

**A CONTEMPORARY AFRICAN JUNGIAN PERSPECTIVE
ON THE VERBAL INTERACTION BETWEEN JESUS AND
PETER IN THE GOSPEL OF JOHN**

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Thesis submitted in fulfilment of the requirements of the

Master of Theology

(Biblical Studies)

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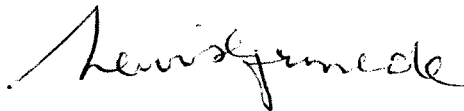
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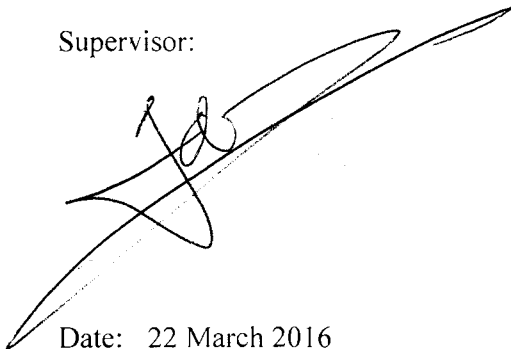
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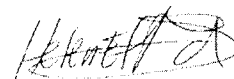
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DEDICATION

To all God's people of the Anglican Diocese of Zululand with whom I came in contact during my thirty-year (1982-2011) continuous sojourn there and whose love for the Word had a huge impact on my perennial pursuit of biblical interpretation.

ACKNOWLEDGEMENTS

This study would not have been possible without God's inspiration, constant providence and personal guidance. It has been very tough but through God's companionship I have been able to pull through.

I am grateful to the trustees of the Klaus Nurnberger Scholarship for providing funding for this research. May your generosity be a source of thanksgiving to God to all who hear about it.

I would like to express my heartfelt gratitude to my supervisors Professor Jonathan Draper and Dr Helen Keith van Wyk who willingly gave of their time in order to provide me with their gentle yet thorough mentorship. Their focused attention to scholarly integrity has set me on a higher pedestal of further scholarly adventures. Your constructive critique, and your invaluable, insightful comments, has shaped the thoughts behind this study. Without your support this research would have been an unfocussed dream of an insatiable bookworm.

My eternal gratitude to my eldest son "JVS," who willingly transcribed most of my disorderly scripts into a readable unit.

Finally, I owe it all to my wife Nonhlanhla who, without any complaint, allowed me to impose frequent disruptions to the family schedule so that I could have sufficient time to study. Without your support, forbearance, your spoken and unspoken prayers, where would I be, and what could I be? I am forever grateful to you for you being you.

ABSTRACT

The expression “the Christian Faith in Africa is a mile long but an inch deep” has been borne out in my ministry in the Anglican Church for over twenty –five years. I have, frequently, observed some clergy and congregations attempting to enhance personal spiritual maturity by employing a myriad of programs most of which require a lot of proof-texting thus encouraging a disingenuous use of the biblical text. Such attempts often prove counter-productive and fail to achieve the purposes they were designed for.

This dissertation will advance three maturation processes which, when they are explored together, may produce an alternative way of producing the kind of spiritual maturity which has proved to be a mirage of most spiritual growth programs. The first of these maturation processes is Jung’s individuation process which was advanced by Jung in the 1940s. We will explore particularly the five stages of individuation to get to know the challenges a person may face on a journey to maturation. The second maturation process is the traditional Zulu rites of passage which, incidentally, also have five stages of maturation. The third process of maturation is the example of Peter as found in John’s gospel, Jung’s maturation process as well as the traditional rites of passage will be used to interpret Peter’s journey of maturation in John.

The individuation process according to Jung has a strong individual maturation aspects which ultimately benefits the community one finds oneself in, whilst the African rites of passage are symbolized by a strong communal maturation aspect which have an immense bearing on the individual. John’s Gospel has indications for both the individual and communal maturation aspects and thus provides an appropriate convergence of the maturation process in the individuation process according to Jung as well as the maturation processes as symbolically depicted in the African rites of passage. In that way each person’s trajectory of spiritual maturation would have a more lasting duration as each person reads and rereads the John’s Gospel in the African context seeing more deeply into the links within the gospel. This could be a metaphor also for reading our lives holistically and in the light of our continuing personal and communal spiritual growth.

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Glossary

(mainly from Chapter 3)

<i>Amagxagxa</i>	persons rooted in traditional customs but pretending to be fully christian.
<i>amasi</i>	cooked maize-meal (<i>uphuthu</i>) mixed with sour milk
<i>ibandla</i>	traditional discussion forum in the village
<i>ibhungu</i>	term for boy after puberty ceremony
<i>ibhungu</i>	term given to <i>umfana</i> after the puberty ceremony
<i>iChilo</i>	disgrace – anything regarded as out of sync with norms & standards
<i>igama</i>	name – given at birth or at puberty or at regimentation
<i>ilawu</i>	a hut (“room”) – a part of <i>umuzi</i>
<i>iLobolo</i>	normally called a “bride-price” given to her family
<i>imbeleko</i>	a goat-hide “blanket” used for carrying a child on a woman’s back
<i>iNkehli</i>	term referring to a woman on the verge of marriage
<i>insizwa</i>	refers to <i>ibhungu</i> who has started courting girls
<i>intanga</i>	age-mates of the girl/boy undergoing traditional ceremony
<i>intombazane</i>	term for girl at puberty stage
<i>intombi</i>	an <i>iQhikiza</i> who has been through <i>ukuQoma</i>
<i>iQhikiza</i>	an <i>itshitshi</i> who has been granted permission for <i>ukuQoma</i>
<i>isiCholo</i>	top-notch – a symbol that the woman is about to be married
<i>isiCoco</i>	a tubular head-dress – a status symbol for senior males
<i>isiDwaba</i>	a traditional skirt for senior women
<i>isigodi</i>	village – usually overseen by a headman (<i>induna</i>)
<i>isoka</i>	an <i>insizwa</i> who has gained acceptance as a lover by an <i>iQhikiza</i>
<i>itshitshi</i>	term for <i>intombazane</i> after the puberty ceremony
<i>izibongo</i>	praise-names given at puberty or regimentation
<i>izingane</i>	term for children before puberty
<i>ubuhlalu</i>	a beadwork given by <i>iQhikiza</i> to <i>insizwa</i> as a sign of <i>ukuQoma</i>

