

## *Rumaysa The Dauntless: An Analysis of Jungian Individuation*

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### ABSTRACT

The formation of gender identities in association with brain development, culture, sex, attachments, and generally, the psychology of gender formation has grabbed extensive attention in the recent past. Every segment of society; from women in general to intellectuals, from psychotherapists to Jungian analysts, everyone is looking for a breakthrough to resolve the gender issue. In the momentum of gender identity, this research gives a flavor of the authentic female self-definition as distinct from culturally tailored and politically defined gender expectations. Who am I? What does my-*self* want? The answer to it is a treasure hunt, says Carl Gustav Jung, which would make the person an individual.<sup>1</sup> I call it a state of independence, a state of being oneself as a whole person. Jungian psychology emphasizes the actualization of a similar state, which is realised through the gradual process called individuation.<sup>2</sup> In this paper, I have taken the path of individuation to address the identity crisis. I start with this as my initial question: what is a female identity? This opens up to another Pandora box of gender-crisis not only at interpersonal level but deeper at intrapsychic levels too and its role or limitations in the process of individuation. For the case study, I have used the living example of Rumaysa bint Milhān, known in history as an independent, stoic, rational lady who was the sovereign of her own life, as all women are. I have used her lived experience to revision the female identity through reimagining the inner personality in its own right. Islām acknowledges the tendency of all human qualities in all sexes. She has both stereotypical gendered traits within her. Despite this, her personality shines through.

*Keywords* Women, Islam, Female Companion, Jungian Psychology, Individuation, Inner Personality, Animus And Anima, Persona, Projection.

### INTRODUCTION

This research is not a mere interpretation of the existing literature; it reflects on my own individuation journey. The *raison d'être* of the essay is to look into the useful aspects of Jung's idea of individuation in Islamic orthodoxy. Although I am not a Jungian specialist (so far), I am, primarily, a scholar of Psychology of Religion, and a Jungian academic. I attempt to trace parallels in terms of universality between the Islamic framework and Jung's orientation, along the lines of Post-Jungian developments. In the given context and being a woman, I want to explore what independence means and to see how *independent* a woman can become. In the Jungian perspective, the parts of the personality that are involved in this process, named as

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<sup>1</sup> Carl Gustav Jung (1875-1961) is the founder of analytical psychology.

<sup>2</sup> By 'Jungian' I mean Carl Gustav Jung's central ideas and the classical Jungian school of analytical psychology.

individuation, are persona, shadow, and anima/animus. These are the cardinal stepping stones that lead to self-identity. Therefore, the key terms of this paper will be *animus*, persona, projection, complexes, and wholeness. Although each one of these is an entire topic of discussion in itself, the scope of this paper, fundamentally, is to understand female identity through individuation.

Throughout my studies, I have been drawn towards the idea of harmony in the Jungian tradition centered around the concept of wholeness. Harmony does not mean perfection but enhancement of one's potential that integrates society and culture within, very similar to the concept of *nafs*<sup>3</sup> in Islām that calls for the integration of inner life with the outer.<sup>4</sup> No wonder why Rumaysa makes a befitting case-study for individuation. Jung believed individuation was an essential path to tread for the healthy functioning of personality; Islām calls it *sirāt mustaqīm*, the path of consistency. That said, this essay does not talk about the Islamic way. I mentioned it here to prepare the background for my research on why I chose the example of an Islamic woman for the analytical theory of individuation. It is, primarily, because I find harmony between both -Jungian and Islamic' ways to wholeness. Secondly, a successful living example is a better authority for me than a theory. This means I can use the living example to propose what I find rather unhealthy in Jung's theory. One may further ask why to talk of a medieval predecessor in context of something contemporary. As a matter of fact, the lives of the first generation of Muslims (both men and women) are generally regarded as an ideal era during which the zeitgeist of Islām was fully realised. Thus, when it comes to the role of women, the lives of the female companions of Muhammad ﷺ are viewed as worthy of emulation by later generations of Muslim women.

Rumaysa bint Milhān's birth year is not known. However, she died in 650 C.E., that is eighteen years after the death of Muhammad ﷺ, which makes her his contemporary. She was one of the earliest women converts to Islām from Madinah state. Her decision to choose Islām as her way of living was made without the knowledge or consent of her then-husband, Mālik Ibn an-Nadr. Mālik was rather displeased with it and threatened to divorce her as she went on to announce her decision in public. Nevertheless, Rumaysa decided to live by her rights, and her

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<sup>3</sup> The term used to denote individual identity, also translated as self.

<sup>4</sup> I am interested in Islām particularly, not only as a set system of laws i.e. religion, but a Dīn (Arabic term) a wholesome order that deals with everything and is adherent to consilience.

religion strengthened her. She set out on various military campaigns and played a significant role at the battles like Uhud and Hunayn, once pregnant. Her role in battles where even the strongest of men are recorded to have been shaken, exemplifies her inner stereotyped masculinity during her innate female condition, the pregnancy.<sup>5</sup>

Moreover, she is known in history for her resolute nature and remarkable wisdom. Ibne Abdul Bar writes, ‘she was one of the intellectual and intelligent women.’<sup>6</sup> So much so that Muhammad ﷺ included her in his close circle of companions of learning.<sup>7</sup> These are a few examples of Rumaysa’s attributes and the roles that are strictly associated with masculinity and male roles in our time. My personal affiliation to the topic is my fight for the female identity crisis, and equally my deep concern for my eldest niece, who is named after Rumaysa bint Milhān. I dedicate this paper to her, and I hope to see her grow into a wonderful woman like bint Milhān.

### **FEMALE IDENTITY WITHIN THE MASCULINE-FEMININE DYNAMICS**

The feminist and social theorist Simone de Beauvoir said, “women are not born, they are made.”<sup>8</sup> Contrary to sexual anatomy whereby a child is born with or something that s/he has, gender, as Feminist and Jungian analyst Polly Young-Eisendrath also suggests, is instead an entity of a verb that denotes a process of human identification.<sup>9</sup> It typically begins at an interpersonal level with the birth of a child, and the various cultural, social or religious identifications associated with it, to the linguistic event of assigning a sex-specific name, associating colors,<sup>10</sup> and so on. Ideological bodies like religion and media, and institutions, including the educational and medical, also play their role in shaping the child’s identity as they grow. All these influences (and many more) perform the crucial role in associating the identity

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<sup>5</sup> Az-Zirakli, K. (2002). *Al-A’lām*. Beirut: Dārul ‘Ilm Lilmalayin. 3/33.

