leonard; 1989; Whitmont, 1982). Speaking about being forced away from one's own nature, Debbie stated:

> So looking back on it now, I would say that some of that guilt was unnecessary; I'm not saying I didn't have to work it through, but I realized that nobody is perfect, I learned that after. That we do make mistakes but, we have to better ourselves from our mistakes, the mistakes we do make. So you know, I think I grew up thinking as a child that I had to have the perfect house, had to be the

> perfect woman. I mean, my daughter and I joke now, but at that time, I always had to have the house spotless. I would wash the floor sometimes two or three times a day. My kids always had to be clean if they played outside in the dirt. I had to do it. I had to keep it clean, if I didn't, I thought I was unworthy. But now my house gets clean, but it's not an obsession, if it doesn't get done today, it will get done tomorrow.

We now turn to Ruby, who remarked earlier that she was not able to create "a stable identity" because her parents did not model what that entailed. However, as the individuation process continues into adulthood, Pearson (1991) holds that we begin to realize that a lot of our fantasies about what was given are not given to us, were based on projections from the orphan archetype. During this time, the orphan archetype provides a sanctuary from the traumas that sometimes accompany childhood, protecting the developing ego from externalized impingement and possible neurosis (Jung, 1954). Detrimentally, however, if the orphan archetype is not transformed in adolescence, we are continually bombarded in adulthood by its infantile nature and id-like self-righteous behavior, leading one to abandon any notion of taking responsibility for our life direction (Jacoby, 1990). Ruby illustrates this transformational process:

> I went to *****, I got another job offer, it was around the same time that my Dad died, he was 72. My Dad became really close to me, in the last four years when I was out of control, I didn't think he knew, but he knew, I could sit there right in his presence and he didn't know, but he did know. He never said anything, but my sister told me that he said he knew what I was doing. And he told her, 'Don't give Ruby money, because she can make it on her own.' H e knew I would be

> able to do it for myself. That was a huge gift for me, because I was always looking to someone else to do things for me. Blaming, my family, they got the brunt of that. 'What do you mean you won't give me this?' 'And you won't bail me out?' And lie about everything, because when you're out of control you hang on to that. That was huge, it wasn't the total turning point, but it carries me through now.

Ultimately, each of these participants are able to bring some closure to the effects that orphaning had in their psyche. As a result, they became more accepting of their internalized parental images, and themselves, all leading to a psychological state where a natural flow of happiness could surface in their lives. This flow seemed to have brought a greater purpose to our participants' lives, and with purpose came noble actions and greater learning.

Noble Actions: Learning and Living

Our next theme, Noble Actions: Learning and Living, sheds some light on our participants' actions undertaken during the recovery process that helped them to remain abstinent. In addition, they also reflected on their own self-discoveries, leading to inner work, which gave greater meaning to their lives. Lastly, participants also reported on the recognition that the counterfeit quest for wholeness was a spiritual broadening of sorts, leading to a new to path of self-integrity and self-reliance. Reflecting on this process, Tarrant (1998) remarked: "good character doesn't happen by accident. . . We develop our character through the undertaking of tasks, knowing that we do so both for ourselves and for the world" (p. 203). Reporting on the first of themes, Debbie stated:

> The first year I didn't want to have money. I wouldn't carry it on me, unless I had change for the neighbors if I went to Lethbridge, other than that, if I had to buy something without my husband I wouldn't take cash. I would use my bankcard and I would bring the receipt home and show him. Yeah, it was a hard grind for me, it really was. With this problem you don't fix, it's with you the rest of your life. You have to get on with your life, I believe in that very much. But you always have to be there to keep out of the lurch, to any thing that will trigger it.

From an archetypal perspective, nothing would appear to be many happening in this vignette, it appears as a simple cognitive-behavioral task, Debbie is not willingly to have cash on her for the plain reason that she may be tempted to put it into a VLT. Then again, from an archetypal perspective, Debbie is bringing order and form into being out of chaos, tapping into the energy and wisdom of the Great Mother archetype (Johnson, 1989). The Great Mother is gifted with the knowledge of differentiating and being creative, what Johnson (1989) calls our ant nature. This ant nature is primitive, chathonic, earthy and grounded, not of the intellect, simple would seem cognitive, but that would be misleading (Judith, 1996). For the Great Mother operates from an intuitive sense of knowing, and in doing so, Debbie was able to break "her impasse of too-muchness" (Johnson, 1989, p. 233) and establish a regiment that kept her gambling in check until the "grind" became second nature and then she was able "to get on with her life."

Moreover, the Great Mother's wisdom that recovery from pathological gambling is to be looked as something on going, is evident in Debbie's words, " I have to be on the lookout for the lurch," meaning swagger, tilt, roll, or sway (Microsoft Encarta College

Dictionary, 2001). Thus, we can see Debbie's vigilance with respect to knowing the dangers of taking the next roll. Yet, with the Great Mother by her side, offering whispers of encouragement and providing the touch of soul nurturance, containment, and connection (Judith, 1996), Debbie's days of gambling are but memories. Wisely, however, she says "I can't deny my past, that was my life. I have to live with it everyday." Reflecting on the second tenet, self-discovery, Michelle stated:

> I am extremely grateful for what I have allowed myself to go through, because I went through hell. I know what I should have done, but I didn't do it, well I think I really learned to stand up for myself for the first time in my life. I even had to go to anger management. I didn't think I had any anger and all of sudden there going, 'Holy Michelle, I think you need anger management,' so I said, 'Okay.' I went there and I still had kept in a lot, you know, I thought I had let everything go, and all of sudden, bluhhh! Oh, it went to the point where, who do I have such hostility towards, and I was still holding a lot of resentment towards my Mom. I do to this day, I mean no matter what anybody says. I still have resentments, but now I deal with them. Things are different, compared to how I handled them when I was gambling. That was my 'turn off the world button,' because I didn't have to pay attention to anything.

In this vignette, Michelle illustrates the on-going work that individuals sometime stumble upon as the recovery process moves from gambling containment to consciousness expansion (Singer, 1994). Michelle's self-discovery about her anger issues can be equated to lighting a candle in a dark cave, where at first, a little light is shed, helping us discover more of what keeps us imprisoned (Zweig & Wolf, 1997). As

we emerge from this prison we come to see that the ego is actually attracted to the light and that digging down deeper brings more authenticity to our lives. It is here that we truly accept our shadow in all its ugliness, but refrain from judging ourselves. This stage is where real healing begins, in addition to being bequeathed with rewards that the ego cannot supply (Carotenuto, 1996). With reference to rewards, Michelle adds:

> I would say, for me, that is the hardest part, to be able to let the hair down, take off the masks. I still like to dress up, but now I can come to school wearing grubby clothes, whatever, and be okay with it. Yeah, you don't put it into something that has no value and that is one key thing that I got from gambling. I was doing all these things because I didn't like who I was. I was trying to fit the image into my head of what that was for me and others, the big shot.

Our last narrative, closing this theme, pays respect to the ego's drive toward integrity and self-recognition, which pathological gambling has inevitably led our participants to examine in themselves. The Jungian analyst, Carotenuto (1985) suggests that each individual is faced with two momentous tasks during the span of his or her life. The first task is the innate push toward the differentiation from the unconscious matrix or uroboros, leading to the development of one's personal ego (i.e., as described in *Beyond Orphaning*) (Neumann, 1962). The second task is the harmonization of the personality towards centroversion, where the ego is somewhat viewed as the protagonist (Carotenuto, 1985). Here, the human being is now at a conscious level, where he or she can move towards healing the "split" that occurs at birth, which results in "extreme differentiation" of consciousness. This division splits the individual from their own inherent divinity, where he or she believes that they are objects participating with other objects (Almass,

1997). Jung (1954) would contend that at this point in the participants' journeys, recovery has made the turn toward that search for totality that characterizes the individuation process.