<i>ukuButhwa</i>	when <i>insizwa</i> and other young men are formed into a regiment
<i>ukujutshwa</i>	permission for <i>itshitshi</i> start listening to suitors
<i>ukuKhunga</i>	a thanksgiving ceremony for the birth of a child
<i>ukuQhumbuza</i>	ear-piercing ceremony, also called <i>ukuKlekla</i>
<i>ukuQoma</i>	an occasion of <i>iQhikiza</i> when she accepts a sweetheart
<i>ukuSoka</i>	a circumcision ceremony common in pre-King Shaka days
<i>ukuSoma</i>	thigh-sex – strictly followed by lovers before marriage
<i>ukuThomba</i>	puberty ceremony for boys
<i>ukweMula</i>	a thanksgiving ceremony for <i>iQhikiza</i> before marriage
<i>umalume</i>	uncle – a very pivotal person in the life of his sister’s child
<i>umfana</i>	term for boy at puberty stage
<i>umgonqo</i>	tree-branch screen at <i>umsamo</i> for puberty girls
<i>umHlonyane</i>	puberty ceremony for girls
<i>umhlwehlwe</i>	cauls – fatty veil harvested from a goat or beast
<i>umkhokha</i>	an omen – a result of an improperly executed ritual
<i>uMkhongi</i>	chief negotiator between families preparing for marriage
<i>umsamo</i>	the most sacred place in the <i>ilawu</i>
<i>umuzi</i>	traditional family kraal

Chapter 1: Goals, Theoretical Framework and Methodology of the Study

1.1 Introduction

My motivation for this dissertation came from experiences I have had in the ministry in the Anglican church in the Province of KwaZulu-Natal over a period of more than twenty-five years. In that period of ministry I have been exposed to eight different spheres of pastoral ministry – four of which were in pastoral areas which worship in isiZulu and the other four were in pastoral areas which worship in English. In that quarter of a century, I have exercised my pastoral ministry amongst Indians, Coloureds, Whites and Zulus. Obviously, those pastoral areas have presented differing pastoral challenges mainly due to the dominant differing cultural outlook in different areas. However, the common pastoral challenge in those various communities has been the inability of the Anglican church to retain as members those many people who started their Christian journey in the Anglican church – those who became members either through infant baptism or who may have been converted to the Anglican church as a result of some evangelism campaign. My own son has stated in no uncertain terms that most of his friends have moved on from the Anglican church because they felt that they were not “growing spiritually in this church”. I get the impression that his retention of Anglican membership is purely out of respect for me and my ministry.

Due to the exposure to differing cultures which I have had in the pastoral field, it would be an enormous adventure to attempt to include all of them in one dissertation. I will, therefore, limit myself only to Zulu Christians for this project. In other words, I will embark on a project to investigate the challenges are faced by new Zulu members/disciples as they take up membership of the Anglican church.

In its defence, the Anglican church has recognised the urgency of the problem and, throughout the period of my ministry, has produced a programme after programme to try and stem the

haemorrhage but to no avail. Most of these programmes, would work for a while and seem to produce good – even excellent - results but sooner rather than later the whole edifice would crack and revert to the original form. Even when the Decade of Evangelism (1991-2000) was proclaimed and executed, the level of membership of the church only appreciated for a time but soon depreciated. It is the contention of this dissertation that the core of the challenge to the church is how many people who join the Church are actually disciplined. The way people are disciplined could make or break their membership of the Anglican Church.

The church has, therefore, to design a programme that will, not only be attractive to new members, but will also entice them to remain within the Church. It is my conviction that, at the centre of such a programme, there should be on-going maturation. Indeed, at the core of many programmes that have been applied in the life of the church during the course of my ministry has been spiritual growth. I believe, however, that spiritual growth is difficult to define as well as to lead people on such a programme. I am convinced that maturation, or more particularly psychological maturation, is easier to define and the outcomes thereof can be more readily assessed.

In this dissertation I will explore three maturation processes which, I believe, that if they are combined will help to create a maturation system which can be beneficial to the future growth of the church. The first maturation process which we will explore is Jung's individuation process which charts a five-stage maturation process. The second maturation process which we will explore is the traditional Zulu rites of passage where, incidentally, there are also five stages of maturation. The third maturation process which we will explore in this dissertation is of the narrative character of Peter in John's gospel (henceforth John) where we are introduced to the gradual maturation of Peter as he interacts more and more with Jesus. What is very interesting with regard to Peter's case is that the maturation also takes place over five stages and compares favourably with the previous two maturation processes. Furthermore, in John there are actually

six verbal interactions between Jesus and Peter. Five fit in the pattern of the Jung and Zulu maturation processes; the one that is out of sync explores a possibility of a regression for the maturing disciple. In other words, John confronts the realistic scenario of a maturing disciple not living up to the fullest maturation stature. This is a huge encouragement to the current church to understand and deal constructively with regression in the lives of maturing disciples – as regression is the commonest element in the life of the church today.

This is a qualitative research project that will attempt, as far as possible, to collate as much contemporary information with regard to the three areas which we are dealing with in this dissertation. In the course of the explorations and comparisons which we are going to make in this dissertation we will come to an understanding that the Jung/Zulu maturation processes are basically complementary to each other. In this dissertation we are going to employ the complementarity of these two processes in order to evaluate the maturation of Peter in John. With regard to John, we will focus mainly on the twenty two verses where there is a direct verbal interaction between Jesus and Peter. We believe that those verbal interactions demonstrate a crucial and catalytic role in bringing about maturation in Peter's journey of discipleship. It is when we have explored Peter's maturation process in John's gospel that we can begin to understand and assist the maturing disciple in the church today.

1.2 Jung's Individuation Process

The first thing we need to appreciate about Carl Gustav Jung is the fact that he was a psychoanalyst who diligently attempted to apply his psychological research in a religious sphere – an action which was anathema to many scientists (psychologists) of his day (Tacey 2007:2-3), many of whom regarded religion as a pathology. Nevertheless, he produced a large body of work that has assisted many researchers to understand matters religious through the eyes of a psychologist. In this dissertation, we will explore the Conscious and Unconscious

psyche and attempt to point out how these two parts of the psyche influence each other's development. In the course of that of exploration we will come to understand terms like Ego, Persona, Shadow, archetype, anima and animus. Most of all we will come to understand what is meant by the Self which plays a crucial role in the maturation process. Finally, we will attempt to understand the individuation process and, in particular, Jung's individuation process as it plays out over the five stages.

This is the main theme of the second chapter of this dissertation.

1.3 The traditional Zulu rites of passage

When we delve into the traditional Zulu rites of passage, we need to understand that most of the written evidence we have in this regard is largely anecdotal – people narrating what was happening “some time ago”. Whether what is presented to us in those anecdotes was ever practised in its purest form is a debate for another day. What is experienced today is obviously an adumbration – a Shadow – to what went on in “previous times”. Nevertheless, some form of those rites of passage are still being diligently pursued today in rural areas and, surprisingly, in urban areas too. What is most interesting to note is that the traditional Zulu rites of passage – and their latter-day formulations - give us a glimpse into the psychological changes that take place as a person moves from one rite of passage to the next. These rites of passage include the ear-piercing ceremony, puberty rites, regimentation and betrothal activities which are a gateway to one becoming an elder within the family or community.

This is the main theme of the third chapter of this dissertation.

1.4 The maturation of Peter

When one reads John one gets the impression of a continual moulding process which was carried out by Jesus on those whom he met in the course of that gospel. The hearer/reader is invited as an observer into that process which leaves one entranced by the gradual but deliberate embellishment of the characters of John's gospel. This is what exactly takes place with Simon son of John who, at the end of John becomes the Peter who is ready to step into the (difficult) role of going through the same passion as Jesus did. The six verbal encounters between Jesus and Peter in John provide valuable material towards understanding the maturation process in Jesus' disciples.