<sup>6</sup> Al-Qurtubi, Ibn ‘Abd al-Barr. (2010). *Al-Isṭiyāb fi Ma’rifat al-Ashāb*. Beirut: Dar Al Kotob Al Ilmiyah. Vol.4, p.456.

<sup>7</sup> Al-Nawawi, Abi Zakariya Yahya. (n.d.) *Tahzīb al-Asmā wal Lughāt*. Beirut: Dar Basha’ir al-Islamiyyah. Vol.2, p.363.

<sup>8</sup> Beauvoir, Simone De. (1949/2009). *The Second Sex*. Constance Borde and Sheila Malovany-Chevallier (trans.), New York: Vintage Books. p.736.

<sup>9</sup> See: Young-Eisendrath, P. (2004). *Subject to Change*. Hove and New York: Brunner-Routledge.

<sup>10</sup> Usually the pink color is associated with the girl and baby blue with the boy. However, Anne Fausto-Sterling has written about how in American culture the blue was favored for girls and bright pink for boys in the late nineteenth and early twentieth centuries. See: Fausto-Sterling, Anne. (2000). *Sexing the Body: Gender Politics and the Construction of Sexuality*. New York: Basic Books.

with specific traits, behaviors, patterns of thought, and living. A child thus grows to identify with one gender while developing *complexes* or *fantasies* around *the other*.<sup>11</sup>

Gender thus has become a psychological term tailored mainly in complex social and political structures. Within these structures, maleness is typically associated with masculinity and masculinity with power and dominion, while femaleness is associated with femininity and femininity with care and sacrifice. I re-vision this widespread indifference to female masculinity through the example of Rumaysa as a point of reflection, as Halberstam would also say, “masculinity must not and cannot and should not reduce down to the male body and its effects.”<sup>12</sup>

### **Gender Roles**

Gender roles are the social norms or rules and standards that set interests, responsibilities, opportunities, limitations and behaviors for males and females.<sup>13</sup> It also designates the status of power and authority to genders. Susan Basow, in her book *Sex-role stereotypes*, has investigated the effects of the stereotypical designation of roles on a person’s self-image if not adequately addressed.<sup>14</sup> For example, gender stereotypes prescribe men to act in an adaptive manner, which integrates stereotypically masculine conceptions of bravery,<sup>15</sup> while women behave in a nurturing manner, which incorporates stereotypically feminine conceptualizations of care.<sup>16</sup>

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<sup>11</sup> Young-Eisendrath, P.(1997).Gender and contrasexuality. In P. Young-Eisendrath & T.Dawson (Eds.), *The Cambridge Companion to Jung*. Cambridge: Cambridge University Press. p.223.

<sup>12</sup> Halberstam, J.(1998). *Female masculinity*. Durham, NC: Duke University Press. p.1.

<sup>13</sup> Johnson, J.L., Greaves, L., & Repta, R. (2007). *Better science with sex and gender: A primer for health research*. Vancouver, BC, Canada: Women’s Health Research Network; Mahalik, J.R., Locke, B.D., Ludlow, L.H., Diemer, M. A., Scott, R. P. J., Gottfried, M., et al. (2003). ‘Development of the conformity to masculine norms inventory’. *Psychology of Men & Masculinity*, 4(1), 3–25.

<sup>14</sup> Self-image is the way individuals view themselves. Basow, S.A. (1980). *Sex-role stereotypes: traditions and alternatives*. Belmont, CA: Brooks/Cole Publishing Company.

<sup>15</sup> According to a research based on meta-analysis, bravery is a trait that is expected to be possessed and expressed by men. Koenig, Anne M., Eagly, Alice H., Mitchell, Abigail A., & Ristikari, Tiina. (2011). ‘Are Leader Stereotypes Masculine? A Meta-Analysis of Three Research Paradigms’, *Psychological Bulletin*, 137(4), 616-642. Also see: Prentice, D. A., & Carranza, E. (2002). ‘What women and men should be, shouldn’t be, are allowed to be, and don’t have to be: The contents of prescriptive gender stereotypes’, *Psychology of Women Quarterly*, 26, 269–281.

<sup>16</sup> According to the research done in Purdue University back in 1984, care was observed as a feminine trait that is expected to be possessed and expressed by women. I find the finding relevantly prevailing in our time. Eagly, Alice H. & Steffen, Valerie J. (1984). ‘Gender Stereotypes Stem From the Distribution of Women and Men Into Social Roles’, *Journal of Personality and Social Psychology*, 46(4), 735-754. Also see: Prentice & Carranza, (2002).

Men are commonly expected to be tougher, and women to be fragile. In this way, men are supposed to be relative to women and anything that is considered to be feminine and vice versa. Masculinity is thus hegemonic in most parts of the world <sup>17</sup> and is instantly connected to maleness.<sup>18</sup> I propound to look at the gender hegemony through the angle of purpose (telos), which I find genuinely addressed in Islām.

“... the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the chaste men and the women who do so, and the men who remember Allāh often and the women who do so - for them is a great reward. (Qur’ān Ch 33:35)

Here, both have been ascribed the same level of responsibility unto the observation of religious duties. Another verse further says about this that the ascription of these duties is not only meant for their psychic health (the world within) but the healthy functioning of and in the society as well (the world outside).<sup>19</sup> Hence, both sexes are equally addressed as agents of social equilibrium in their respective roles.<sup>20</sup> Both act as allies of one another in a mutually safe association, as the Arabic term Awliyā’ suggests in verse 71 of Chapter 9. Hence independence does not mean isolation but having the right to live one’s life in a mutually safe association, where every individual act responsible. This sounds very similar to what Jung said in his letter to Henry A. Murray; individuation is not individualism, “but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his

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<sup>17</sup> See: Walker, L. J., & Hennig, K. H. (2004). ‘Differing conceptions of moral exemplarity: Just, brave, and caring’, *Journal of Personality and Social Psychology*, 86, 629–647; Connell, R. W., & Messerschmidt, J. W. (2005). ‘Hegemonic masculinity: Rethinking the concept’, *Gender & Society*, 19(6), 829–859.