All the same, before divinity can be restored and grace bestowed on oneself, whereby the individual does not have to seek outside his or her self for meaning or purpose, a deep reckoning must occur. Ruby speaks of such a reckoning:

> Recovery is a starting point of becoming honest with myself. And kind of accepting things about myself, 'what do you mean I am judgmental? What do you mean I am liar?' I don't feel like I am a liar, I lied, you know, lied to myself. It's not about other people, it's about me, other people can take offence, but that is not my problem. It's about me, all the things that I have done to myself. I think it is important to realize that everybody is where they are that, and if they're ready to move out of it that is about them. I don't know how to put this, to be sitting there with that knowledge, and knowing that the person will get there, it just feels like starting a whole new part of my life.

For Ruby, this reckoning began to slow down the one-sidedness of the ego helping her to become intimate with the parts of herself that she renounced, bringing a wholeness into her life and silencing the mind's chatter (Almass, 1997;Carotenuto, 1985).

In our last two themes, Humble Undertaking: Present Day Transformations and Embracing Wholeness: A Dignified Path, participants continue to elaborate on the individuation process bringing to light how recovery from gambling can be a purposeful journey towards embracing the totality of one's existence, thereby letting go of the hero's counterfeit quest for wholeness.

Humble Undertakings: Present Day Transformations

In our second to last theme, participants shared narratives elucidating the present day status of their recovery process. For some, the focus of these narratives will highlight the pure enjoyment of living in the now (Tolle, 2003). For others, narratives reveal issues that are in process of being healed or are at least in the contemplative stage of coming into one's awareness (Judith, 1996). In speaking of this process, Jung (1960) commented:

> We are like the sun, which nourishes the life of the earth and brings forth every kind of strange and wonderful, and evil thing. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered. (p. 399)

In reflection to sowing seeds, Debbie remarks:

> To this period I haven't had a relapse, and there used to be times when I wouldn't want to be here. Now I don't want to leave my house, I want to stay at home and play with my dogs and work on my plants, whereas before, I couldn't get out of here fast enough. I wanted to go out and gamble, to get away; it was the freedom of being out. But now I realize that I can be happy doing whatever and I appreciate the time, just life. I am really enjoying life. . . Where I think, not even the years before I gambled, even when we were first married, I never really and truly enjoyed life. I think I was addictive right from the time we were married, because I had to always have my house spotless, my kids spotless, meals on time, cater to everybody, put their clothes away. So it's weird, it seems like this whole journey has given me a new understanding of life and how precious it is. I don't

> let stuff take control of my life; they're other things that are more important that I want to do.

Interestingly, Debbie's experience echoes the words of analyst Stein (1983) who held the individuation process can lead to the discovery of latent wishes that until rooted out, will remain dark and distorted. Zweig and Wolf (1997) suggest that by romancing the hero archetype and listening to its voice we reveal those secret desires and restore in ourselves lost treasures that contain the nutrients to nourish the soul. Glenn reports on the arduous nature of such a romance, letting us know that coming to terms with oneself is not always a blissful love affair. He stated:

> I know myself, I can tell you straight up that the problem for Glenn, is that Glenn can't be Glenn. I don't know what it is, man, I have come to a plateau and I say to myself, you know Gramps, this is who I am! I happy, are you fucking happy yet? I'll never come to that, where I am the problem. I have to force myself to be quiet, I know I can do it, and I don't like that, why do I have to force myself just because there is a different part of me that says this is not who I am. That is just Glenn, yeah I don't know, it's weird though, and like I said I just keep re-locating. I have been to *****, I have been to ******, I have been to ******, I have been everywhere, I mean fuck, all over the map, man, I just want to go somewhere, where no one knows me and fucking be me, this is what I really want. I will be fixing stuff, or, or, having these false identities for the rest of my life, you know. I am going to my reunion, and everyone's going to say, 'You know you never did become a cop, eh?' You know what I mean? Stuff like that, and that is still like another five years in front of me, so I mean I got this stuff. So there is this pause,

> its like when you throw a ball up into the air, it stops for a quick second and then it comes back down.

In this example, we are led to the stage and have front seats to watch Glenn play out his romance with his alter ego. Reportedly, his gambling is under control, but admittedly, we can see that he is not yet at peace with himself. Nevertheless, all is not lost, as Zweig and Wolf (1997) state: "from the point of view of the shadow, each crisis is a breakthrough: These threatening feelings and disruptive acts point to buried gold. They hint at a longing for something more" (p. 287). Whether or not Glenn finds his gold is another story; however, he has tasted freedom, again in his words: 'I will never forget how beautiful that was, man, I could smell the winter air, and I could see the trees with no leafs." In offering a final narrative to this theme, the demon lover behind all addictions is flushed out, Pam states:

> So today, to maintain my abstinence from a horribly insidious addiction, that 99% of we gamblers don't understand, I have to pay close attention, and I also stand in the mirror every morning and say, 'I love you too much to gamble.' Like how can flipping a pop can make me insane. . . I remember sitting on the couch saying to myself, well 'it's only free pop,' and then I said, 'Well am I going to threaten abstinence.' I mean that is how insane this addiction is, eh, and if it hadn't been for my, and I'm not bragging, if hadn't been for the grace of God and a tonnes of support from program members and friends, I can't even tell you Jason where I would be right now. So, today, I feel pretty good, you know. . . I felt tormented for a long time and remember writing about it, because what it really comes down

> is that you really need to want to quit, 'cause if you really don't want to quit, if you really haven't had enough, nothing can convince you otherwise, you know.

Pam offers a wise warning, because if the demon lover has not been banished and brought to light, practicing abstinence alone will not bring the archetypal play behind gambling to an end (Leonard, 1989). Zweig and Wolf (1997) hold that our habits and addictions cannot be held in reverie, we must not linger in their limelight, nor remain with a persona "filled with regret for deeds undone and remorse for roads not taken" (p. 288). For if we do, the shadow hero will rise from it domain in the abyss, and "hold us in a grip, in abeyance between worlds, like the soul passing through the Tibetan *bardo*, caught in its attachments on its way to freedom" (Zweig & Wolf, 1997, p. 288).

Embracing Wholeness: A Dignified Path

In the last theme, narratives bring a conclusion to the participants' counterfeit quest for wholeness, and in doing so, a resonance is left behind inspiring a new kind of quest. A quest of genuineness, displaying no signs of forgery or shortcuts, no flinching from the truth, one without denial, as the true-hero will not betray reality. They are fully aware of the shadow hero and his whispers from the din, but with a bit of earned wisdom, a true hero, can clearly recognize and discern fact from fiction. In all, our participants learned that even the darkest shadow is born from the light, and neither good nor evil, is cast without it. Michelle describes her new journey:

> When I go to bed at night, I ask myself if there is anything that I did today that I shouldn't be proud of and if I say, 'Yeah,' well what did I do? When I wake up in the morning I say one thing, I didn't gamble yesterday, and when I go to bed that night I want to be sure that I didn't gamble today. So I really try to do the

> affirmations, I told myself that it is okay to screw up as a mother, it is okay to yell at your kids, like I can't be the perfect Mom, you have to blow up because your kids wrote on the walls. Because everything has a balance, and I remember one Lady saying to me, 'You know what when you talk, it's like listening to someone who is very sincere in what they're trying to get across,' and I am. If someone could have sat me down when I was 21 and said, 'Lisa this is what is going to happen to you,' I would have said, 'Bullshit, I would have not believed a word they said, but look at what happened to me.

In the latter example, Michelle makes four key important points about recovery, taking responsibility, monitoring behaviors, self-acceptance, and finding a balance (Perkinson & Jongsma, 1998). Notwithstanding, a more important tenet that can be drawn from her vignette is the gift that comes form transforming one's addiction. A heroine transformed, indeed, finds gold at the end of the rainbow, as Leonard (1989) states:

> Everyone who is recovering from the struggle with addiction knows the miracle of the gift. Having faced death and sacrificed the ego's desire to control, life has been restored to them. Freed from the bondage of an addictive mode that drains vitality and ends in isolation, paranoia, and a state of possession, the recovering person is given the gift to create each day anew and to give others the fruits of his or her caring and creative energy. (p. 346)

We now return to Fraser, whose ego has not yet ripened enough to gather the fruits of his labors, however, humbly, he says:

> Can't really say I have come full circle, cause I still struggle with it a bit, but, I'm pretty much on my way, my wife is happy with me most times; you know she still has her problems with me. But no wife is totally happy with her husband. Yeah, but I think I'm okay now; everything is a lot better than it used to be.