This is the main theme of the fourth chapter of this dissertation.

1.5 An African Jungian Perspective on the Maturation Process

When we have explored Jungian and African maturation processes (Chapters 2&3), and having simultaneously applied them on John to gain a unique perspective on Jesus' verbal interaction with Peter (Chapter 4), we will then be able better acquainted with the journey of a maturing disciple in the church today (Chapter 5). We are going to explore the journey of a maturing disciple as s/he continually gains a deeper understanding and interpretation of the biblical text as s/he moves from one level of maturation to the next. That insight will assist the church to be aware how she can accompany the maturing disciple on the journey of maturation. Obviously, the elders – on behalf of the church - have a crucial role to accompany the maturing disciple on the journey to maturation. Such support and assistance is exponentially valuable to the maturing disciple especially in the times of regression.

This is the main theme of the fifth and final chapter of this dissertation.

Chapter 2: Jung and the Path to Maturation

2.1 Introduction

In this chapter we are going to explore Carl Gustav Jung's thoughts on the structure of the psyche and how that influences one's personality. We will then explore Jung's belief that all human beings are destined for psychological maturation. Indeed, for him, no one could be fully human unless that maturation process was constantly taking place in one's life. It was Jung's conclusion that the process of psychological emancipation is amply captured in the individuation process. The individuation process, as he proposed it, forms the theoretical basis for this project. It is Jung's proposed individuation process which will help us to understand similar maturation processes taking place in African traditional settings; it is Jung's individuation process – together with maturation processes in Africa - which will aid us in the psychological reading of the Bible, especially in the Gospel of John where we will explore the twenty-two verses i.e John 1⁴²; 6⁶⁷⁻⁷⁰; 13⁶⁻¹⁰; 13³⁶⁻³⁸; 18¹⁰⁻¹¹; 21^{15-17,18-22} .

2.2 The Jungian Psychological System

Polly Young-Eisendrath (1985:508) points out that Jung named his thought system Analytical Psychology in order to differentiate it from Freud's Psychoanalysis because, at that time, he was trying to make a clean break from Freud¹. As she also points out (Young-Eisendrath

¹ Hester McFarland Solomon (2003:554) draws the collaboration between Freud and Jung - 1906 to 1913 – as an intense relationship with Freud virtually designating Jung as his heir-apparent. David Tacey (2007:3-4) argues that Freud sought to use Jung to break the study of psychoanalysis out of the Jewish confines of Vienna. For Solomon (2003:554) the friction between the two came from differing proposals how religion and the psyche relate in human beings. Freud's approach to psychiatry was to look at the history of individuals whilst Jung went back to primitive roots of all humankind and delved into the Collective Unconscious to solve psychiatric problems. Jung accepted the possibility of a maturing personality leading one to vaster and vaster terrains of human personality whereas Freud's model for analysing personality remained trapped in childhood phallic fascinations. Tacey (2007:5) avers that Jung used Platonic models of ancestral ideas to explain the meaning of contemporary discoveries whereas Freud used Aristotle's rationality and systematic logic to advance his ideas. Tacey (2007:6-7) points out that Jung thought of human personality in a holistic manner, influencing the whole person – even one's religion. Freud, on the other hand, was scientifically thinking of breaking down the study of human personality into smaller components for easier understanding – devoid of religion.

1985:501), it requires a lot of focus for one to follow Jung's psychological system – Analytical Psychology – because Jung's thoughts were not only unsystematic but were frequently altered throughout his lifetime. Quite often, a concept may have one definition at one stage during Jung's lifetime and then be defined differently and linked to different thought systems at another stage of his life.

Scientists at that time saw it as their rightful duty to distance themselves from Jung as they felt that Jung was bringing into science things which could not be scientifically investigated. However, people who held a different view to Jung's contemporaries have argued strongly for Jung's ideas. David Tacey (2007:1) states that:

Jung has opened up doorways to the psyche, to the mystery of life and to spiritual meaning. He has awoken several generations to the power of symbols, to the ancient world of myths and the healing capacity of dreams.

Tacey (2007:1) also concurs with D. Andrew Kille (2001:1) that Jung was viewed with great anxiety among his contemporary scientists because he often presented his findings without the data on which his findings were based. Moreover, Jung himself often referred to his own kind of psychology as “depth psychology” because he advocated looking beyond mere facts for one to understand human personality. Tacey (2007:2) summarises the questions that were tackled by Jung as follows:

Are we related to something infinite or not? Do forces beyond reason impact on our bodies, minds and behaviour? Is meaning inherent in existence or is it added by ourselves? Are gods real or do we merely invent them?

It is clear that answers to those questions can never be located within one scientific sphere. It is due to that conundrum that Tacey (2007:2-3) suggests that one of the reasons Jung seemed at odds with scientists of his time was that Jung was searching for meaning in an age when

every scientist was searching for rational, data-supported explanation to the problems which were facing the post-Renaissance world. In a sense, Jung's search for meaning would have been (and is) most pertinent to contemporary post-modern world – a world that has assimilated vast scientific discoveries and yet longs for the meaning beyond those findings.

Duane R. Bidwell (2000:14) asserts that Jung presented the account on how he (Jung) formulated the basic ideas concerning the analytical aspects of psychology in his autobiography called "Memories, Dreams and Reflections". That autobiography is especially crucial in that Jung wrote it at the end of his life when he was doing a reflection on his lifelong quests in the field of psychology. The basic ideas which Jung expounded in that autobiography include the collective unconscious, the archetypes and the individuation process, a maturation process which takes place over one's lifetime. As one advances in age, one becomes aware of the wide expanse of the psyche beyond the detectable world of consciousness. Through dreams and other paradigm shifts in one's life this 'wider expanse' – the Unconscious – gradually and slowly emerges to the glare of the Conscious psyche and, in the process, facilitates a steady maturation in one's personality. This process of maturation is intensely aided by the archetypes which can be regarded as catalysts of that process. Bidwell (2000:27) points out that the presence of the Unconscious in Jung's theory is not Jung's attempt at denying the presence of gods or the Transcendent Reality. In no place in his published literature does Jung reject the concept of God.

Bidwell (2000:18) presents a portrayal of the individuation process which is a lot easier for me to understand as one involved in ministry; he likens it to the Christian vocation of the ordained ministry. Just as the ministry vocation is an on-going, lifetime journey into the future, similarly individuation is a lifetime inducement towards a future completeness. As long as one is alive there will be momentous events – crises or paradigm shifts - which propel one towards personal maturation. The word "crisis" here is used in the Greek sense of "an opportune time" when one

is led to an altogether new dimension in one's life. Without those critical events in one's life, one will cease to mature as a person and will remain forever being nothing better than a beast.

Helen Efthimiadis-Keith (2004:42-64) identifies the following structures of the psyche that one needs to understand before discussing the individuation process: the Conscious and Unconscious psyche, the Ego, the Self and the archetypes. Consequently, I will first outline what is meant by each of these concepts/structures and then discuss the individuation process as Jung conceived of it.

