

1.

Introduction

In the national myth of America, the years from 1963 to 1968 were years of catastrophe, loss, and mourning. The country had lost two kings to the brutal, oppressive forces of power. John F. Kennedy died on November 22, 1963. Diverse American and international cabals and individuals attributed his assassination to everything from the Russian government to the Mafia. James Earl Ray assassinated Martin Luther King, Jr. on April 4, 1968. Many conspiracy theorists and shocked Americans believed that undisclosed racist powers lurking within the government or hiding in bunkers under the roots of unidentified lynching trees emerging from the swamps of the South helped plan and support Martin Luther King, Jr's murder. Indeed, it was a dark time in our nation's history and one that demanded the eyes of consciousness from all Americans. In the swamplands of the Deep South, change was coming to America, and it was coming to the doorstep of every household from the most unexpected members of its citizenry: the American Negro.¹

The story of Selma is a creation myth, the manifestation of the Self into culture. Selma exemplifies this process. Moreover, it also reflects the intrapsychic structure of the individuation process, of the process in which one becomes more aware of one's own psychological disposition and its relation to humanity.

Selma is a modern myth about the development of culture. It is a metaphor for America's struggle against the forces of racism and for the healing of a split in America's psyche. "Selma which means 'high point' would become America's call to action in the long battle over providing

¹ In the 1960's all races used the term "Negro" to describe what today is termed as African American or black man. In keeping with the tone and tenor of the 1960's, this thesis will use the term Negro interchangeably with African American and black.

meaningful protection for the U.S. Constitution's Fifteenth Amendment grant of equal rights under the law irrespective of race, color, or previous conditions of servitude" (Combs, 2014, p. 6.). The five-day Selma to Montgomery march symbolized the apex of the Civil Rights movement, a movement that began in 1954 and ended with the death of Martin Luther King, Jr. in 1968.

The march from Selma to Montgomery is important because it is symbolic of a particular tipping point in history, a time when the long narrative of slavery cum racism gave way to the demand for democracy. Through nonviolent activism, the Civil Rights marchers confronted the archetypal forces of oppression, and with the crossing of the Edmund Pettus Bridge, temporarily broke the chains that had defined an epoch of slavery. Today, the crossing of that bridge has been described by Congressman John Lewis as a "sacred act" (Central News Network, 2015), a ritual of religious proportions for many Americans. Selma is now a place one visits to celebrate the fundamental right to freedom of choice, symbolized by the vote. Psychologically, it represents the belief in and celebration of the individual's right to live.

Gandhi's lifelong study of the Hindu concepts of *Satyagraha* (truth-force) and *Ahimsa* (love or nonviolence) is the two foundational principles upon which King's six tenets rest. Together, these eight principles define what I call the eightfold path of nonviolence. In exploring the myth of the march from Selma to Montgomery, the reader will understand how these eight principles act as a spiritual binding agent, whereby violence is transmuted through nonviolent means into a new consciousness that revitalizes life. Jungian analysis is strikingly similar to nonviolent philosophy: a comparative analysis of the two philosophies will bear this assertion out.

A person usually comes in for analysis after encountering a particular turning point in their personal life. Introjection of violence in the outer world into the inner world activates the

archetype of the master-slave. This internal dynamic, along with the outer world's eternal punishments, creates a condition of misery and unbearable suffering for the patient. The analytic relationship becomes the vehicle for the relief of suffering. It holds the hope of psychological wholeness for the patient. The nonviolent movement begins in the initial consult and lasts until the end of treatment. Through a philosophical ethos known as the analytic stance, the analyst methodically and patiently implements nonviolent philosophical principles and tactics very similar to those utilized in the Selma to Montgomery march. Armed with the knowledge of psyche, the analyst is able to harness the destructive, unconscious psychic material coming from the patient via projection, memories, thoughts, defenses, and faulty belief systems, and transform that unconscious material into nonviolent, peaceful, ordered energy, which can be utilized to further the individual in his psychological relationship to the Self. This paper will examine the individuation process via the implementation of nonviolent principles and techniques in analysis, utilizing the march from Selma to Montgomery as a metaphor for the analytic opus.

What is nonviolent philosophy? How does analytical psychology compare to the nonviolent philosophy of Gandhi and King? Moreover, how does the implementation of nonviolent philosophy serve the individuation process? This paper will answer these questions and illuminate the nonviolent philosophy embedded in the myth of the Selma to Montgomery march in order to demonstrate how the implementation of nonviolent activism and Jungian analysis encourages the individuation process. I will begin to explore this thesis in Chapter Two with a short version of the events in Selma, written as a myth. Chapter Three will consist of a comparison between Gandhi and King's nonviolent philosophy and Jung's concept of individuation. Chapter Four will present the Jungian interpretation of the Selma to Montgomery myth and explain how the underlying archetypal structure of the nonviolent philosophy parallels

the individuation process in the Jungian analysis. Specific events not included in the truncated myth will subsequently amplify our understanding of individuation in action and our understanding of the parallel process living within an analysis. Chapter Five explores nonviolent philosophy and the analytic stance. Chapter Six contains the case of Linda and an exploration of nonviolent activism alive in the analysis.