<sup>18</sup> Young-Eisendrath, P. (1997). Gender and contrasexuality. In *The Cambridge Companion to Jung*, P. Young-Eisendrath & T. Dawson (eds.). Cambridge: Cambridge University Press, p. 226.

<sup>19</sup> Qur’an Ch 9:71

<sup>20</sup> Although, the domain of gender equality has been able to hold both individual and organizational attention since 19th century, yet there is a need of a widely agreed-upon explication of the terminology. See: Kardam, N. (2002) ‘The Emergence of a Global Gender Equity Regime’, *International Journal*, 57 (3): 411-438; Sörlin et al. (2012). *BMC Public Health* 2012, 12: 795, retrieved from <http://www.biomedcentral.com/1471-2458/12/795>.

As a matter of fact, the disagreement springs out of the contrast in perceiving the term ‘equal’, while some expect equality at work place others are looking for equality in domestic realm and then third category who sees it encapsulating all domains at once. For further details, see: Sörlin et al. (2012). *BMC Public Health*, 12:795.

responsibilities, etc. Individuation does not isolate; it connects”.<sup>21</sup>

### RELIGIO-CULTURAL INFLUENCES

Some of the most influential factors behind defining the responsibilities and patterns of human behavior as gender-oriented are the individual’s socio-cultural conditions and religious background. Almost in every society and culture, there is a similar trend of supporting or opposing contemporary practices. Moreover, beyond the general agreement and disagreement, every society has a category that has its own beliefs and opposes the existing norms set by a particular society. In such scenarios, cultures define the boundaries and any perceptions lying outside these boundaries are labeled as taboo or stereotypical.

Gender identities vary from culture to culture, even from family to family with different religious values. For example, Anthropologist Mary C. Bateson in her book *Peripheral Visions* wrote about her multicultural experiences, in which she shared how European men are usually expected to be more autonomous than nurturant, while this varies within men in North America. Furthermore, Asian and Middle-Eastern cultures cultivate around the parents and are more prone to their mothers’ sacrifice.<sup>22</sup> In Africa, men tend to stay at home while women are the bread-winners. Additionally, the feudal set up in Africa perceives women as a spiritual representation, sent to serve men.

Similarly, based on my personal experience and encounter with South-Asian and Arab culture, religious tendencies mark a clear difference in and between these two cultures. I speak of these two cultures here, primarily because I have lived in them and observed them closely for about two decades, secondly and more importantly, because both cultures adhere to Islām. The gender roles vary significantly in both these cultures. The Arab culture, we know today, is very different from the one discussed in this essay. Considering the case of Rumaysa bint Milhān, an Arab woman loved and desired for her resolute nature, and remarkable wisdom is something not common in cultures formulated on patriarchy. It also raises the question of religious and sociological influences in the formation of culture. The inconsistencies, as we observe today in Arab cultures, particularly regarding gender roles, are the product of traceable

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<sup>21</sup> Jung, C.G. (1973-5). *Letters*. G. Adler and A. Jaffé (ed.), R.F.C Hull (trns.), London: Routledge & Kegan Paul. vol.1, pp.503-505.

<sup>22</sup> Bateson, M.C. (1994). *Peripheral Visions: Learning along the way*. CA: HarperCollins.

sociological factors rather than the inconsistencies of normative foundations of Islām. While multiple boundaries are marked on women based on sociological factors, religion still is not the foundation. The Arab cultures are rather deeply rooted in patriarchy, which is also observable in south-Asian cultures. Feminist Jungian Susan Rowland defined patriarchy in the glossary of her book *Jung: The feminist revision*:

“patriarchy literally means ‘rule by the father,’ patriarchy is a system ruled by men... In patriarchy, a fundamental structuring principle is that masculine stands for superior, desirable, intelligible attributes, while the feminine denotes what is excluded from, or is potentially chaotic within, the system.”<sup>23</sup>

Maleness is considered an authority in these cultures. It is the mother and children who are put under male leadership.<sup>24</sup> One would not want to be born in a patriarchal system neither as a daughter nor even as a son. This reminds me of another incident from Rumaysa’s life. When this handsome young man named Abu Talha came to propose to Rumaysa at her home, he was not yet a Muslim. Rumaysa, who was a Muslim by then, had a ten-year-old son Anas from her first marriage. She made sure Anas was there and wanted him to share his consent before she would make a decision. This is important to note because validation is not only crucial for healthy grooming of women and children but also is significant for a healthy society, be it home at the smallest level or nation at the largest scale. This reminds me of Jungian analyst Verena Kast’s proposed image of a lasting positive society where everyone can be themselves, “distinct from others but in relation to others.”<sup>25</sup> To be oneself requires nourishing one’s potential for full psychological development. There remains a high risk of unhealthy projections otherwise.

The idealized male or masculine social roles within a patriarchal system are particularly visible in the tripartite of heroism defined by bravery and care,<sup>26</sup> leadership tied to power and status, and fatherhood.<sup>27</sup> I call it the tripartite of logos, in my sense to rectify this classical

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<sup>23</sup> Rowland, S. (2002). *Jung: a feminist revision*. Cambridge: Polity Press. p.178.

<sup>24</sup> Young-Eisendrath, (1997). ‘Gender and contrasexuality’, p. 226.

<sup>25</sup> Kast, V. (2006). ‘Anima/animus’, in *The Handbook of Jungian Psychology*, Renos K. Papadopoulos (ed.), London and New York: Routledge, p.113.

<sup>26</sup> Holt, Douglas B. and Craig J. Thompson (2004), ‘Man-of-Action Heroes: The Pursuit of Heroic Masculinity in Everyday Consumption,’ *Journal of Consumer Research*, 31 (September), 425–40; Rankin, L. E., & Eagly, A. H. (2008). ‘Is his heroism hailed and hers hidden? Women, men, and the social construction of heroism’, *Psychology of Women Quarterly*, 32(4), 414-422.