2.3 The Conscious and the Unconscious Psyche

To begin to fathom the psychological system which Jung proposed, one has to understand the notion of the Conscious and Unconscious psyche on which it is based. According to Jolande Jacobi (1975:5), the psyche is "the whole that takes in the conscious as well as the unconscious sides." Basically, Jung believed that the psyche was roughly divided into two sections i.e. the Unconscious and the Conscious. The Conscious, as envisaged by Jung, is infinitesimally smaller than the Unconscious - much like the tip of the iceberg. As with an actual iceberg, the section which is visible above water distorts one's perception of reality and conceals a far larger, invisible, and the more dangerous part of the iceberg which is below the water level. Similarly, the gargantuan Unconscious may pose a mortal danger to one's personality. Unless the contents of the Unconscious that seep into the Conscious are carefully intergrated into the Conscious one remains exposed to neuroses. This factor is very interesting in that it alerts one to the fact that it is not only the Conscious sphere of the psyche which determines one's personality, but that the Unconscious sphere plays an even bigger role in the determination of one's personality. The psyche determines how one situates oneself in relation to one's inner and outer environment. One's personality can, therefore, be truly assessed only by deciphering the totality of one's psyche – the Conscious as well as the Unconscious.

From Efthimiadis–Keith (2004:43) one becomes aware of three kinds of material which becomes lodged in the Unconscious psyche. Firstly, those contents that can be easily recovered from memory and are thus immediately available to one’s consciousness. In the second instance, one encounters the situation where the contents of the Unconscious can, with some effort, be recovered from memory and thus have less to do with one’s consciousness. Lastly, there arises a situation where the contents of the Unconscious cannot be consciously recovered from memory at all. Those contents which are buried deep in the unconscious are beyond the recovery tools of the conscious psyche. However, in spite of the fact that such contents are generally unavailable for recovery, they can break into consciousness unpredictably at times, often causing unforeseen observances on one and undesirable effects on others. Unconscious contents can spill over into consciousness at any time, day or night, because the Unconscious psyche is active even if one is asleep. Such spill-overs often results in behaviour patterns which are not easily identified with the person experiencing them. For instance, a normally shy and timid individual may experience oneself as a brash all-conquering hero in one’s dreams.

The fact that contents from the Unconscious psyche can randomly disrupt the processes of the Conscious psyche, is a strong indication that the Unconscious has a tremendous hold over consciousness. One is, therefore, faced with a stark choice: either one suppresses the unconscious tendencies or gives in to unconscious whims wherever they may take one. The person who can suppress the outbreak of the contents of Unconscious psyche is regarded as a respectable and stable individual. On the other hand, the person who gives in to the whims of the contents of the Unconscious psyche is regarded with suspicion as being an unstable – mad – person. The third alternative, and the most desirable solution, would be somewhere midway between the two extremes – i.e. carefully intergrating the contents of the Unconscious into the Conscious.

Jacobi (1975:33) points out that the differentiation between the Conscious and the Unconscious psyche is not sharp but more amorphous. In a sense, there are shifting borders between the two. Part of the reason for that condition is that the Ego straddles the Conscious and the Unconscious psyche. Jacobi (1975:35) gives a different angle to the largely similar points on what Jung called the Personal Unconscious and the Collective Unconscious. The Personal Unconscious represents those elements of the psyche which are part of one's experience which, for one reason or the other, have been repressed. Usually elements (or experiences) that are repressed become so because the psyche is unable to face up to those interactions with the environment as they are too strenuous for the psyche to face up to. As those elements are extremely painful to the psyche, the Conscious psyche puts up a barrier against the recollection of those memories back to the Conscious psyche. Over time those memories become so vague as to be non-existent. They become the Personal Unconscious.

Efthimiadis-Keith's description of the Personal Unconscious relates closely to the definition of the Unconscious given by Jacobi above. For her (Efthimiadis-Keith 2004:43), this sector of the Unconscious consists of images, drives and subliminal perceptions that are beyond the immediate range of knowledge or understanding of the individual, whereas the Collective Unconscious comprises all the memories of feelings or thoughts received from all of humanity's ancestry. This would mean that, encoded deep into our Collective Unconscious, memories are experiences which can be traced back to the first humans on earth. Consequently, all humans have potentially equal access to a store of unchanging and identical memories from which they draw reactions to the present. In terms of psychic reality, therefore, human beings have a common ancestry as well as common descendants.

On the other hand, the Collective Unconscious represents elements which come from the wider human species other than the one individual - and also from our animal beginnings, according to Jung. Jung argued that the Collective Unconscious is the repository of a vast array of

elements, experiences and all memories dating as far back as the origin of human species. As a result those elements of the psyche which are the Collective Unconscious are equally available to all of human race and every individual on earth without distinction. The psyche, therefore, has available to it countless number of memories which encourage it to mature beyond the present status. That prompting towards maturity is influenced to a large extent by the catalysts which Jung called archetypes which reside in the Unconscious. Therefore, for us to understand that maturation process which takes place in the psyche we would have to understand what archetypes actually are. But before we delve into the Unconscious and the effects of the archetypes we would have to have some understanding of the Conscious psyche – of which the Ego is the prime element. The Conscious psyche expresses itself through the Ego whereas the Unconscious psyche expresses itself through the Self.

2.4 The Ego

Jung (1959:3) takes it for granted that the psyche has consciousness as one of its contents. Jung proffers no immediate explanation on his the omission to indicate as to what part/area of the whole of the psyche constitutes the Conscious psyche. Such an omission may be understandable from a standpoint that for anyone to begin thinking (and express an opinion as Jung does in that section) one has to be conscious; and when one is conscious one has no urgency to define where one stands, but has to define the opposite i.e. the Unconscious. As part of that reference, Jung identifies the Ego as a crucial link to all the functions that are taking place in the Conscious psyche. In other words, Jung asserts that all the plethora of activities taking place within the sphere of the Conscious psyche relate to the Ego. The sphere of the activity of the Ego is as vast as the Conscious psyche; conversely the limits of the Ego only relate to the limits of the Conscious psyche.

Efthimiadis-Keith (2004:46) and H.G. Taute (2000:34-35) concur that the difficulty in describing the Ego arises from the fact that one's Ego is attempting to describe one's Ego. Nevertheless, these authors agree that the Ego is the centre of the Conscious psyche just as the Self is the centre of the Unconscious psyche.