In conclusion to Stage IV, Ruby's words epitomize the soul forging that occurs during the recovery process and shares with us the knowledge bequeathed to her thereafter:

> I feel with my life that all the things I had to go through were necessary, for where I am today. I didn't like it at the time, and I thought that there was something wrong with me, so you know I had to change certain things about myself. I kind of went through stages, different situations, and different beliefs that I didn't understand. I don't think I could have learnt it any sooner than I did, you know, I don't think you do, and I don't think there is any wrong with that. I think it was an inevitable journey, I really do. Although, at times, I thought I was going to die. I thought I was the most despicable person and then there is the thought that I cannot carry on another moment like this. But then there is the whole other part, spiritual issues came along, certain connections came along within me, that place where you are. Ah. . . Wholeness, the connection with your heart, your soul, a connection to something bigger than you are, right? I am okay with myself now; I think it is important that you know that.

Summary

Our participants' narratives bring a close to chapter four. As a whole, these narratives brought to light a rich tapestry that, woven together, told a story of a quest for wholeness. Specifically, this drive was felt by all participants and for each of them, a tale

that brought a greater understanding of soul, wisdom, and compassion for oneself. For others, gambling was brought under control and as the individuation process unfolds, they continued to have the "chance" to discover the Self within, and the peace of mind that accompanies it (Jung, 1959).

From an archetypal perspective, pathological gambling can be viewed as a disease, interwoven with many pathologies, but these, examples are not usual pathologies with which the field of psychology are familiar (Hillman, 1975). In the truest sense, pathologies are none other than manifestations brought about by archetypal energies and associations with one's ego (Jung, 1959). Hillman (1975) proposes that, "instead of dreading or despising our symptoms, whether psychological or physiological, we owe them a great debt" (Zweig & Wolf, 1997, p. 298). This debt is owed because the archetypes are the stimulants behind our behavior and as such, we do not need to descend into the quicksand of guilt that succumbing to addiction often brings (Zweig & Wolf, 1997). For Jung, the archetypes were equated with imaginal gods, as he stated: "the gods have become diseases" (p. 37), some being satanic capable of demon like possessions, while others like the beautiful Aphrodite, the Goddess of love, bring deep connection with others and particularly with the Self (Leonard, 1989; Zweig & Wolf, 1997). A connection that our participants are now beginning to sense and embrace, taking them through and beyond their gambling pathology, to life filled with meaning and purpose.

CHAPTER FIVE

DISCUSSION

We may speak of paradigm, or hypothesis, or some other such concept; but these equal some kind of mythology. Far from being a handicap, myth is essential for progress in our understanding of science and culture – Rollo May (1991).

Introduction

This chapter is broken into five parts; the first discusses results and conclusions drawn from the life text of seven participants who partook in this study. In particular, the author examines and deduces from the evidence that the data provided by his participants appear to provide evidence to suggest that archetypal psychology can offer a viable theory to explain, describe, and generate an understanding of becoming and recovering from pathological gambling disorder. Secondly, the author then discusses the clinical implications with respect to the treatment of pathological gamblers using a Jungian framework. Thirdly, the study's limitations are examined with respect to generalizability, reliability, and validity. Afterwards, the author introduces a framework for ascertaining the degree of power and foresight that phenomenological-hermeneutic interpretations hold, considering that this study used a qualitative design and employed a purposeful sample to interpret whether archetypal could make a worthwhile contribution toward understand the pathological gambler. Following this, a brief dialogue ensues that offers ideas for future research initiatives and directions with respect to archetypal psychology and disordered gambling. Lastly, this chapter discusses some potential drawbacks of adopting an archetypal perspective, with a specific focus on overcoming the conceptual

language barrier that archetypal psychology may pose for some clinicians when working with pathological gambling clients.

Answering the Research Question

Arising from the lived experience of seven former pathological gamblers, 16 themes were generated. These themes naturally evolved in a chronological order and described the process of becoming and recovering from disordered gambling in a four-stage spiraling process. The first stage described the entryway into gambling and provided examples of how gambling began. For some participants gambling began as an occasional social pastime, while for others, gambling was intoxicating from the first spin, card flip, big jackpot or small jackpot win, etc. (Custer, 1985). Moreover, this first stage expanded on the psychoanalytic understanding of disordered gambling with concerns to etiology, as participants remarked that gambling was not necessarily due to an unconscious conflict arising into consciousness due to an infantile or childhood wound (Bergler, 1943, 1949, 1958; Rosenthal, 1986). For instance, Glenn began gambling "because it was fun, kinda neat," his gambling origins appeared to derive from innocent behaviors, while for others, for instance, Debbie explained that her gambling could be attributed to a childhood wound.

Then again, Debbie also alluded to an important point with respect to analytical psychology, that being the archetype's fascinating influence and seemingly purposeful nature. This purposeful nature, piloted by the archetypes fascinating influence, brought about further gaming escapades; escapades that eventually led participants to develop a problem with gambling to the degree that they couldn't control it. Locked into a death grip at the hands of the moneylender, who provides excuses for the next gambling

venture, and the demon lover, who through gambling extinguishes any guilt for overt gambling expenditures and behaviors aimed at continuing the chase, a war for one's soul began to take place (Aasved, 2003; Dickerson, 1984; Estes, 1992; McCown & Chamberlain, 2000).

In Stage II, participants moved from problem gambler to pathological gambler, fully giving themselves over to the addictive process. During this time, participants were seemingly possessed by the high roller insistence to gamble at all costs. As a result, their behaviors mirrored demonic-like possession, and, through narrative observation, we heard stories about planning the next gambling venture, getting money to gamble, and returning to gamble to fuel one's heroic pride. Through the continued restoration of this fanatical pride, participants continued to gamble at extreme rates and reported basking in the accolades that winning brought them, especially when other gamblers and casino patrons paid extra attention to them.

On the downside, the shadow hero finally ran out of light and as his or her silhouette no longer provided the shade for denial, or rationalizations, the persona began to crack leading to a breach in its mask. Thus, the time for taking responsibility for one's actions took center stage. From the 12-step tradition, participants' narratives exemplified this development as a "hitting of bottom." From an archetypal perspective this collision is called "eating the shadow" leading to a paradoxical reaction in the psyche, where descent becomes ascent (Bly, 1988; Tarrant, 1998). Ascent for participants meant becoming honest with themselves and others, committing to abstinence, and working on issues that kept the hero's alluring energy at bay. Nonetheless, for most of our participants, except for two, the counterfeit hero's powerful whisper of riches and seemingly magical sense of

self led back to relapse. For instance, Debbie and Ruby finally saw the counterfeit hero for what it was a mirror projection of their own soul (Hillman, 1975). With this realization, they embarked on a new quest to burn to through the layers of the ego, laying themselves open to embrace the Self.

In Stage III, participants began to invest energy into the healing process. In particular, they wrestled with inner demons and deeds committed during the gambling process. In addition, they revisited old wounds that had occurred during their lifetime that led them to believe that they were not good enough or were unworthy of being loved (Almass, 1997; Judith, 1997; Jung, 1967). Ultimately, through confessing sins and bringing a light to the dark recesses of their psyches, participants were able to retrieve the basic trust that is inherent to the Self (Almass, 1997; Carotenuto, 1985; Hillman, 1975). Unfortunately, for some participants, the trickster emerged, and relapse again became a reality. Nevertheless, as the trickster carries with it both destruction and creation, participants were able to recommit themselves to the recovery process, and learned that true healing requires trusting one's inner processes and honoring their fall.