<sup>27</sup> Brandth, B., & Kvande, E. (1998). ‘Masculinity and childcare: The reconstruction of fathering’. *The sociological Review*, 46(2), 293-313; Doucet, A. (2004). ‘Fathers and the responsibility for children: A

Jungian view of pairing and engendering of human tendencies. I would support it further with an example from my case study's life. By logos, I mean to refer to Jung's logos that compensates the male consciousness.<sup>28</sup> It also has its counterpart, called eros, which compensates the female consciousness. Eros is relationship and relatedness to consciousness, while logos is differentiation, objective knowledge, and intellectual judgment.<sup>29</sup> The above mentioned tripartite aspect of logos can be observed beautifully embedded in Rumaysa's personality. It reminds me of the battle of Hunayn (630 C.E.) where Muhammad ﷺ was suddenly attacked; even the bravest of men decided to flee from the battlefield. Rumaysa, however, pregnant with her son Abdullah was amongst the few who sheltered Muhammad ﷺ with a dagger in hand.<sup>30</sup> Muhammad ﷺ is recorded to have paid her gratitude for her heroic gesture.<sup>31</sup> She set out on various military campaigns to help provide water to the thirsty and nursing the wounded, an example of altruism. From the household to the battlefields, Rumaysa demonstrated leadership power and status embodied in moral virtues like care, sense of justness, ethical decision-making, and integrity.<sup>32</sup> As the news of her husband leaving her spread around town, a handsome young man of her city named Abu Talha came to her house in the presence of her ten-year-old son Anas, (whom she alone looked after as a nurturing and cultivating parent), to ask for her hand in marriage. Rumaysa firmly puts her demand over for her dowry, demonstrating integrity, which was that he would have to adapt to her way of living -Islām (an example of ethical decision-making).<sup>33</sup> Without getting offended or turning abashed, the man asked, "Who shall

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puzzle and a tension'. *Atlantis: A Women's Studies Journal*, 28(2), 103-114; Marsiglio, W., and Pleck, J.H. (2004). 'Fatherhood and Masculinities', in Kimmel, M.S., Hearn, J., and Connell R.W. (eds.) *Handbook of Studies on Men and Masculinities* Thousand Oaks, CA: Sage, 249-269; Fiske, S.T., & Berdahl, J. (2007). Social power. In A.W. Kruglanski & E.T. Higgins (eds.), *Social psychology: Handbook of basic principles*, New York, NY, US: Guilford Press, pp. 678-692; Hogg, M.A. (2001). 'A Social Identity Theory of Leadership', *Personality and Social Psychology Review*, 5, 184-200; Walker & Hennig, 2004, pp.629-647.

<sup>28</sup> Jung, (1954/1968a). 'Mysterium Coniunctionis', in *CW* 14i, pars. 218-227.

<sup>29</sup> Jung, (1950/1976). 'Aion', in *CW* 9ii, par. 33.

<sup>30</sup> Muslim ibn al-Hajjāj. (1955). 'Kitāb al-Jihād w al-siyar,' bāb ghazwāt al-nisā ma'a al-Rijāl, in *al-Jāmi' al-sahih*, Cairo. 12/187, 188.

<sup>31</sup> An agreed Upon narration. See: Sharh al-Sunnah, 14/86, Kitāb fadā'il al-sahābah, bāb fada'il 'Umar ibn al-Khattab.

<sup>32</sup> Brown, M. E., & Treviño, L. K., 2006. Ethical leadership: A review and future directions. *Leadership Quarterly*, 17, p. 595-596; Fiske, & Berdahl, 2007; Hogg, 2001, pp.184-200; Walker, & Hennig, 2004.

<sup>33</sup> To examine the gender differences in the therapeutic process a study was conducted by Dr. Edgar H. Tyson who is an associate professor at Graduate School of Social Service, Fordham University, in



guide me in it?” And the discerning lady replied, “I shall.” The narration records that Abu Talha than left and reflected on what Rumaysa had said. It might come as a shock in patriarchal cultures, as he went back to her beaming with happiness and declared his consent (an example of unprejudiced gender egoism).<sup>34</sup>

Abu Talha’s gesture is thus telling us more about the Arab culture at that time, while Rumaysa’s way is reflecting on the religious shelter that she gained from her new way of living, and that is Islam-based, where women and children had their say.<sup>35</sup> Oppressed, subservient, discriminated are a few stereotypes that may pop up while thinking about Muslim women. The early Islamic history, however, tells us a different tale. This reflects further on the fact that sociological factors are more influential in cultures than religious factors. Patriarchy always got its way back in; it has always been dominant to different degrees in differing societies, times, and perspectives. So much so that it becomes part of the human psyche and is treated instead as *a matter of fact*.

### THE INTRAPSYCHIC DYNAMICS

In this section, I shall be exploring the Jungian view of the intrapsychic dynamics. Jungian terms will be explained and explored along with the discussion. The first point on which we must agree before entering on this theme is the fact that we all have an inner voice(s), an existence in us which may differ to who we see ourselves as. Looking oneself in the mirror is probably not very different from meeting another person; when we encounter ourselves, we first meet the persona. A term borrowed from the Roman drama, persona is the mask we put on to face the

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collaboration with Tiffany Baffour who was a PhD candidate back then from WSSU Department of Behavioral Sciences, and Prof. Dr. Paul Duong-Tran from the Department of Social Work, Indiana State University. The study attempted to explore various managing approaches of men and women in crisis. It was thought of the clients that they would display a large variety of coping mechanisms including strategies and traits. In opposition to the hypothesis, that men and women would have variant traits and mechanisms, it was deduced that both the genders were quite similar to one another. Additionally, the most surprising finding was the frequent use of interpersonal relations for coping by men, which was thought to be more feminine. Tyson, E., Baffour, T.S., & Duong-Tran, P. (2010). Gender comparisons of self-identified strengths and coping strategies: A study of adolescents in an acute psychiatric facility. *Child Adolescent Social Work Journal*, 27, 161-175.

<sup>34</sup> See: El Saffar, R.A. (1994). *Rapture Encaged The Suppression of the Feminine in Western Culture*. London:Routledge. pp. 46–47.