Jacobi (1975:5) describes the psyche as referring to all the functions in the personality of the human being be they conscious and unconscious. Jung (1959:3) admits that there can never be a full explanation of what the Ego is but can only be described relative to its functions within the Conscious psyche. For Jung, therefore, psyche could not be limited to the "soul" which Jung described as referring to only part of the psyche. Jacobi (1968:10) points out that the Conscious functions of the psyche includes sensation, feeling, thinking and intuition and they are all represented in what is called the Ego. The functions of sensation, feeling, thinking and intuition are employed by the psyche to comprehend whatever is taking place inside or outside a person. Efthimiadis-Keith (2004:46) interprets Jung as saying that the Ego can be perceived through the body as well as the psyche. In other words, the Ego attempts to interpret what is going on inside a person in relation to what is taking place outside of her/him. Inversely, whatever takes place in the psyche has to be interpreted for the body by the Ego. Therefore, whatever interacts with the body or the psyche has an effect on the Ego. The Ego, thus, responds to the stimuli effected on the body or the psyche by continual adaptation. That continual process of Ego-adaptation occurs throughout one's lifetime and leads, in one way, to the maturation process of the personality.

Jacobi (1975:13) also points out that these functions of the Conscious psyche operate at different levels depending on the person. One person may, in one's daily life, be employing the functions of sensation and feeling more than the functions of thinking and intuition; on the other hand, a person may be employing the functions of thinking and intuition rather than the functions of sensation and feeling. These four functions may also combine in any other

different order in different individuals. The upshot of all these differing combinations in different individuals is that for any person there are functions that are under-employed or, as Jacobi (1975:13) puts it, the four functions of the Conscious psyche operate at different levels of efficiency for one individual or the other.

Another crucial factor that Jung (1959:4) alludes to is that though the Ego functions primarily within the Conscious psyche, its roots are found in the Unconscious psyche. In that way, the Ego straddles the Conscious and the Unconscious psyche. In other words, the Ego acts as a bridge from the Unconscious to the Conscious psyche. This is a very important fact because it explains the eruption of some elements of the Unconscious into the Conscious psyche. This is what often happens when the imbalances of the Conscious psyche are counterbalanced by elements from the Unconscious psyche. To my mind, the fact of the Ego straddling the Conscious and the Unconscious psyche is another proof of the existence of the Personal Unconscious which were presented earlier in this chapter. Whatever elements of the Personal Unconscious are present within the psyche must have been placed there by the Ego when they proved too ghastly to be dealt with at a Conscious level. However, when one hits a crisis, those elements cross over (the bridge) from the Unconscious into the Conscious. Even so, some of the elements of the Ego which exist in the Unconscious psyche may prove as unreachable as to be of no immediate use to the Conscious psyche.

2.5 *The Shadow*

Jung (1959:8) infers that the Shadow resides primarily within what is regarded as the Unconscious. From the locus of the Unconscious the Shadow has a constant and counterbalancing effect on the Ego which, as we have mentioned earlier, resides in the Conscious psyche. Jung (1964:118) notes that, in the main, the Ego presents the perceived

centre of personality i.e. the Ego continually presents an inflated image of oneself which is well out of proportion to one's real personality

In contrast to the Ego, the Shadow is located in the Unconscious. The Shadow is extremely difficult to detect in normal day to day existence. The Shadow can only be grasped, to some extent, by its obverse activity in one's Conscious Ego. Jung infers that it is of primary importance for one to come to grips with one's Shadow side in order to come to a fuller understanding of one's personality. Neglect to attempt to exercise that duty to oneself will, in effect, mean that one lives an unrealised life (or half-life) for the rest of one's life. To get to a better level of self-knowledge, however, is a huge undertaking. The Shadow has various ways of concealing its presence in one's life. Jung (1959:8) actively promotes psychotherapy as a method of assisting one to come into contact with one's Shadow. However, it is true that unless one can harness one's Shadow in one way or the other, one will be at the mercy of the Shadow's erratic behaviour for the whole of one's life. The effect of the uncontrolled Shadow often becomes obvious in unexplained emotional explosions. Often those explosions come at unpredictable moments. As a result, the person who has an unharnessed Shadow is often regarded with suspicion by those who are in close contact with that person because nobody really knows when that person's shadow will explode into light. In fact, Jung (1959:9) regards a person whose emotions are out of kilter as a primitive because such persons often have no idea of the unsociable nature of their uncontrolled actions.

Jung (1959:9) admits that, quite interestingly, one often projects one's negative attributes on other persons. It is the other person who is socially unstable; it is the other person's personality which is out of kilter. It therefore requires a person of enormous insight and personal goodwill to recognise that whatever one projects to the other person actually exists in oneself. It is when one assimilates those projections in oneself that one becomes more of a whole person. Failure to assimilate the projection one has on others often leads one to live a miserable and a lonely

life, according to Jung (1959:10). Although the effects of the Shadow can never be fully dealt with during one's lifetime, it is well worth attempting to deal with those projections which are damaging to normal human relations.

2.6 *The Persona*

Whilst the Ego functions consistently to orient one to one's environment, the Ego may encounter various obstacles which may obviate the full function of the Ego. Jacobi (1975:27) points out that as a result of the conflicts the Ego encounters in the physical and non-physical environment the Ego ends up putting up a sort of a mask which functions as an aid for one to deal with one's environment. This mask is called the Persona. People are generally more comfortable in wearing a mask (Persona) when interacting with their environment. Part of the reason for this is that they are reluctant or too afraid to display the socially undesirable aspects of their personality for fear of rejection. These hidden aspects of oneself are known as the Shadow. While suppressing undesirable aspects of one's being may seem desirable for one's social advancement, that suppression often results in the stunting of one's psychological maturation. By contrast, consciously integrating one's Shadow contents results in one's psychological maturation. Taute (2000:35) states that "the shadow aspect... serves as the catalyst for the dawning realisation that the person is not who he or she thought or hoped they were."

Given that the conscious integration of unconscious Shadow (and other) contents results in psychological maturation, one might think that people would desire an encounter with their Shadow. However, this is not always the case as "an encounter with the Shadow means an encounter with that powerful world of instincts that underlie and threaten to destroy our carefully constructed Persona" (Efthimiadis-Keith 2004:53). Not integrating the contents of one's Shadow-self often leads to neuroses. However, displaying these contents might result in

one being labelled 'insane'. A huge personal effort is, thus, expended to suppress the archetypal Shadow and project the Persona – and that leads to the stunting of the individual's maturation process. It is only when the archetypal Shadow is carefully integrated in one's personality that one achieves a wholeness or completeness which most people desire but are afraid to promote in their lives.

Whilst one's Persona may aid one to function in one's world, quite often it leads to the opposite - a hindrance - in that one may often become boxed into a certain character with no way of expressing the full extent of one's being. To give an example: a person's Persona may be likened to characters in a novel. Most characters in most novels are what are called flat characters i.e. characters who exhibit no change during the course of the novel but remain one-dimensional throughout the novel. Other characters in the novel are what are called round characters. Round characters often exhibit or go through a number of changes during the course of the novel so that by the end of the novel the round character has attained habits or been influenced in various ways. Flat characters may, thus, be wearing a mask (Persona) which they constantly use to interact with their environment. Quite often one embraces one Persona in various environments one comes in contact with in one's daily activities. Jacobi (1968:28) mentions a number of masks such as how one walks, how one clothes oneself or even how one projects one's attitude to other persons. Such a display of masks may even be further aided by the type of office one holds in the society. Often such a mask is adopted in order to hide one's shortfalls. Unfortunately, such thinly-veiled attempts to hide who one truly is, are often unsuccessful and the pitiable nature of the person is easily detectable by those around oneself. Jacobi (1975:30), however, points out that not all Personae are without merit. Some Personae may be necessary when dealing with society at different levels. What is important is that one is conscious of the mask one is wearing in one situation and is able to drop that mask for another one in different situation. A businessperson may have different Personae for colleagues at

work, towards business competitors and even her/his family. The one basic rule should be that one should be able to en-role or de-role from different masks.