Having earned the wisdom from faith of the fallen, participants' then began to chart out a new path. On this conduit, participants began to investigate the core drivers that sustained their gambling, reflected on the prime impetus for their gambling, or issues that seduced the shadow hero back into consciousness from his home in the satanic realm. In doing so, they disclosed a key tenet with respect to healing as far as archetypal psychologists are concerned, this is, withdrawing the projection, which simply means letting go and exorcising our internal object relations from our psyche (Carotenuto, 1985). Furthermore, this stage also required participants' to forgive themselves and

realize that his or her attachment to the wound or problem is what fuels and sustains one's addiction (Carotenuto, 1985; Katie, 2005; Leonard, 1989). In summation, participants came to realize that withdrawing the projection asks one to take full responsibility for the war that they have carried on within themselves, regardless of its origins (Carotenuto, 1985; Estes, 1992; Katie, 2005; Leonard, 1989).

In Stage IV, participants gained a sense of maturity in their recovery process, where the focus on abstinence faded into the background and no longer remained as the primary goal of recovery. Instead, guided by the Great Mother archetype and the growing revelation that deep within the psyche the path to wholeness was already mapped out, participants took a stab at banishing powerful introjets (Estes, 1992; Zweig & Wolfe, 1997). Therefore, they achieved their objective of reducing outward blame, anger, and behaviors that threatened to disrupt the balance in the psyche, which in the past brought about short, yet destructive gambling binges. Lastly, participants provided narratives on the status of their recovery process. For most participants, life has taken on a new meaning and purpose, and they are now enjoying aspects of life that they once took for granted or did not view as rewarding. Others are embarking on new quests and having received the gifts from the worldly soul, are giving back to society by becoming counsellors or GA sponsors. Not to go unmentioned are two participants who are still grappling with the trickster. In doing so, they engender his or her creative spirit that will ultimately aid them towards a more rewarding recovery process.

On the whole, these stages, consisting of four thematic clusters intermixed with archetypal associations, patterns, and archetypal motifs, such as the, hero, trickster, great mother, devouring father/mother, orphan, warrior, demon lover, moneylender, high roller,

wolf woman, innocent, underground-man, and the Self, coalesced together to draw a theory of the participants' lived experienced of becoming and recovering from disordered gambling. This theory or mythology demonstrates a process similar to that of the individuation journey outlined by Jung and the schools of analytical psychology that came after him. Furthermore, not only did our gambling participants bring Jung's theory to life, but they also highlighted important tenets from the biopsychosocial paradigms, specifically, the disease perspective, with such tenets, as hitting bottom, turning to a higher power, and the importance of abstinence.

We also saw how the moral perspective was brought to life, as participants reported feeling "bad," "sickening, and "despicable" about themselves. Unlike the moral perspective, however, we were provided with evidence of how archetypal psychology provides a means and method for overcoming these feelings, as opposed to letting them build up inside until they reach a boiling point (McCown & Chamberlain, 2000). We also were privileged with confidential information as to how conditioning and behavior reinforce one another, whereby the gambler continues to wager large sums of money, despite mounting losses and attempts to cut down or stop. The former tenet reflects a behavioral observation and the latter reflects a cognitive-behavioral observation, and if we add a Jungian perspective, we come to understand that a gambler with a "hero complex" will have an insatiable need to be validated (Almass, 1997). As a result, it is important to realize that losing in itself, reinforces (not only gambling behavior) but how an individual then internalizes their sense of self. Here then, we see that a gambler's internal self-representation is mediated by further gambling and takes on a life of its own,

ultimately perpetuating the cycle of gambling pathology (Zweig & Wolfe, 1997). As Jung (1959) puts it:

> The epiphany of the hero shows itself in a corresponding inflation: the colossal pretension grows into a conviction that one is something extraordinary, or else the impossibility of the pretension ever being fulfilled only proves ones inferiority, which is favorable to the role of the heroic sufferer. (p. 436)

Archetypal psychology, with its focus on a journey and process of individuation, also makes it compatible with the medical and developmental models' understanding of gambling progression (APA, 2000; Custer, 1985). However, both of these perspectives do not offer a complete or in-depth view of how gambling becomes progressive and do not conclusively offer an explanation of how recovery takes place, except for the basis that on should adhere to abstinence faithfully (McCown & Chamberlain, 2000).

Recently, Toneatto and Ladouceur (2003) found that among treatment methodologies for pathological gamblers, not one method appeared to have a better outcome than another, except for two studies, which adopted a cognitive behavioral approach, revealing that abstinence was maintained over a longer period of time (Toneatto & Ladouceur, 2003). However, archetypal psychology was not one of those approaches, and to this author's knowledge, this treatment methodology does not formerly exist for pathological gamblers. Importantly, treatment providers should also ask themselves what recovery actually means; does it just mean remaining abstinent or cutting down the frequency of gambling episodes between relapse? Evidence from this study would suggest otherwise. In particular, it would appear that abstinence, although recognized as a major factor in the recovery process (DiClemente, 2003; McCown &

Chamberlain, 2000), may need to be explored in greater depth, with respect to the symbolic value it has to offer in engendering a meaningful and purposive recovery journey.

In conclusion, after presenting the participants' lived experiences and examining them through a phenomenological hermeneutic lens, this author is of the opinion that archetypal psychology can indeed, contribute to the biopsychosocial model in regards to understanding disordered gambling. With that stated, the author now offers some clinical implications with respect to pathological gambling treatment.

Implications for Treatment

In considering that archetypal psychology can contribute to explaining, describing, and generating an understanding of becoming and recovering from pathological gambling disorder, we must then assume that it has a potential of providing counsellors with a host of clinical implications that may benefit the pathological gambler who is trying to come to terms with his or her gambling problem. In assuming such a hypothesis, this author discusses three primary tenets that he believes are important to the recovery process for disordered gamblers that have arisen from this study's participants lived experience. The first of these implications has to do with the basic assumption of healing itself. The current ideology emanating from a host of treatment providers today suggest that effective treatment should include abstinence, reduced time to relapse, reduced frequency of addictive behavior, and the reduction of frequency and duration of each episode (Office of National Drug Control Policy, [ONDCP], 1996). Therefore, according to the ONDCP (1996) and evidence drawn from this study it appears that

relapse is at the heart of the recovery process, but what can relapse actually tell us about recovery apart from frequency and mere observation?

From an archetypal perspective, relapse is viewed as a gift, it gives the individual, and I might add here *a committed individual*, a chance to reexamine his or her recovery process (Hillman, 1975). Specifically, the counselor may want to examine what archetypes are operating in the client's lifeworld during the relapse and shortly thereafter (Pearson, 1991). By examining what archetypes are active in the psyche and which ones are not, the counselor has the opportunity to investigate with his or her client the purposeful nature or the intention of the archetype. For example, let us assume that the individual who relapsed can identify that the demon lover was active in the psyche leading up to the actual relapse. The archetype, when heard at a deep level, always provides the client with a symbolic meaning, due to the energy released and subsequent feelings that arise when the ego interacts with the archetype (Estes, 1992). This meaning can provide an answer to and give insights into how and why the relapse occurred, but the onus to act on the wisdom behind the archetype is still in the hands of the individual.

The second treatment implication derives from the first, as it pertains to making meaning and fully feeling the experience that is presently occurring in one's psyche/soul body (Jacobi, 1973). Making meaning and feeling are critical aspects to recovery especially in today's climate of counselling and psychotherapy whereby most training programs and instructors have turned their mindset away from depth psychology (Singer, 1994; Zweig & Wolf, 1997). To make matters worse, they have left behind the self-regulating psyche/soul and instead have decided to adopt methods that emphasize diagnosis, evaluation, and treatment of supposed mental disorders, thereby reducing

healing into slave like "operations to be observed, measured, predicted, controlled, and manipulated" (Singer, 1994, p. xvii). The end result is that clients are left believing that there is something inherently wrong with them and therefore, if we can change their thoughts, perceptions, and attitudes to meet the collective whole, everyone's problem is solved.