<sup>35</sup> See: Ibne Sa’ad, Abu Abdullah Muhammad bin Sa’ad bin Mani Al-Zuhri (d.230 H.), *Al-Tabaqat Al-Kubra*, Beirut: Dar-e-Sadir. Vol.8, pp.426-427; Eliwa, Abdel-Hamid. (2003). ‘Umm Salim bint Malhān’. In *Rijāl wa-Nisā’ hagi ar-Rasūl*. Mustafa Gemeiah (trns.), Aelfwine Acelas Mischler (ed.). Egypt: Dar Al-Manarah. pp. 624 – 625.

world. The persona may not seem fundamentally real in conventional understanding, but it has its own reality. This duality in persona suggests it has a real individual identity which is compromised to fit in society; here comes the idea of using a mask to make one's social life more manageable. In this sense, persona is more real, so much so that there lies a danger of identifying too closely (inflation) with one's own persona or being fooled by it.<sup>36</sup> It can be called a secondary reality about the essential individuality of a person, wherein which the environment plays a more significant role than the person.

During the unmasking of one's persona, the shadow is revealed. The shadow is the dark side of one's personality, which is not necessarily negative. It can be used to refer to any pushed back traits and energies -positive or negative- that one finds do not fit in the society or culture.<sup>37</sup> Continuing inwards, the next encounter is with anima and/or animus. According to Jung, hidden inside of the unconscious of every man is a feminine personality; likewise, hidden in the unconsciousness of every woman is a masculine personality. Jung names them anima and animus, respectively.<sup>38</sup> Jung theorizes this division of human interpersonal level (male/female, masculine/feminine) rooted in the intrapsychic (anima/us, eros/logos). One can say, the gender at the interpersonal level becomes the biological identity while the *other* is pushed deeper than the shadow into one's psyche. Jung approach is somewhat physiological when it comes to gender. According to an interpretation of Jung's argument, for him, the human sex was formed based on the dominant genes while the genes of the other sex which are in the minority still exist and thus play some part.<sup>39</sup> Post-Jungians, however, propound the fact that the association between the opposites sex at both intrapsychic and interpersonal levels is culturally evolved.<sup>40</sup>

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<sup>36</sup> Samuels, A. (1999). *Jung and the Post-Jungians*. London and New York: Routledge. p.31.

<sup>37</sup> Stein, M. (1998). *Jung's Map of the Soul*. Chicago: Open Court.

<sup>38</sup> Jungian Analyst Patricia Berry says there is an archetypal pull to see masculine and feminine as opposites. (1982) *Echo's subtle body*. Dallas: Spring Publications. Patricia was James Hillman's partner for 20 years, and together they founded the Archetypal Psychology.

<sup>39</sup> Mackey-Kallis, S. (2018). Jungian archetypes and the collective unconscious. *Salem Press Encyclopedia of Health*. Retrieved from <http://0-search.ebscohost.com.serlib0.essex.ac.uk/login.aspx?direct=true&db=ers&AN=93872068&site=eds-live>

<sup>40</sup> Jean Shinoda Bolen is one of the many female Jungian analysts who have challenged Jung's gender biases and proposed alternative models for women. (2008) *Goddess in Everywomen*. Harper Collins. Also see: West, C. and Zimmerman, D. (1987). Doing gender. *Gender and Society*, 1:125-151.; Butler, Judith. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. New York and London: Routledge.

### *Animus through Anima*

Anima/us are the Latin words Jung used for inner or sub-personality.<sup>41</sup> Jung further relates animus and anima with eros and logos,<sup>42</sup> the pair of opposites discussed above. The term animus in Barbara Hannah's understanding refers to a masculine spirit or unconscious mind of a woman.<sup>43</sup> This backs up the Jung's theory of subpersonality being contrasexual *other*, which comes realized through a relation to a partner of the opposite sex as projections become operative there. This is an essential stage in individuation. Hence, the understanding of one's anima/us is crucial to the process of individuation, the process meant for the nourishment of one-*self*.<sup>44</sup> It is a stage of growth with which the creativity flows in and adds meaning to life.<sup>45</sup>

Although scholars like Verena Kast have expressed gratitude to Jung for giving voice to the feminine side of human existence, she shares her reservations regarding the limitations (or biases) of Jung's idea when he describes the content of the anima/us established around gender stereotypes.<sup>46</sup> Although Jung did not relate feminine to women, the content has the potential to take a particular gender image.<sup>47</sup> For example, anima produces moods, and animus produces opinions.<sup>48</sup> Jung saw the content as a cluster of autonomous complexes which he says are archetypal in nature. Kast discusses elsewhere this development of the image of the *other* inside us stemming from a parental complex.<sup>49</sup>

On the other hand, analytic psychologist Rosemary Gordon, in her book, *Bridges* has explored the archetypal orientation from cultural and collective angles.<sup>50</sup> This reminds me of Andrew Samuels's view about the differences in the psychology of feminine and masculine as

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<sup>41</sup> Jung, (1950/1976). 'Aion', in *CW* 9ii: par. 42.

<sup>42</sup> Jung, (1954/1968a). 'Mysterium Coniunctionis', in *CW* 14i, pars. 218-227.

<sup>43</sup> Hannah, B. *The Inner Journey*. p.105.

<sup>44</sup> Jung, (1954/1968b). 'Mysterium Coniunctionis', in *CW* 14ii, par. 83.

<sup>45</sup> Jung, 1934/1976, 'Archetypes of the collective unconscious', in *CW* 9i: pars. 61-64, 66.

<sup>46</sup> Kast, V. (2006). 'Anima/animus', in *The Handbook of Jungian Psychology*, Renos K. Papadopoulos (ed.), p.113.

<sup>47</sup> Jung, (1925/1972). 'Marriage as a psychological relationship', in *CW* 17, par. 338.

<sup>48</sup> Jung, (1928/1966). 'The relations between the ego and the unconscious', in *CW* 9i, pars. 331, 336.

<sup>49</sup> Kast, V. (1993). 'Animus and anima: spiritual growth and separation', *Harvest*, 39: 5-15; (1997) *Father-Daughter, Mother-Son: Freeing ourselves from the complexes that Bind Us*. Shaftesbury: Element.