Jung believed it is fallacious for one to think that one's Persona (i.e. the side which one wants to display to the public) can be regarded as the only indicator of one's psyche (Efthimiadis-Keith 2004:42-43). Although one may intend others to read the Persona as the sum total of who a person is, the observer of the character should be fully cognisant of the fact that what is offered by the Persona is only a fuzzy picture of the character as projected by the Ego. The true character of the person is much more complex than the mask one often wears in the public sphere. This means that one would need to dig under someone's mask in order to unearth their true Ego. Unfortunately, a person's Ego may sometimes become so identified with her/his Persona that it may well nigh be impossible for one to separate the two. It thus becomes difficult to identify where one's Persona ends and where one's Ego begins. On the other hand, one may come to appreciate the Persona so much that it becomes an unwelcome undertaking to "unmask" oneself. The "competition" between the Persona and the Ego takes place in one's Conscious psyche, which is a far smaller part of the psyche. The maturation process which, in this instance, results from the unmasking of the Ego is part of the individuation process. This maturation process takes place when the Shadow inevitably breaks through the facade by the competition for dominance between Ego and Persona.

2.7 *Archetypes*

Jung (in Jacobi 1975:40) describes the archetypes as those forms in the psyche which date from the origin of *Homo sapiens*, which have remained relatively unchanged and remain unreachable to the Conscious psyche for most of one's life. As the archetypes remain outside the realm of consciousness, they may only be observed when they are brought up to the Conscious psyche as a result of certain triggers which present themselves to the psyche. The archetypes of the

Unconscious often perform a wonderful counterbalancing act on the psyche after the Conscious psyche has been thrown out of balance by certain environmental² pressure points. Jung (1964:67-8) explains the archetypes as images which present themselves to oneself to counterbalance the effects of those environmental pressure points - images which absolutely have no connection with one's previous experiences. In other words, those images have nothing to do with the person's earthly history. The only way to explain such images is to propose that one receives such images due to the fact that one's store of images reaches far back into human history owing to one's link to one's ancestry. Those archetypal images are not accessible to oneself ordinarily but are available to oneself in the Collective Unconscious – that vast pool of images which has been assembling since time immemorial. Jacobi (1975:40) acknowledges that though the images reach far back into human ancestry, they are not staid but retain the dynamism of fresh images. The archetypes are located in the Collective Unconscious wherefrom come the images which assist in bringing about stability to the unbalanced Conscious psyche. The instability of the Conscious psyche is always caused by the environmental stimuli to which the Conscious psyche is exposed. Drawing from unlimited data of the Collective Unconscious, the archetypes are normally able to deal with any situation which presents itself in one's conscious life.

Jacobi (1975:42) points out that Jung follows Plato's argument which emphasises that for any object or image in the present, there exists somewhere a primordial form of that image. As inexplicable images present themselves consciously to one, the archetypes will draw from the primordial images stored in the Collective Unconscious to deal with those imbalances brought on by one's interaction with unfamiliar images. In that way the imbalances of the present Conscious psyche can be adequately dealt with by the material from the Collective

² In this dissertation the word "environment" shall mean one's personal condition of body mind and spirit – psyche. It also includes one's interaction with other human beings or the world of nature – fauna & flora - which surrounds oneself.

Unconscious psyche. In that way archetypes present themselves as material which will bring about balance to the imbalances of the Conscious psyche. Because of their primordial nature, archetypes are often associated with religion, as Jacobi (1968:50) points out. This is probably why Jung's analytical psychology is coming to the fore in this postmodern era. People have looked for answers from the sciences but there are still countless mysteries which remain unaccounted for by the sciences.

According to Rollins (1983:74), Jung coined the term 'archetype' in 1919 because it was closest to the definition of 'primordial images' which he was using at the time. Jung (in Rollins 1983:74) describes the archetypes/primordial images as the "'inherited instinctive impulses and forms that can be observed in all living creatures'". The archetypes have thus been part of the human race since time immemorial, imprinted in humanity's very being over millennia, resulting in a huge storage of memory of learned reaction to various stimuli. These Archetypes reside in the Collective Unconscious.³

For Rollins (1983:76), the value of the archetypes is that they can mediate transformation or provide compensation for setbacks in life. In other words, archetypes provide what is lacking in the Conscious' attempts at life by compensating for the Conscious psyche's inability to deal with situations which it has not encountered before. Therefore, archetypes bring virtually "out of the blue" an image which hitherto has not been part of the Conscious' vocabulary, an image which will greatly assist one in overcoming the present difficulties. It is as though the whole of ancestry is affording one an opportunity to overcome a stimulus to which the ancestors had already formed a reaction long ago.

³ Rollins (1983:75) points out that Jung declared that it would be a mistake for anyone to regard the psyche of a new-born infant as a clean slate (*tabula rasa*) as the infant is born with inborn need to fulfil archetypal functions that are necessary in order to live by such as breathing and suckling.

What is interesting to note is that as archetypes are stored in the Collective Unconscious; and are thus common to all cultures, archetypes can ostensibly cross the threshold into the Conscious psyche with very little effort especially when the barriers of the Conscious have been lowered – e.g. during sleep. During sleep - any attempt of the Conscious psyche to resist retrieval of archetypal images from the Collective Unconscious often comes to naught. Once archetypes enter consciousness, they provide such a radical engagement with the Conscious psyche that the Conscious psyche seems to draw continual inspiration from such encounter that the psychological growth process thus initiated is accelerated even further. However, those archetypes contain within themselves good and bad qualities. The Conscious psyche attempts to suppress the negative aspect of the archetype and only allows the integration of its positive aspects. The Conscious psyche may succeed in this suppression for a while, but sooner rather than later the negative aspect of the archetype would erupt into the conscious psyche to the latter's embarrassment. The sigh of relief one may breathe at successfully suppressing the negative aspect of the of an archetype will never make up for the dreaded and haunting feeling one will have at knowing that the suppressed negative aspect may show up at anytime. As Efthimiadis-Keith (2004:52) has indicated, "it is vital to come to terms with these archetypes as they make their appearance during dreams, visions, fantasies, analysis, and active imagination. That, according to Jung, is the way of individuation."

