PROCEEDING

Urban Living and Multicultural Cities in Asia: from Colonial Past to Global Future

International Conference on Psychology & Multiculturalism

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UNDANG-UNDANG REPUBLIK INDONESIA

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PROCEEDING OF

INTERNATIONAL CONFERENCE ON PSYCHOLOGY AND MULTICULTURALISM

URBAN LIVING & MULTICULTURAN CITIES IN ASIA:

FROM COLONIAL PAST TO GLOBAL FUTURE

Proceeding of The International Conference on Psychology and Multiculturalism

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Jakarta, November 2017

Greetings From the Dean

Welcome to the first International Conference on Psychology and Multiculturalism,

In 2017, Faculty of Psychology, Atma Jaya Catholic University of Indonesia celebrates its 25th anniversary. On the 8th of June 1992, the faculty was opened with a bachelor degree program and started the academic activities with only about 70 students. Twenty five years passing by, currently we have four study programs at bachelor, master (professional and science), and doctoral level serving about 1500 students. It is a great achievement that this year we finally have a complete level of study program!

As a commemoration of our gratitude and celebration for this achievement, we are convening academicians, students, and practitioners to discuss and learn from each other in an international conference, namely "Urban Living and Multicultural Cities in Asia: From Colonial Past to Global Future". This is our first international conference and it is a reflection of our academic themes, namely to understand and develop urban dwellers, multicultural, and disadvantaged people. It is relevant with Jakarta, where our campus is located, that the conference covers behaviors and psychological aspects of people within the history of the city, its economic and industrial growth, health, education, and information technology innovations.

Our keynote speaker and panelists are experts in their field. I hope we can learn a lot from them. For presenters and guests, welcome and thank you for joining our conference, I hope you can have wonderful discussions in this conference.

Dr. Angela Oktavia Suryani, M. Si

Dean of Faculty of Psychology, Atma Jaya Catholic University of Indonesia

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Contribution to the Community in Seminary Wacana Bhakti

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ABSTRACT

Seminary Wacana Bhakti is a community of teens (male, high school students) living together and having the same purpose to prepare being priests someday. Under the process of learning and experience guided by Priests as *formatores,* strongly intended to make them aware of their own community since the most are from different cultures, lower income families, and lack of self-esteem. Through such situation, this paper will discuss and analyze how the person having lack of self- esteem can contribute for the better community. For this reason I want to use the concept of one and many, individuation in Carl Jung theory, and the evolutionary theory. One and many can be found in the terms of collective unconscious and conscious. The consciousness in the context of Jung means bringing the unconscious to the conscious. The process of individuation happens in the consciousness itself. The process of individuation will help individual to be fruitful to the community to contribute better event they work with other race or people who are from other backgrounds. He can be unique in person but enhancing the strength of the community.

*Keywords***:** one, many, archetype, conscious, unconscious

Background

Seminary Wacana Bhakti was established in 1987, producing 68 and 1 brother through 30th years. In the seminary they learn Catholic tradition, regular high school lessons and also how to be leader in the church.

Although most of seminarians are from lower income families but they go to Gonzaga High School which has wealthy students. Whereas, they have to communicate and make relationship with Gonzaga students under the feeling of inconvenient as the gap of economic status.

The lack of self-esteem makes them exclusively in the group and do not want to go out of the group. Even in the community, the ability to lead seems not really good. Each of them feel inconvenient to lead and asking the others to go first. The situation needs to be changed. They want to be leaders for the next and it means they need to embrace the bold of self-esteem.

One and Many in Jung's Theory

Carl Gustav Jung never mentions the concept of one and many directly. He said them implicitly in the terms of personal and collective unconscious. Personal unconscious is a place where forgotten memories or unpleasant feeling are repressed during individual's life time. The Collective unconscious is in collective memories that happen before individual's life. The memories have handed down from one generation to other generations in one's life.

Collective unconscious.