<sup>50</sup> Gordon, R. (1993). *Bridges*. London: Karnac.

backed up by the culture.<sup>51</sup> He and James Hillman both rejected contrasexuality.<sup>52</sup>

Further, Young-Eisendrath has attempted to revise the definitions of contrasexuality and anima/us in response to the late 20th century critiques of feminism and constructivism.<sup>53</sup> Gordon and Kast made another insightful contribution to the understanding of the anima figure that it is possessed by both men and women.<sup>54</sup> The difference, Gordon says, is projected the way each gender associated with the inner *other*.<sup>55</sup> The argument could be said to be between those who see inner personality from a therapeutic perspective and those who see inner personality in its own right. This essay is about the latter argument. However, both parties would agree that the gender orientation of the inner personality can help to understand inner complexes, which are reflected through projection. One needs to be able to distinguish the conscious personality from these projections, the affects of which can be psychotic or even neurotic otherwise.

### **Projections**

Jung says in *Aion* that the shadow and the anima/us are the content of the unconscious, more often the devalued part of the self that one does not acknowledge, which finds its way to express usually through projections.<sup>56</sup> Jungian Analyst Ann Casement made further distinctions between the orientation of projection onto the same sex being activated by the shadow, and the projection onto the opposite gender being activated by anima/us.<sup>57</sup> Shadow, therefore, in relation to the persona represents another pair of opposites.<sup>58</sup>

Jung saw the relationship between two people as a state where projections are most

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<sup>51</sup> Samuels, A. (1989). *The Plural Psyche*. London: Routledge.

<sup>52</sup> Hillman, J. (1985). *Anima: An Anatomy of a Personified Notion*. Dallas, TX: Spring; Samuels, A. (1989) *The Plural Psyche*. London: Routledge.

<sup>53</sup> See: Young-Eisendrath, P. (1993). *You're Not What I Expected: learning to love the opposite sex*. New York: William Morrow; Young-Eisendrath, P., and Wiedemann, F. (1987). *Female Authority: Empowering Women through Psychotherapy*. New York: Guilford.

<sup>54</sup> Kast, (2006). 'Anima/animus', p.116.

<sup>55</sup> Gordon, R. (1993). *Bridges*. London: Karnac.

<sup>56</sup> Jung, C.G. (1968). 'The shadow'. In *Collected Works of C.G. Jung*, Vol. 9, Part 2. 2nd ed., Princeton University Press. para. 333; Cleavelly, E. (1993). "Relationships: interaction, defences and transformation," In: Ruszczynski S (ed). *Psychotherapy with couples: theory and practice at the Institute of Marital studies*. London: Karnac. p.65.

<sup>57</sup> Casement, Ann. 'Shadow', *The Handbook of Jungian Psychology*. p.97.

<sup>58</sup> Casement, Ann. 'Persona', in *Encyclopedia of psychology and religion*. Leeming, David Adams & Madden, Kathryn Wood. & Marlan, Stanton. Springer. p.671.

activated because there are conscious and unconscious interactions going on in both directions.<sup>59</sup> Jung calls this *participation mystique*, that is, a relationship with psychological bonding. Each gender perceives the *other* in certain personal, archetypal, and/or collective images, seen through a perceptive lens tinted with his or her own complexes.<sup>60</sup> The *participation mystique* activates projections onto the *other*, in a way that helps to enable them to see and accept the opposite gender more as they really are, but only if the projections are seen through. It also shows the interdependence of genders on one another to experience life in full. This can also be seen the other way around as well, that is, from outer to inner perspective. The inner personality is the *other* for the outer sex personality. The *participation mystique* between the introjections of the outer sex and projections of the inner personality originates the third, gender. Although it is beyond the scope of this paper, Freud's theory of introjection can be of great help to shed further light on this.

Jung maintains that many of the projections appear in dreams.<sup>61</sup> Dreaming for Jung is a 'natural occurrence.'<sup>62</sup> One may ask here: do the images experienced in dreams carry the same meaning for both men and women? Or to question at an even more general level, do men and women dream the same way? Daniela Heisig used statistical methods in her study to investigate this, while Ellen Heinke studied dreaming in relation to the appearance of an animus figure. Both pieces of research demonstrated that images in dreams are not gender specific.<sup>63</sup> This can be further supported by the narration from my case study. Rumaysa, often addressed by her title Umm Sulaim, once came to Muhammad ﷺ in the presence of his wife 'Aisha and asked: In cases where a woman sees what a man sees in a dream, and she experiences in dream what a man experiences (i.e., an orgasm) are they supposed to take the ritual shower afterward like men are expected to do?' Upon this 'Aisha remarked: O Umm Sulaim! you brought humiliation to women; may your right hand be covered with dust' (an Arabic expression of disapproval).

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<sup>59</sup> Jung, (1946/1971). 'The psychology of the transference', in *CW* 16: pars. 410–449.

<sup>60</sup> Jung, (1957/1971). 'Synchronicity: an acausal connecting principle', in *CW* 8: par. 856.

<sup>61</sup> Jung, (1950/1976). 'Aion', in *CW* 9ii: par. 39.

<sup>62</sup> *Ibid.*, par. 41.

<sup>63</sup> Ellen Heinke researched in her thesis (2000) that the archetypal image of animus can be experienced in dreams by both men and women. *Das Animus-Konzept C.G. Jung's aus Der Sicht Analytischer Psychologinnen und Psychologen. Eine empirische Untersuchung*, University of Zürich. Daniela Heisig studied it with anima in her thesis (1996) *Die Anima: Der Archetype des Lebendigen*. Zürich and Düsseldorf: Walter. Both used statistical methods for their research.