Then again, "without shadow awareness and the tools of shadow-work, evolution stalls, and the internal saboteur leads us to repeat old patterns again and again" (Zweig & Wolfe, 1997, p. 10). Therefore, if we do not look for the solution and answers to our problems within the problem itself, the client loses the capacity to heal himself or herself. It is here, then, that archetypal psychology can be the most benefit to pathological gamblers because the answers to their problems lie within, and the best place to start solving these problems is investigating into the feelings that arise from and sustain gambling problems. Interestingly, some 50 years ago, Jung stated, "emotion is the chief sources of all becoming – conscious. There can be no transforming of darkness into light and of apathy into movement without emotion" (cited in Greenspan, 2003, p. 265). With this in mind, counsellors need to be aware that the archetype itself is a storehouse of energy and with its manifestation can arise tremendous amounts of feeling. Therefore, counsellors need to be able to process, hold, and contain client's emotion, until the client can do this for himself or herself.

By processing emotion, we learn the secrets of the archetypes energetic pull and the subsequent behaviors that arise from acting on the initial and subsequent impulses felt in the psyche/soul body. The goal of understanding the emotional charge can help the individual to stop escaping, dulling, or intensifying the felt sense in the present moment

by bringing a stop to a reaction or aversion and allowing the individual to understand and tame energetic discharges. This taming can then lead the client to an understanding that dark emotions are common to the human condition and that archetype is actually a guide to healing wounds or providing a path to change (Greenspan, 2003; Judith, 1996). In all, emotion is only a part of the worldly soul allowing us to connect with others in times of joy, despair, and sorrow, but we must recognize this emotion as such, and not run from our feelings by trying to manipulate the stories that the archetypes are trying to tell us (Estes, 1992; Hillman, 1975). From emotional alchemy, we come to embrace the archetypal process and understand that there is meaning in suffering instead of falling prey to a society and culture that "exhibits a curious ambivalence toward such emotional pain" (Greenspan, 2003, p. 3).

The pathological gamblers plight is painful, this is the truth, but trying to help them with medication and procedures that reduce their own intuitive capacity for healing and understanding the depths of soul turns us away from educating ourselves about ourselves. However, by befriending our dark emotions and embracing the archetypes energetic flow, we come face-to-face with our "mythological teachers" giving the pathological gambler the opportunity to transcend his or her compulsions creating the conditions for something new to arise in ourselves (Greenspan, 2003; Jung, 1956). Then again, how is this feat to be done if most of our current systems are bent on reducing the human spirit to a tangle of neurons and processes involved on measuring, judging, and changing thought patterns alone? The answer to this question leads us to the final clinical implication, practitioner heal thyself.

Healing thyself is a necessary step for clinicians who hope to hold, contain, and then transform client suffering, but unless they have at least begun to pay attention to their own individuation process, a surface structure orientation to counselling and psychotherapy is usually chosen (Carotenuto, 1985). However, if counsellors are willingly to journey into their underbelly and reclaim lost wisdom from the gods that lie therein, a route to healing or at least a map for the pathological gambling client can then be shared. This goal may seem like a daunting task for instructors, facilitators of counselling programs, and students alike, but is it not the ethical choice of action to take if we are to truly provide a healing path? Ultimately, by doing our own work we begin to build a more conscious relationship with our darkside, and eventually, come to understand ourselves accepting all our faults, follies, likes, dislikes, wants, demands, desires and needs. This list, which after honestly surveying in myself, appears to be comparable with that which the participants from this study had to come to terms, and are now achieving peace. Therefore, this author is suggesting that counsellors and counselling programs alike, at least adopt some form of self-inquiry and scrutiny, which will not only help us understand our clients better, but we also provide them with the tools and direct experience to acknowledge that their own healing comes from within.

The danger of turning our backs away from a orientation bent on self-investigation and a psychology that proposes to restore a soulful journey to transforming one's pain, lies in the fact that to do otherwise only strengthens the shadow hero's drive to maintain dominance in the psyche. In the end, as Carotenuto (1985) pointed out, we are then left:

> With a defensive attitude taken against the direct impact of the other, an impact involving serious problems since sooner or later the most scabrous and painful things in our experience come to light. But this is a path necessary for psychological rebirth. (p. 9)

However, in order to facilitate a rebirth of this kind, the counselor must have had to pass through his own suffering to understand and treat the suffering of another, and if not, the pathological gambler's cries for help either go unnoticed, mistreated, or soothed by the demon lover's passion to destroy and kill any light that may have had a chance to break into consciousness (Carotenuto, 1985; Leonard, 1989).

Study Limitations

Before describing the study limitations, it must be noted that these comments in no way denigrates or reduces the lived experience of my participants. Their honest and forthright vulnerability has shed light on the subject of pathological gambling disorder and has also displayed how archetypal psychology can contribute and may aid in the process of healing such a malady. Nevertheless, there are drawbacks to this study; one noteworthy limitation is the lack of generalizabilty to the larger population of pathological gamblers, considering this study used a sample of only seven participants (Neutens & Rubinson, 2002). Therefore, the journeys described here may not be representative of the larger population of gamblers and, thus, findings and clinical implications may be inapplicable to the larger portion of pathological gamblers who are seeking treatment (Robson, 2002).

In addition, there was no systematic process taken in consideration to gender, ethnicity, or age, with respect to sampling frame. Therefore, considering five of the

participants were female and two male, thematic results may be biased with respect to women's reporting of gambling issues, and therefore, misrepresenting a male perspective (Neutens & Rubinson, 2002). Furthermore, considering that all participants were Caucasian, results again may only be generalizeable to this ethnic population, leaving it highly suspicious to whether or not a different ethnicity would fall into the four stage spiraling process of becoming and recovering from pathological gambling disorder. It is also important to question, whether or not the clinical implications could be applied to different ethnicities. Lastly, when considering that only one participant was over 60 years of age, it is also unlikely that conclusions drawn from this study can clearly elucidate and be generalizeable with respect to the dynamics and processes that the general population of older adults experience when suffering from pathological gambling disorder.

A third limitation to this study is the reliability and validity of the data itself (Neutens & Rubinson, 2002). Data were drawn from interviews lasting between 90 and 145 minutes, based on autobiographical information drawn over a long period. Henry, Moffit, Caspi, Langley & Silva (1994) suggest that a researcher must be cautious when using retrospective reports especially when it comes to collecting "remembrances of the past." Therefore, the researcher cannot be sure if the data drawn from reports were truthful and completely honest, leading one to question of, "how valid is the information?" Again, it begs the question regarding the merits of using this study to interpret, deduce, and curb future gambling behavior (Sapsford & Jupp, 1998). Similarly, a second threat to the validity of these research findings has to do with observer bias. As such, this author's particular knowledge and approach to this research considering he is

has strong background with respect to addictions, both professionally and experientially, may have affected what behaviors and observations were selected for, and how this exploration of the data were then interpreted, recorded, and analyzed (Sapsford & Jupp, 1998).

Consequently, these results may suffer from validity threats, rendering them potentially invalid. Overall, there is strong caution with respect to generalizing any of the findings in this study to pathological gamblers elsewhere, and the author would like to make explicitly clear that although some generalizability can be afforded to these finding the reader should weigh the conclusions and recommendations tentatively.

The Validity of Interpretations: Toward an Art of Understanding

During the latter section, the reliability and validity of these study finding were brought into question, and from a pure empiric analytic standpoint, rightly so. However, from a phenomenlogical perspective, phenomenology does not hide from the fact that its practice takes place via the use of a symbolic mind to thematize and bring an understanding to the conscious and unconsciousness mind of another (Wilber, 2001). Therefore, during the phenomenological process, we are ultimately embedded in a historical and sociocultural context and because we make use of dialogue, a new horizon or a co-creation presents itself to consciouness, that in someway was their to begin with, but was not yet spoken (Chessnick, 2002).