We can find 'many' in the context of collective unconscious. The experiences from other people embedded in one's life. The memories could be from parents, grandparents, and can go further from tribe or ancestors where the person derived from. The collections of memories are in one person. They contribute many things to the person, such as spirit helping the others, motivating the others, seeking the truth and also sometimes having handicaps to the person, such as anger, sadness, depress, etc. Through the collective unconscious, we need

to understand who we are to be more positive and more be matured. It is good to understand our parents, grandparents, and also our ancestor's life to remain. Our actions and the way we are in our daily activities never be separated from who we really are. There are some tasks that we need to continue from people who are in bloodlines behind us.

Archetypes

Archetypes are the powerful images which are held in the collective unconscious and recur frequently in folk art and mythology. Robert A Johnson in his book Inner Work says that archetypes are like blueprints. He calls these blueprints because they are in the collective unconscious. They are inborn within people as a part of the inheritance as members of the human race. Not all of the images which come in a dream are archetypes. The greater numbers are not archetypes. They are merely personal energy systems of the dreamer.

Carl Jung reflects about a figure which plays in his and the others' inner life. He finds that the term of the "soul" in the religious context is like male and female figure in one's inner life. He calls the male figure as animus and the female figure as anima. In a man the anima will present in his inner life and in a woman the animus will do either. The archetypes contain the universal values, such as love, brave, heroine, justice, etc. they come from the myth and the time that one never experiencing in one's life. That comes from our ancestors.

Carol S. Pearson finds twelve archetypes in the human being. The understanding of the archetypes will help people to understand their own journey better, to increase communication between their conscious and unconscious minds, to trigger a greater sense of meaning and fulfillment in their life, to inspire and motivate others, to cope more effectively with difficult people, to have greater flexibility to respond to the challenges of life, to be more effective within their family, workplace, and community context.

The twelve archetypes are categorized in three groups. The first group is socialization archetypes, such as innocent, orphan, warrior and caregiver. The second group is change archetypes, such as, seeker, destroyer, lover, and creator. The last is re-stabilization archetypes, such as ruler, magician, sage, and jester.

The first group is called as preparation. These archetypes work in the family of origin. They work in the inner child (innocent and orphan) and in inner parent (caregiver and warrior). The purpose of this group is to prepare the child to grow up. In these archetypes people need to develop themselves through the ego process. They learn how to be a good person in morality.

The second group is called as the journey for transformation and change. This kind of group invites people to find meaning, to destroy the structures that no longer serve life, to love God and the others, and to express ourselves. The archetypes are Seeker, Destroyer, Lover, and Creator. In this group people find mystery. People meet with his soul and become a part in their lives.

The third kind of group is called as the return: the archetypes of the royal court. This kind of archetypes invites people to know who they are in a deeper level. They live and work in ways that express their values, commitments, and talents in a socially responsible manner. The ruler inspires us to take responsibility to our own lives, in our fields of endeavor, and in the society at large. The magician searches out the fundamental laws of science and/or metaphysics to understand how to transform situations, influence people, and make visions into realities. The Sage archetype seeks the truths that will set us free. The Jester archetype urges us to enjoy the process of our lives.

Understanding the kind of archetypes that a person has, will help to understand the strength of person and how he or she contributes to the community where he or she lives.

In the context of seminarians, if we want to use Carl Pearson theory, they need to imagine which archetype they fit in. For example when one choose the innocent. Innocent

within wants to loved and be a part of things. It wants us to be socially acceptable, to fit in, to make others love, and be proud of us. Seminarian can embrace the innocent within and make it as persona when they communicate the others.

The other example is magician. The seminarians who fit in this archetypes can transform the lack of self-esteem become bold self-esteem. They can communicate to inspire and motivate the others to acclaim it in their life.

The archetypes will help seminarians to embrace the self-esteem and know their role in the community to enrich. They can wake the archetypes those are embedded in already in their bloodlines' memory.