On this, Muhammad ﷺ said to ‘Aisha: Let your hand be covered with dust,’ and addressed Rumaysa back, saying: ‘Well, O Umm Sulaim! yes, she should also take a bath (like men do) if she sees that (i.e., she experiences orgasm)’.<sup>64</sup>

Dreams, as Jung also says, ‘mirror exactly the underground processes of the psyche,’ and thus should be taken, ‘for what it is.’<sup>65</sup> This dream narrative exemplifies a similar dream experience among gender. This may propose that the inner personality is instead a gender-free entity in its own right, which comes to life with the union of body and soul (or spirit or whatever the other may be called as in the dualist model of human existence). Once born, the human personality takes specific characteristics under the influence of varying biological and cultural factors, including the content from personal experiences after certain inner events that then personify as inner figure(s) or voice(s).<sup>66</sup> It is only when the personified figure(s) or voice(s) takes onto the projections and then dissolve that the person realizes that s/he was not herself or himself all this time but a strained carrier of clustered projections. Jung explains this state in the Visions Seminar of 1925, quoted in the glossary in *Memories, Dreams Reflections*:

“It is a psychic function that results in positive impact on personality when integrated well with other functions to develop a smooth doorway between conscious and unconscious, known and unknown aspect of our personality.”<sup>67</sup>

The word ‘smooth’ implies without hindrance, where there is no stirring element that is repressed or left unaddressed. Working with projections means to get in terms with the inner personality, that is, to help integrate with past complexes and take responsibility for the qualities one wants to be and the ones that s/he rather disowns due to whatever (personal or societal) reasons.<sup>68</sup> Only then one frees oneself from projection and enters into a state that brings about self-awareness.<sup>69</sup>

### **INDIVIDUATION, A PSYCHOLOGICAL NECESSITY**

We know by now that individuation is a state in the process towards wholeness and self-realization (the realization that one has own unique identity) through integration between

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<sup>64</sup> Fath al-Bārī, Kitāb al-‘ilm, bāb al-hayā’ fi’l-‘ilm. 1/228; Sahīh Muslim, Kitāb al-haydh, bāb wujūb al-ghusl ‘ala al-mai’ah bi khurūj al-maii minha, *al-Jāmi’ al-sahīh*. 3/220, 223, 224.

<sup>65</sup> Jung, (1950/1976). ‘Aion’, *CW* 9ii: par. 41.

<sup>66</sup> Chodorow, J.(2006).Active Imagination, in *The Handbook of Jungian Psychology* p. 215.

<sup>67</sup> Jung, C.G. (1961). *Memories, Dreams, Reflections*. New York: Random House.p.392

<sup>68</sup> Jung, (1938/1940). ‘Psychology and Religion’, in *CW* 11, pars.130-132.

<sup>69</sup> Harding, E.(1932). *The Way of all Women*. New York: Longmans, Green.

bipolarities (masculinity and femininity, anima and animus, eros and logos, conscious and unconscious, and so on). However, this is not a task that can ever be fully accomplished. It is instead an ongoing process of projecting, withdrawing projections and symbolizing results in a continual transformation of self-awareness. The question remains: does individuation occur in an interdependent relationship alone? What about the women who are not in a relationship? This further raises the question regarding women individuation: can women individuate without the *other*? Individuation is a natural tendency in everyone, suggests Samuels, which pertain in any phase of life for any time of span.<sup>70</sup> The structure of wholeness is present but deeply buried in the unconscious, which can be brought to consciousness if one risks mounting onto the self-reflective journey that involves knowing one's darker as well as brighter sides in reality, and not as something we like to think we are.<sup>71</sup> Ultimately, for Jung, these transformations contribute to intrapsychic development towards wholeness. This is the process Jung calls individuation, the goal of which is ever-increasing disclosure of the self and its identity.<sup>72</sup>

Jolande Jacobi has elaborated further what Jung would call ways of individuation either through a natural or artificial process, the natural process being one which a person unconsciously follows, whereas the artificial path is aided with conscious work, including Jungian psychoanalysis when needed.<sup>73</sup> Psychoanalyst Deldon Anne McNeely refers to the later as Jung's reflective individuation process.<sup>74</sup> Samuels writes about the three approaches that post-Jungians take towards the ways of individuation.<sup>75</sup> Firstly, individuation is a natural process that may occur at any time in life. Second, it is a natural process that often takes place in the second half of life. However, if the process does not work out naturally, it needs to be worked on with analysis. Deldon Anne and others propound that the 'worked on' individuation is possible without a trained therapist *but* under favourable circumstances.<sup>76</sup> Circumstances, in my view, are most influenced by the socio-religious factors of a culture. Considering that, if

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<sup>70</sup> Samuels, A.(1985). *Jung and Post-Jungians*. London: Routledge and Kegan Paul

<sup>71</sup> Grinnell, R.(1989). *Alchemy in a modern Woman*. Woodstock, CT: Spring Publications.p.89.

<sup>72</sup> Main, R.(2006). 'Religion' In *The Handbook of Jungian Psychology*, p.303-304.

<sup>73</sup> Jacobi, J.(1983). *The Way of Individuation*.New York: Meridian Book, pp.17-18.; also: (1942).The Practical Application of Jung's Theory, In *Psychology of C G Jung*.London: Routledge and KeganPaul Ltd.

<sup>74</sup> McNeely, D.A (2010). *Becoming: An Introduction to Jung's Concept of Individuation*.CA and USA: Fisher King Press. p.44-47.

<sup>75</sup> Samuels, *Jung and Post-Jungians*, p.111.

<sup>76</sup> McNeely, *Becoming: An Introduction to Jung's Concept of Individuation*, p.46.

these factors are corrupted, the culture becomes unhealthy. Such culture rather creates a (stereotypical) sense of identity that people look in the mirror but cannot completely associate with. On a similar note, when it comes to gender identity, it feels as if humanity has lost its natural path. We somehow need the second way, the artificial way, to connect with the true meaning. As it is not natural, there is always some room for challenge and diversity. Furthermore, as the process of individuation can be ‘worked on,’ I have, in this paper, proposed an Islamic lens to this artificial way.