2.8 *The Anima and Animus*

As a man grows up he deliberately focuses on those attributes which are identified with a man and carefully distances himself from those attributes – characteristics – which are identified – allocated – by society to the opposite sex – women. Characteristics like being emotional are avoided at all costs – they being associated with women. However, those very same characteristics which have been assiduously avoided creep in almost surreptitiously later in life. The man becomes, for instance, equally – if not more – emotional than the opposite sex

and is baffled as to what has happened to him. Briefly, what has taken place is that the male – ‘manly’ - attribute that has been projected by the Conscious so far is out of balance with the workings of a normal psyche. The Collective Unconscious psyche – being dissatisfied with the imbalance created by the Conscious – then presents to the man a contra-sexual image (a woman), which will complete the image the man has of himself – consisting both male and female attributes. The introduction of the balancing image of a woman is the work of an archetype of the Collective Unconscious called the anima.

A similar process should be taking place in the case of a woman i.e carefully avoiding ‘manly’ attributes whilst deliberately adopting female – ‘womanly’/ladylike – characteristics. However, due to the fact that societies are highly patriarchal, women are socialised into NOT accepting their feminine traits and are taught that manly traits are the norm, so women tend to suppress their ‘womanly’ traits.

A similar process as in a man then occurs: the manly attributes are introduced into the woman’s life despite her attempts to the contrary. She becomes, for instance, radically logical⁴ – almost unemotional – in her approach. What has happened in a woman’s life is that the archetype of the Collective Unconscious – called the animus – is actively bringing about balance in a woman’s life in order to bring her to wholeness.

Both the anima and animus are introduced through the medium of dreams – an opportunity when the barriers which are put up by the Conscious psyche are significantly lowered. The introduction of the anima /animus aids in bringing about accelerated psychological growth of the psyche. Jung (1959:10) differentiates the anima from the Shadow by pointing out that, while the Shadow exists in opposition to one’s Ego, the anima is a man’s contra-sexual soul

⁴ In a patriarchal society in which Jung was operating there were a lot of assumptions which were made about women – assumptions which come across as outright sexism today. Some scholars like Enns, Goldenberg, and Efthimiadis-Keith who are cited as part of this chapter, have advanced a different perspective – helping to frame Jung’s thoughts in gender-sensitive categories.

image. To explain this further: the man will attain some image of himself as a result of his interaction with the environment around him. Usually the man would reject all the unwanted attributes from his personhood and even allocate such unwanted attributes to the opposite sex. However, the anima – the female archetype – assists the man to have a positive view of the female-image he encounters especially in his dreams. Whilst the Conscious man may have a positive picture of his attributes, that picture is turned around and becomes morbidly negative during his dreams; and those negative attributes being contra-sexually embodied on a woman. The man may appear strong and sufficient in Conscious life but the contra-sexual figure may appear weak and insufficient.

The contra-sexual dream image which confronts a man figure may be a composite image of the women which the man has met during his life. According to Jung (in Efthimiadis-Keith 2004:55), the anima is often associated with the image a man has of his mother whereas the animus is often associated with the image a woman has of her father. These images are imprinted at infancy when one is still trying to situate oneself in the new world. Other women/men may come to repeat and play the role of the initial mother / father *imago*. Those women may include, according to Jung (1959:12), “the mother... the daughter, the sister, the beloved...” The figure of the mother may, in fact, have a repressive influence on the man – try as he might to extricate himself from that hold. In other words, the dream-mother figure may, in fact, promote a *laissez-affaire* attitude to a man’s moral excesses whilst in real Conscious life that very same person may be desperately attempting to extricate oneself from that moral degeneration. Jung (1959:14) also speculated that, just as there is a contra-sexual figure for men, “there should be a corresponding contra-sexual figure for women”, which he called the animus. In that case, the contra-sexual figure for a woman would, similarly, be a composite figure of a woman’s father, brother or the beloved.

For Jung, the anima and animus archetypes are inborn. In other words, though there is no way of detecting the anima and animus archetypes at birth, they certainly do become evident later in life – when one encounters a catalytic environment. To re-iterate, every male is born with female (anima) content, whilst every female is born with male (animus) content. However, in the process of growing up, those contra-sexual contents are often suppressed. A boy is strongly discouraged from displaying any female tendencies and, on the other hand the girl is made to feel unwelcome in her tomboy preferences. That suppression inevitably sends those idiosyncrasies into the realm of suppressed content. Nevertheless, through the agency of contra-sexual archetypal images those repressed images determinedly rear themselves into cognisance later in life, through the medium of dreams, when one faces a crisis.

However, the exposure of the presence of these contra-sexual figures may not, necessarily, be confined to the world of dreams. They are also present in myths, active imaginations, visions and the like. Jung (1959:15) also professes that some of those contra-sexual attributes would quite often sneak their presence in the individuals' normal daily existence. That happens even though the individuals themselves may not be aware of it, but to those who are in daily contact with that person the disjuncture becomes patently obvious. Jung uses the example of the style of argumentation to make a point. Jung observed that a man may use patently emotionally-charged arguments cued at the opponents' heartstrings; whilst on the other hand the woman may logically poke holes in the opponents' line of thinking. The ultimate scenario would be that the presence of the contra-sexual phenomenon would positively assist in bringing about wholeness in one's personality. Efthimiadis-Keith (2004:55) points out that Jung believed that the effects of the unintegrated anima/animus are antithetical to normative societal life. In a sense, the one individual becomes an arena or theatre of both the Ego-Conscious personality and the Archetypal-Unconscious anima/animus. Moreover, such emanations of unintegrated contra-sexual behaviours may exist in combination with many other inexplicable

demeanours in a person's life as to cause untold perplexity to those who are witnesses to that spectacle. Jung (1959:19-20) continues to point out that the integration of the anima/animus in the Conscious psyche is quite a difficult process and often results in neuroses. This is due to the fact that whilst one remains a man/ woman on the one hand; one is led by the anima/animus to express a contra-sexual personality on the other hand.

Jung (1959:16) also points out that there is a possibility that negative aspects of the contra-sexual figure may not become integrated in the new maturing personality. Quite often the individual's personality may reflect the positive aspects of the father/mother-figure. Perhaps that may explain why a man or a woman are often, inexplicably, drawn towards people of personalities similar to their parents when choosing a marriage partner e.g. a man choosing to marry somebody with similar characteristics to his mother and the woman attaching herself to somebody whose characteristics resemble those of their father. This position is, however, challenged by some latter-day theologians – especially feminist theologians. Whilst Carolyn Zerbe Enns (1994:127) fully accepts that the maturation process in individuals involves the bringing into balance the persona-shadow – or the anima-animus – imbalance she (Enns), however, believes that the experience for women might not totally accord with Jung's views especially when it comes to the interpretation of the animus in women. Enns (1994:128) points out that although Jung believed that “an Unconscious man exists within the female” (as animus) Jung, however proposed that a woman's attributes (as represented by the animus) would never reach the attributes of a man. That would mean that, though a woman may assimilate male contents through the animus, her level of individuation would not reach that of a man. Obviously one has to make allowances for the fact that Jung lived in a patriarchal milieu and could not countenance a situation where a man would assimilate a contra-sexual archetype (anima) and thus have inferior attributes to a woman inhabited by the male archetype (animus). That is why, according to Enns (1994: 128), feminists have gone back to ancient religions to

point out that long before religions became patriarchal they were, in fact, almost wholly matriarchal and had goddesses as heroines. In that era, there was never a need to provide the male content (animus) for women to carry out their roles as heroines.