Simply stated, what is left behind after conducting a phenomenological hermeneutic study are footprints. However, these footprints are not comprised of observable raw data, but are creations of mental images and discernments that need to be interpreted (Gadamer, 1976). In terms of external validation and trustworthiness of the

author's interpretation of participants narratives, the author chose to use a interpretative monitoring process as only two participants requested to see the final narrative clustering and thematic analysis. Thus, to ascertain whether the narratives in this study and the fashion that they were presented were accurate or offer explanations to the phenomena under study; it became apparent that the findings would have to be based on interpretative power and foresight. According to Madison (1988), the subject of discussing validity or finding a way to use a satisfactory philosophical theory of hermeneutics must therefore include a basic theory of just what understanding is (see Method section) and offer a set of criteria that addresses the work of interpretation. Madison (1988) delineated key principles of Gadmer's (1967, 1976) approaches to phenomenological hermeneutics and proposed that a valuable interpretation was based on these principles: coherence, comprehensiveness; penetration, thoroughness, appropriateness, contextuality, agreement, suggestiveness and potential.

Such an art form does not institute rules to follow where validity is then derived and guaranteed to any degree. However, what the latter forum provides is principles and laws that when followed help to ensure that the interpretations are useful, thought provoking, elucidate the phenomena under study, and has the potential to affect and extend the understanding of a particular phenomena. The first principle, coherence, demands that the researcher's interpretation after analysis must be presented as a unified picture and not be contradictory in crucial areas. The narrative data derived from the participants experience in this study and the interpretation that followed, demonstrated a cohesive, spiraling, 4-stage process of becoming and recovering disordered gambling. Here then, it appears that coherence was obtained and in the eyes of Gadamer (1967,

1976), this unification is the criterion for a correct understanding and that failing to do so means that understanding has failed (Madison, 1998).

The second principle is comprehensiveness, which concerns the relation of the interpretation to the project as a whole. In this case, comprehensiveness would require archetypal psychology and its theoretical tenets to encapsulate the whole of the participants' experience (Madison, 1988). Specifically, if archetypal psychology rendered a partial understanding of the gambler's journey, then the intelligibility of the interpretations deriving from our narratives would seriously bring into question archetypal psychology's ability to understand the process of becoming and recovering from pathological gambling disorder. Reflecting on the literature review and the participants lived text in this study; it appears that the interpretation of the participants' experience of disordered gambling and recovery mirrored an archetypal framework of consciousness development and moved toward wholeness in all seven participants.

The third rule, penetration, suggests, "that a good interpretation brings out a guiding and underlying intention of the work, in this way making an author's various works or statements intelligible by seeing them as attempts to resolve a central problematic" (p. 29). The central problem in this study was to ascertain whether archetypal psychology could make a contribution to the biopsychosocial model's understanding of disordered gambling, thus, according to the study's findings, penetration as a rule for interpretation was met in this study. The next principal, thoroughness, holds that a good interpretation endeavors to answer all the questions that are revealed from a narrative elucidation of a phenomenon (Madison, 1998). In this study, answers that the narratives revealed amounted to seeking solutions to why one's

gambling had become unmanageable, why the participants could not quit gambling after losing relationships, psychological health, finances, and most importantly, loss of themselves. Additionally, the interpretations offered through an archetypal lense to answer such questions spanned 16 themes, highlighting trauma, wounds, development of a false self, unmasking the persona, healing of dark shadow attributes, finding meaning, and for some participants, discovering peace within themselves. In all, thoroughness was demonstrated throughout chapter 4.

The fifth guiding principle, appropriateness, holds that for an interpretation to be valid, the questions the interpretation addresses must be ones that the narratives themselves raise. In other words, appropriateness brings to light the strength of hermeneutical consciousness by allowing us to see what is questionable (Gadamer, 1976). In this instance, appropriateness of my interpretations through Jung's archetypal theory highlighted the intrapsyhic and symbolic processes behind each participant's gambling behavior. Explicitly, each participant oscillated within a hero complex that either fed his or her gambling or through extended losing and subsequent psychosocial disintegration consolidated one's false self. As result, participants unconscious questioning, allowed them to play out the role of heroic sufferer, furthering denying the impact that his or her gambling engendered.

The six and seventh guiding principles that help to ensure the accuracy of one's interpretations have to do with two types of "agreement." The first of these agreements determines that an interpretation must agree with what the author actually says; therefore, the researcher must not have an ulterior meaning or subsequent meaning that contradicts what he or she actually holds to be true of a phenomenon. In the case of this study, at no

point did I change my purpose, which was to interpret disordered gambling from an archetypal viewpoint. The second agreement posits that the researcher should not blindly hold to an interpretation for the sake of tradition or because he wishes to entrench a preferred theory. In addition, Madison (1988) further remarks, "often a good interpretation will be precisely one which breaks with traditional readings, in that it opens up new perspectives on the work" (p. 30). Thus, the author's goal was to offer a contribution to the understanding of pathological gambling that had been neglected from the biopsychosocial model, that being an archetypal interpretation.

The eighth rule, suggestiveness, points out that a good interpretation should be fertile in that it brings forth questions that stimulate further inquiry. Thus, Madison (1998) states that this fertility prepares the ground for imagination to come into existence and makes possible for understanding to serve a higher purpose. As the reader can assuredly attest to, Jung's theories with respect to the collective unconscious and archetypal phenomena rest and presuppose a meeting with the creative faculty we call the mind (Singer, 1994). Moreover, the use of imagery and metaphor within the interpretations offered in this study a provide pathway to understand disordered gambling as being not so much pathology, but as a behavior that is symbolic of questing to save one's soul from enslavement. The higher purpose, derived from this study's interpretations suggests that underneath gambling there is creative process at play. Here the interpretation offers disordered gamblers solace from their behaviors; ushering in a journey toward wholeness providing participants with a meaningful purpose, paradoxically stimulated by his or her own gambling behaviors.

The last principle, potential, is the highest of rules, and sets for its task the asking of interpretation to look toward the future. Here, interpretation becomes qualitatively valid if it can extend itself and if in the process the implications it contains unfold themselves to include other theories and ideas; then interpretation is not only useful, but also authoritative and reliable. In this instance, the interpretations derived from the participants' text and the explanations from an archetypal perspective not only highlighted pervious theories, (i.e., behavioral, cognitive behavioral, 12-step, Freudian Psychoanalysis, and co-dependency literature) but extended them to include an archetypal understanding. This extension does not disregard these theories, but would suggest that they manifest, due to archetypal phenomena, and that until recognized and integrated into the ego, disordered gambling will either continue or resurface in the not to distant future.

In summation, the latter rules point to a method which phenomenologists use in their work, but Madison (1988) still warns us that regardless of this "just as in science (as the positivists have come to realize) there can be no *experimentum crucis* which decisively verifies (or even falsifies) a theory" (p. 31). Thus, there may not be a science that can truly render whether or not a interpretation is valid, yet, Madison (1988) asserts that this does not mean that interpretation "cannot be a rigorous (if not an exact) discipline, an art in the proper sense of the term, and that one cannot rationally *evaluate* interpretations" (p. 31). Thus, the author would like to extend an invitation to his readers: Does the life text of the participants and archetypal interpretation meet the latter criteria? However, before the question can be answered, the reader must understand the science of hermeneutics, one that unequivocally holds the opinion that upon reading the text, *the*

reader himself or herself, become an active participant in the hermeneutic circle. As a result, the reader's historicity and being in the world ultimately reflects his or her own interpretation and judgment of the latter work, which is also another interpretation.