Whichever path one may take in life to become more of oneself, there occurs a continual expansion of consciousness through the integration of opposites into wholeness, including self and the other, individual identity and the world, inner and outer voice(s), and so on. Murray Stein has elaborated these psychological developments into three key stages, beginning in the mother’s womb itself.<sup>77</sup> In Jungian terms, a mother’s womb is an archetypal vessel of nurturing, as a mother is the first human agent and the institution to provide sustenance. The child then grows and tries to tune with the reality outside of this mother-child dyad. The child’s feeling of independence and self-sufficiency during the course soon takes a certain persona shape under the influences of surrounding projections and expectations, while the exposure of the world (spiritual, emotional, intellectual, or physical) casts a shadow. This phase is followed by the projections onto the people and/or situations, actually meant in search for something one can sense but is not yet aware of. S/he keeps falling into the tedious cycles of unrealistic hostilities, attachments, and idealizations until the anima/us (and/or other archetypal tendencies) comes to conscious.<sup>78</sup> With this, one enters into the last stage that classically falls in the second half of life. Jung describes this stage as when the search for the individual meaning becomes essential.<sup>79</sup>

### **GENDER-FREE PSYCHE**

By and large, the goal of uniting inner opposites to create wholeness is central to the process of individuation. In its simplest formula, individuation is the way to gradual actualization of wholeness through evolved self-awareness. The problem begins as Jung theorizes the inner

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<sup>77</sup> Stein, M. ‘Individuation’. In *The Handbook of Jungian Psychology*. pp.196-214.

<sup>78</sup> Cf. Jung, (1938/1940) ‘Psychology and Religion’, in *CW 11*: par. 140.

<sup>79</sup> Stein, ‘Individuation’, p.209.



personality in terms of animus and anima, which is innately contrasexual.<sup>80</sup> According to this, our inner personality takes a definite gender image,<sup>81</sup> constellated through different stages of life.<sup>82</sup> Jung's dissociative model of personality puts major emphasis on the split in identity between the conscious gendered self and the less conscious or unconscious contrasexual *other*. This approach is potentially misogynistic and therefore harmful; identifying women who are powerful thinkers or who are active and creative as masculine, as animus-possessed or unfeminine, is pure essentialism, as Rowland would also say.<sup>83</sup> We looked into the matter through the examples quoted in the above sections from the life of Rumaysa, which would support this further.

Contrary to Jung's idea, the queer theory proposes that gender is a socially constructed concept and has no biological or psychological foundations. Contemporary developmental psychoanalysis, on the other side, is trying to bridge the gap between the two concepts of gender as purely biological or socially evolved, having no existence of its own. I take this further to propose that gender and inner personality are two different entities. Gender is culturally evolved under varying influences, as I have argued above, while the inner personality has psychic foundations that exist in its own right. Gender is rather introjected on the inner personality, and like any other form of introjection of projection, one needs to free oneself from it for healthy growth. (Projection is outward while the introjection is inward). The more self-aware one becomes, the better s/he can understand the intrapsychic dynamics. Masculine and feminine are the concepts coined by man to understand the intrapsychic. I, on the other hand, see them as traits of the intrapsychic which are common among sexes in a fluid tendency. The most common reason behind not being able to acknowledge this fully, in my view, are the cultural barriers and the stereotypes attached to it. It becomes difficult for individuals to confront them; they feel forced to maintain a persona.

All things considered, although Jung's conceptualization stirs gender stereotypes, his theory of contrasexuality calls our attention to an essential factor, projection-making. His theory

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<sup>80</sup> For example, see: Jung, (1928/1966) 'The relations between the ego and the unconscious', in *CW* 9i: pars. 331, 336.

<sup>81</sup> Jung, (1925/1972) 'Marriage as a psychological relationship', in *CW* 17: par. 338.

<sup>82</sup> Jung, (1927/1974) 'Mind and Earth', in *CW* 10: pars 71-76; (1936/1976) 'Concerning the archetypes and the anima concept', in *CW* 9i: pars. 146-147.

<sup>83</sup> See: Kirsch, J (2007) 'Reading Jung with Susan Rowland,' *Culture and Psyche*, 1(1), pp.13-47.

can be taken on its face value from the given perspective, that is, to see the aspect of oneself that is culturally denied of consciousness, some call it female masculinity, Jung named it animus, eros, etc. My concern in this paper is with the concept of gender within the context of the theory of individuation. It would involve, in my understanding, deconstruction of any opposites that are brought to consciousness during the journey. Having said that, how shall these traits be linguistically addressed? Jungian analyst Katherine Bradway suggests using non-gender terms to address the polarities, such as right-brain or left-brain, or the Eastern polarity of yin and yang.<sup>84</sup> Psychologist and diplomat Jungian analyst Gary S. Toub writes about his way of avoiding gender stereotyping in his practice saying, “I can refer to active or passive, thinking or feeling, competitive or affiliative without putting them in terms of being masculine or feminine.”<sup>85</sup> I appreciate Toub’s way.

In sum, if inner personality has a gender influence after or against a sex, it is socially cultured and thence is a projection which one needs to free oneself from by uniting the inner opposites (conscious and unconscious, eros and logos) into a meaningful wholeness. This is what we get to know from the life of Rumaysa, she challenged the stereotypical associations with women identity and gender role and Muhammad ﷺ, as the messenger of religion Islām, validated her. This sense of gender-free inner personality would also help us to look at the roles from a different lens that would not disrupt the identity. I see this as correcting the damaging one-sided gender identity. Masculinity, femininity, gender certainty, gender confusion! Islamic structure is beyond stereotyped gender identity where no part of the personality is robbed of life for anyone, be it men, women, or third gender.

### ***Suggestion for further research***

For further research, the use of Islamic concept of *nafs* as the human inner personality can be useful to eliminate intrapsychic gender association and achieve harmony between the masculine and feminine aspects of the personality at the interpersonal level. This would mean creating harmony within oneself and in relation to the world outside as a whole, which I believe is crucial to a healthy functioning personality. It is very similar to Jung’s idea of becoming one’s self.

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<sup>84</sup> See: Bradway, K. (1982). Gender identity and gender roles: Their place in analytic practice. In *Jungian analysis*, Murray Stein (ed.). Boulder, CO: Shambhala.

<sup>85</sup> Toub, G.S. (1996, December 6). ‘Jung and Gender: Masculine and Feminine Revisited’ Presented at C. G. Jung Society of Colorado,

Further, Jung's motif *syzygy* -meaningful internal, interpersonal and external connection, and *coniunctio* -union of dualism, can be used to further argue on my sense of inner or sub-personality.

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