The Consciousness

Jung uses the term of consciousness as a process of becoming conscious. The consciousness has two dimensions. The first is relative to the whole psyche. Jung names this in German term as "*anschauung*" which highlights the fact that consciousness consists of the life-process reflecting upon itself. The second is relative to the subject. Consciousness consists in the relation of a psychic content to the ego. Anything not associated with the ego remains unconscious. The point here is those two dimensions explain why the expansion of consciousness brings about a transformation of the subject. We will discuss more about this in the following topic.

Relation between the unconscious and the conscious: The Individuation

The individuation is the central concept of Jung's psychology.

> Through the study of these collective transformation processes and through understanding of alchemical symbolism, I arrive at the central concept of my psychology: the process of individuation. (Ellie, 1988, p. 115)

"Individuation is a process by which a person becomes a psychological 'in-dividual' that is, a separate indivisible unity or 'whole'." In this process the unconscious and the conscious have a good relation. When the unconscious comes up in a dream, fantasy or image, the ego receives the message and works on it. The unconscious becomes the consciousness. If we reflect the collective unconscious and find the archetypes we become more authentic. We become more aware of the blueprints. Those are the energies in one's life. Robert A Johnson wrote

> Individuation is our waking up to our total selves, allowing our conscious personalities to develop until they include all the basic elements that are inherent in each of us at the preconscious level. This is the "actualizing" of the blueprint. (Johnson, 1986, p. 115)

Through the individuation we become so unique. The individuation is different from individualism. Jung asserts this.

> Individuation does not shut one out from the world, but gathers the world to oneself. Individuation has two principal aspects: in the first place is an internal and subjective process of integration, and the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes the one and sometimes the other predominate. (Jung, 1985, p. 448)

In the seminary they learn about the reflection and action. Everyday seminarians have to write reflection about what is going on in their lives. They need to use ego to find out the meaning their life that they experienced. The contents of reflection are about the interested event and how it can be interested; the feeling when they experience it; insight that one can

gain from the event; the movement that they sense; and the list of to do for better life. Through day by day reflection, the seminarians can be in the process of individuation.

One and Many in Our Days

As a person, one needs to integrate his or her life to be a whole in the concept of individuation according to Jung term. The awareness of one's life will bring the self-esteem and also contribution to the others and community wherever he or she belongs to. To reach individuation, she or he needs to be aware of one and many in his or her self.

Awareness of many means we realize the strengths that we have from the past or our ancestors gave us through the bloodlines. Carls S. Pearson helps us to understand archetypes. She mentions there are twelve archetypes. We can sense some are in us through temptation and reflection. We can call them out and help us to do in work or in life that we need to go through.

The presence of one we can sense through our daily experience in life. Meeting and acting to the world give us meaning. We can change the world through consciousness. Through temptation and reflection we bring the personal unconscious to the conscious mind. When we do the process we become better person. It will give positive influence to people around us especially to the community where we belong to.

The process of individuation brings the past, now and future become one. There is not cut off, but continuum. When we realize about this we remember about the evolutionary psychology. According to the evolutionary psychology, living creatures need to survive in the world. To survive they must adapt to the life where they are. In the process of adaptation, living creatures could be different from the past generations. The place and situation where they live now can change how they behave and also act.

Through this theory as a person in community, especially in the seminary, one needs to challenge his or her life to be better from the past. He or she can learn more how to understand the community value and the conditions of the community. Through situations he or she will adapt and bring new to his or her consciousness. He or she will evolve to be new generation which is different from the past and gives contribution to the next generation.

In conclusion, one and many is a paradox. They are not against each other, but helping. They make a person a whole. The whole is from the past, now and future. The past can help a person to face the reality that one has today. In today life a person can be different from the past generation because of the consciousness and adaptation to the world itself. In so the person in the context of individuation will bring contribution to the community because he or she knows the strengths that he or she owns. Through adaptation he or she can push his or her limits to answer the community's needs. It will change him or her, and it will give another contribution to the next generations.

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