Recommendations for Future Research

Due to the position of whether the interpretations in this study have any power or foresight for the future, and because of the small sample size and threats to validity, further study designs will need to be rigorous if one is to validate the possible implications that archetypal psychology has regarding its usefulness for helping those recover from pathological gambling disorder. Therefore, a most a pertinent recommendation for further research is to increase the sample size and pilot test the four stage archetypal model of becoming and recovering from pathological gambling disorder that was drawn from the lived experience of the study's seven participants. However, before doing so, a basic and critical task would be first to conduct research into the construct validity of the hero archetype (Robson, 2002). Thus, if the hero archetype can be validated as being a construct that fits into the experience of a representative sample from the general population of gamblers, this finding could prompt further study into the possible usefulness of the four-stage model derived from the participants lived experience of becoming and recovering from pathological gambling disorder.

A second research recommendation would be to discover whether pathological gamblers had better treatment outcomes working with counsellors who have invested energy into their own individuation and recovery process. The goal of such an endeavor may highlight important aspects to the healing process that were deemed solely to be a derivative of the client and how they change (Prochaska, DiClemente, & Norcross, 1992),

but may be, in part due to the counselor's wisdom gained by investing energy into his or her own healing process. Therefore, specific techniques and methods could be designed from such knowledge, helping us to better understand what actually works with respect to treating the pathological gambler (Toneatto & Ladouceur, 2003).

A final treatment recommendation pertains to the role that relapse plays in the recovery process of problem and pathological gamblers. Currently, relapse fits into the maintenance category of the stages change model (Prochaska, DiClemente, & Norcross, 1992) and although we are aware that a high portion of gamblers relapse (DiClemente, 2003; ONDCP, 1996) this study has brought to light that relapse was a monumental and necessary step to engendering a sustainable recovery program. With that knowledge, it may be worthwhile to investigate on a larger scale, the dynamics, characteristics, and actions taken after relapse that led to a sustained recovery program. After having retrieved these data, researchers and clinicians may then be able to adopt this knowledge into a recovery model to better prepare gamblers who are in the beginning, middle, or later stages of their recovery programs.

Potential Drawbacks and Archetypal Analysis

The most potentially controversial issue that may arise from an archetypal understanding of gambling pathology is the tenet that a person's behavior is purposive in nature and takes direction from not only one's personal ego, but from the collective unconscious and its accompaniments, the archetypes. Thus, clients may have a difficulty realizing that their behavior and its destructive aftermath could in any way, shape, or form, engender a journey toward wholeness. Just as tenuous, is the belief or at least the proof of the existence of the archetypes. Thereby clinicians and clients alike may not

take the initiative to seek out the wisdom that is embedded within the archetypal process. Similarly, before a clinician can attempt to seriously use such a methodology, they must willingly to understand the depths of their psyche/soul body.

Jungian psychology is a depth psychology and order for it to have any usefulness the clinician must have a trust in its philosophy or have faith in the process of self-transformation. In addition, the clinician should also have taken some precipitatory steps toward integrating his or her own shadow, thus, helping them to discern their projections from that of their clients (Singer, 1994). The archetypal method may also require the client to set aside a lengthy time to work on their issues. However, such a requirement may not be possible for some clients, because of the restrictions on session length that comes with adopting a brief therapy climate, such as the one we have today. Thus, it may be dangerous if not unethical, for the client to embark on such a healing journey, without having the necessary time to prepare and integrate energy (churned up from the self-regulating psyche) during the archetypal analysis. However, for some individuals meaning through suffering, finding symbolic patterns in their behavior, and listening to the wisdom behind pain, trauma, and addiction, comes more naturally (Zweig & Wolfe, 1997).

Once introduced to the analytical process of excavating, recovering, and integrating archetypal contents into the personal ego, an equilibrium can brought to one's psyche/soul body. Afterwards, the healing process can continue to unfold without a therapist, as the individual begins to understand that they have at their disposal, a psyche that allows them to draw inspiration from symbols that are presented to them in everyday living. Therefore, having understood that the psyche is a self-regulating entity, they can

intuitively aid themselves throughout their journey toward wholeness and self-individuation. Alternatively, there may be a portion of pathological gamblers and clinicians who intuitively grasp the transformational process inherent to the archetypes, yet, find its language hard to understand, leaving them disconnected and misunderstanding the drive toward wholeness. The task to amend such a drawback appears at first to be a tenuous undertaking. Nevertheless, Jung himself never intended his approach to become a doctrine and due to the knowledge and understanding that archetypes are "energy nuclei" (embedded within the psyche) not observable entities per se, the individual has a creative healing potential already at their disposal (Estes, 1992; Singer, 1994).

With this knowledge, the clinician, client, or any other person for that matter, can tap into these energy resources. For instance, a pathological gambler who enters treatment can be guided to name a particular behavior that fits their gambling process. For some pathological gamblers this behavior may resemble the "higher roller", "top dog" "roulette queen", "money-stealer" or the "card shark", etc. Once the counselor has established what motif the gambler uses to propagate their gambling behavior, he or she can then encourage the gambler to describe what it means to be a roulette queen. Moreover, the clinician can also inquire into how such a motif describes the person at the casino and how the person is different when they are not at the casino. Furthermore, what is the emotion behind the chosen metaphor, and what does it feel like to become the roulette queen. The goal of choosing and grasping a particular motif is to introduce the client to the unconscious energy that is inherent within the motif itself, and to help the

client realize that they are becoming caught up not only in the gambling action, but the personality and the energy that the motif can provide them.

Once a particular archetype has been chosen by the client, the counselor may begin to inquire into the need to use such a motif and whether or not there are other archetypes or patterns of behavior that the client uses to change their present state, mood, or way of being. As therapy progresses, the counselor can then begin to encourage the client to get in touch with other aspects of the self that are hidden, buried, and behaviors or traumas that may have led to instigating the gambling behavior, or reasons as to why a person needs to be somebody other than they are. At this point, the therapist is beginning to enquire into the persona or mask his or her client is wearing. Depending on the degree of the mask's permeability, the counselor may be able to inquire deeper into the behaviors or dimensions of how and where the masked is worn, and to what degree the mask has become one's personality.

Overall, it becomes obvious that archetypal work does not necessarily require a thorough knowledge of archetypal language. Moreover, a counsellor who holds a basic understanding of counselling theory, can help a client understand that pathological gambling maybe related to an unconscious drive to ameliorate present or past suffering. As a result, if the counselor is able to help the client to look beyond the surface structure of the persona, they maybe able to ascertain a purposive reason behind gambling. Secondly, the counselor using further probing and containing techniques may also have the opportunity to help the client understand that his or her gambling pathology is manifesting in the present because of an arrest in consciouness development or is being

initiated at an unconscious level that is symbolic of movement in the psyche toward wholeness and individuation.

With this knowledge, it seems apparent that the language and method of archetypal psychology can be integrated with many other forms of counselling aiding the client to abstain from gambling. However, if a clinician is truly interested in apprehending the archetypal condition and perspective, whereby the aim is to help their clients' arrest their addiction and move them toward wholeness; it is given that the counselor will already have invested time into their own healing journey. Thus, they will also need to take the necessary steps to understand and the integrate the richness and healing potential that an archetypal theory can offer, one that has been documented by the participants life text in chapter 4.

Study Conclusion

In summation, this study illuminated the journey of seven participants lived experience of becoming and recovering from pathological gambling disorder. Thus, it appears that the biopsychosocial model can add another addition to its elucidatory power of explaining the etiology and process of how an individual may become a disordered gambler and how the process of recovery may unfold. Specifically, the archetypal journey appeared as a spiraling development whereby participants' gambling cycled through 4-stages. These stages mirrored Jung's conceptualization of the individuation process. This process, once recognized as a purposive pull toward self-individuation helped participants disidentify with archetypal ideals operating in his or her consciouness. A recognition that not only brought the destructive nature of gambling to the participant's conscious awareness, but one that allowed he or she to take responsibility for past

transgressions and wounds that may have been suffered during the lifespan. Thus, participants were able to liberate themselves from shadow obsessions and persona filled desires saving themselves from exhaustion, further self-deprecation, and familial disintegration.

Ultimately, participants could be said to be involved in a psychological death and rebirth process, one in which a majority of participants felt was responsible for bringing greater purpose and meaning to their lives. Meanwhile, for a few others, the battle to restore a balance in the psyche continues. Nevertheless, each participant has come to understand, although in somewhat different perspectives, this final caveat regarding the healing process, as spoken by Carl Gustav Jung (1960) some 45 years ago:

> Thoroughly unprepared, we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us hitherto. But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at the evening, and what in the morning was true will at evening have become a lie. (p. 399)

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Appendix A

University of Lethbridge
Faculty of Education

PARTICIPANT (ADULT) CONSENT FORM

An Archetypal Inquiry into the Gambler's Counterfeit Quest for Wholeness: A Phenomenological-Hermeneutics Investigation

You are being invited to participate in a study entitled An Archetypal Inquiry into the Gambler's Counterfeit Quest for Wholeness: A Phenomenological-Hermeneutics Investigation that is being conducted by Jason Solowoniuk who is a graduate student in the Faculty of Education at the University of Lethbridge and you may contact him if you have further questions by phone number (403) 329-2644 or via email (jason.solowoniuk@uleth.ca). As a graduate student, I am required to conduct research as part of the requirements for a Master's degree in Education specializing in Counselling Psychology. It is being conducted under the supervision of Dr. Thelma Gunn and Dr. Gary Nixon. You may contact my supervisors (Dr. Thelma Gunn, at 403-329-2455 / email: thelma.gunn@uleth.ca or (Dr. Gary Nixon, at 403-329-2644 / email:gary.nixon@uleth.ca).

The purpose of this research project is to ascertain whether or not Archetypal psychology can offer a viable theory for clarifying, explaining, and generating an understanding of the process of becoming and recovering from pathological gambling disorder. Research of this type is important for three reasons: 1) It may offer a more holistic understanding of gambling pathology, thus 2) Individuals suffering from such a disorder may be aided in the healing process instead of identifying with a label and; 3) Thereby be provided with a pathway to healing which assimilates all parts of one's personality into a cohesive whole where the individual can then find meaning through their addiction and integrate its aspects into the wider context of their life.

You are being asked to participate in this study because at one time you have met the criteria for pathological gambling disorder, have been in recovery for at least two years, can articulate your experience, and are of legal age. If you agree to voluntarily participate in this research, your participation will include completing a gambling screen and an interview lasting between 2 to 3 hours. Participation in this study may cause some inconvenience to you due to the nature of sharing ones story. Therefore, in order to minimize any potential psychological impairment, the interviewer will describe some of the questions he will ask before the interview process begins, talk about the psychological impairment that may manifest from sharing your story, and offer a list of agencies that can help alleviate your suffering that may result from participating in this study.

The potential benefits of your participation in this research include offering a potentially new understanding of the pathological gambler which may also decrease the stigma of having a gambling addiction and also reduce relapse rates. Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without reason. However, once your data is compiled and examined, it will no longer be possible to eliminate it from the larger data pool. Subsequently, if you do withdraw from the study prior to compilation and examination your raw data will be destroyed by the researcher. In terms of

protecting your anonymity participants will be completely protected. Your confidentiality and the confidentiality of the data will further be ensured by having your gambling screen and taped interview placed into sealed a envelop and transferred into a locked filing cabinet which will only be accessible to the principal investigator. Screens and taped interviews will be kept for five years and be destroyed after that time.

It is anticipated that the results of this study will be shared with others in the following ways 1) compiled into a thesis; 2) published in a scholarly journal; 3) presented at scholarly a meeting. In addition to being able to contact the researcher and the thesis supervisors at the above phone numbers, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Chair of the Faculty of Education Human Subjects Research Committee (Dr. Rick Mrazek) at the University of Lethbridge (403-329-2425). Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.

_____	_____	_____
Name of Participant	*Signature*	*Date*

A copy of this consent will be left with you, and a copy will be taken by the researcher.

Appendix B Sample of Interview questions

1) **I have found that the best way to conduct any interview is have the participant lead. Therefore, you are going to be my cultural guide into your journey of becoming and recovering from disordered gambling. How does that sound to you?**

2) **Okay, so let's get started; tell me a little bit about how you began gambling?**

3) **In regards to your family do any of your relatives gamble?**

4) **Did you ever win a big jackpot?**

5) **Tell me a little bit about how you felt when you were winning?**

6) **Describe to me a typical day at the casino?**

7) **Tell me a little bit about how your family / significant other were affected by your gambling?**

8) **How did you come to realize that your gambling was out of control?**

9) **Tell me a little bit about what it felt like when you were losing?**

10) **Tell me a little bit about how your gambling stopped?**

11) **How did your recovery process begin?**

12) **Did you ever relapse?**

13) **How has your life changed as a result of your recovery process?**

14) **Now that you have (# years of recovery) what are your goals for the future?**

15) **Let's pretend for a second that you were writing a story about your recovery, what would that story entail?**

Appendix C Pathological Gambling Screen

The essential feature of Pathological Gambling is persistent and recurrent maladaptive gambling behavior that disrupts personal, family, or vocational pursuits.

Diagnostic criteria for Pathological Gambling

A. Persistent and recurrent maladaptive gambling behavior as indicated by five (or more) of the following:

(1) Is preoccupied with gambling (e.g., preoccupied with reliving past gambling experiences, handicapping or planning the next venture, or thinking of ways to get money with which to gamble)

(2) Needs to gamble with increasing amounts of money in order to achieve the desired excitement

(3) Has repeated unsuccessful efforts to control, cut back, or stop gambling

(4) Is restless or irritable when attempting to cut down or stop gambling

(5) Gambles as a way to escape from problems or of relieving a dysphoric mood (e.g. feelings of helplessness, guilt, anxiety, depression)

(6) After losing money gambling, often returns another day to get even ("chasing" ones losses)

(7) Lies to family members, therapist, or other to conceal the extent of involvement with gambling

(8) Has committed legal acts such as forgery, fraud, theft, or embezzlement to finance gambling

(9) Has jeopardized or lost a significant relationship, job, educational or career opportunity because of gambling

(10) Relies on others to provide money to relieve a desperate financial situation caused by gambling

B. This diagnosis is not made if the gambling behavior is better accounted for by a Manic Episode.

(APA-DSM-IV-TR, 2000).

Appendix D Participant Resources

Gambling Help Line 1-800-665-9676

Crisis Intervention Team 329-5630

AADAC 403- 381- 5183

Gambler's Anonymous 403-327-0654 or on the web http://alberta .com/

Lethbridge Family Services (Counselling Services) 403-327-5724

Appendix E - Research Advertisement

An Archetypal Inquiry into the Gambler Counterfeit Quest for Wholeness: A Phenomenological-Hermeneutics Investigation.
Jason Solowoniuk, M. Ed: Counselling Psychology Student
University of Lethbridge

Wanted:

Research participants who have been in recovery from gambling for at least a two years and are 18 or over are wanted for interviews to discuss their individual journeys.

You are being invited to participate in a study entitled An Archetypal Inquiry into the Gambler's Counterfeit Quest for Wholeness: A Phenomenological-Hermeneutics Investigation that is being conducted by Jason Solowoniuk who is a graduate student in the Faculty of Education at the University of Lethbridge.

Purpose:

The purpose of this research project is to ascertain whether or not Archetypal psychology can offer a viable theory for clarifying, explaining, and generating an understanding of the process of becoming and recovering from pathological gambling disorder. Research of this type is important for two reasons 1) It may offer a more holistic understanding of gambling pathology, thus 2) Individuals suffering from such a disorder may be aided in the healing process instead of identifying with a label and; 3) Thereby be provided with a pathway to healing which assimilates all parts of one's personality into a cohesive whole where the individual can then find meaning through their addiction and integrate its aspects into the wider context of their life.

Contact:

Interviews will last between 90 and 120 minutes. If you like to participate in this study, please call Jason Solowoniuk at (403) 328-0562 or through e-mail at Jason.solowoniuk@uleth.ca. Your support is very much appreciated.