In her article "What makes men and women identify with Judith? A Jungian mythological perspective on the feminist value of Judith today", Efthimiadis-Keith (2012) presents a different view of the maturation for women to the one explained by Jung. Using the myth of Demeter-Kore, Efthimiadis-Keith argues that females may actually have heroines (mother in this case) as a catalyst in the maturation process. Indeed, in that myth the father/animus figure comes across as inimical to the maturation process of the daughter. Therefore, Efthimiadis-Keith has used that myth from the ancient Greek religion to propose that the animus (male-figure) might not necessarily be central to the woman's maturation process. It is interesting to note that Jung (1964:191) also refers to the myth of Demeter-Kore in his discussion of the animus which may be an acknowledgement on Jung's part that a dream-heroine – rather than a contra-sexual image – may aid a woman's maturation process, the assumption which he, however, did not develop any further.

2.9 *The Self*

One's total personality is a construct of both the Conscious and the Unconscious psyche. It is that total personality which Jung (1959:5) refers to as the Self. We stated earlier that the Ego forms a small part of one's total personality. With regard to the whole of the personality, Jung (1959:6) also postulated his doubts as to whether the Ego can be regarded as the centre. The Ego is indeed the centre of the Conscious psyche but as the Conscious psyche is only the tip of the iceberg of the whole psyche it follows that the Ego has relatively little impact on the whole of one's personality. David L Hart (2008:98) notes, however, that Jung warned that there are times when the Ego suffers from what he called inflation – a situation where the Ego so

identifies with the images from the Self (obtained mostly in dreams) that the Ego might convince itself of its equality to the Self which is an absurdity in the extreme. Inevitably Ego-inflation is an unmitigated disaster for one's personality.

Jung (1959:22) points out that the Self has variously been identified with images approaching those of God. It is towards emulating this perfect image that the Ego is continuously struggling. The "corrections" that the Ego experiences from other Archetypes of the Unconscious (the Shadow, anima/animus) are an attempt by the psyche to bring about maturation in one's personality. In that case, the Unconscious psyche assists the Conscious psyche to have a broader understanding of its (the Conscious) interaction with the environment in which one finds oneself. Efthimiadis-Keith (2004:47) and Taute (2000:39) point out that, while the Ego relates to the Conscious psyche, the Self relates to the totality of one's psyche. It is at the centre of the Unconscious but 'oversees' the entire psyche, so to speak. Thus, the Self is limitless in comparison to the Ego. The Self reaches back to the origin of *homo sapiens* and reaches forward into an infinite number of future generations. It is the expression of the fullness towards which each one of us is striving. This is perhaps why Jung (in Jacobi 1975:132) likened the Self to the God/Christ within us, citing the fact that the Self acts as our link to the divine. It is well worth noting that the Ego and the Self do not function independently of each other but continuously interact with each other. Moreover, because of the Ego's limited function, the Ego exists as subordinate to the Self.

Sherry Salmon (2008:59) proposes that it is that struggle of the Ego-consciousness towards wholeness of the Self which is referred to as the individuation process. Salmon (2008:68) interprets Jung as having understood the Self as having been there at the beginning of the time and embracing the whole of humanity. The Ego, by contrast, was a later human development and, throughout one's life, struggles towards the original wholeness of the Self. Hart (2008:98) corroborates Salmon's position that the Conscious (Ego) is consistently - throughout one's life

- moving towards the wholeness of the Unconscious (Self). The interaction between the Conscious and the Unconscious is, therefore, a vital ingredient for the maturation process in anyone's life.

We now turn to the process of individuation to which we have been referring above.

2.10 Individuation Process⁵

Claire Douglas (2008:35) regards individuation as referring to a maturation process which allows each person to become the kind of person one was destined to be. After analysing over eighty thousand dreams, Jung (1964:160-161) came to the conclusion that dreams play a crucial role in the individuation process. As certain patterns keep repeating themselves in one's dreams, boundaries in one's view of life become broadened and thus a maturation process in one's life is enhanced. When one takes notice and applies the lessons learnt from dreams, one begins to benefit from those dreams. It is as if the internal (Unconscious) person is attempting to communicate with the outside (Conscious) person. Jung (in Jacobi 1975:133) identified this Unconscious person as the Self that is forever attempting to "re-orientate" the Ego of the Conscious psyche. Jung (1964:162) points out that the Self has the purest image as to who one really is as compared to the Ego which has a distorted image as to who one is. The individuation process is a diligent endeavour by the Self to disentangle the Ego from the deadly tendrils in which the Ego has enwrapped itself in the initial growth stages of one's life. It is well worth pointing out that Jung (1964: 165-166) believed that one has basically two major stages of life: the general childhood period when one's maturation process is focused on one's outside environment through the Ego; whilst maturation in the second part of one's life is led by the Self into one's internal environment. Jung (1964: 166) noted that the point of change from an

⁵ In this section the five stages of the individuation process have been conflated with Jung's Gnostic depiction of the process.

external journey to an internal journey cannot be universalised for all persons but that change begins when the Ego is confronted by a stumbling block in its growth process. It is at that point that the Self takes over and begins an individuation process. Young-Eisendrath (1985:509) indicates that Jung defined the childhood/youth period as lasting until thirty-five years and that from thirty-six years one begins an internal journey. From that time onwards the internal psychic structures, which had grown weak due to neglect from the Ego up to that time, begin to make their presence felt. Subsequently, the hitherto repressed aspects of the psyche – consigned to the Shadow and contra-sexual figures – begin to manifest themselves in one's life thus initiating the individuation process.

John Pennachio (1992:237-238) argues that there are cogent similarities between the Gnosticism of the early centuries of the Common Era to Jung's individuation process. Both promote the intimate knowledge of the internal self and, in fact, advance that fact as the ultimate goal of all individuals; both purport that as one gets closer to the knowledge of the Self one gets closer to God/Christ. However, whereas the Gnostics totally disregarded the physical world as being of no account, Jung regarded both the internal psychological world together with the external environment as being essential ingredients for one's maturation process. Pennachio (1992:241), however, points out that Gnostic self-knowledge takes place within the mind – i.e. Conscious psyche – whereas the Individuation Process emerges from deep down in the Unconscious psyche.

Hart (2008:97) emphasises that Jung accepted the Self is far larger than the Ego i.e. the Ego forms a small part of the Self and therefore only a part of the Self can be accessible to the Ego. In the discussion on the Ego earlier in this chapter it was pointed out that the Ego straddles both the Conscious and the Unconscious psyche. The part of the Ego, therefore, which resides within the Conscious psyche, intersects with the Self which is resident within the Unconscious. One's Ego, in the Conscious psyche, is striving for full potential which can only be realised by

assimilating the elements of the Unconscious as the Ego approaches the totality of the Self. That maturation process is encouraged by the archetypal contents of the Shadow and the anima/animus. As one realises one's Shadow as reflected in others through one's projections, and one begins to assimilate into one's life those negative influences which have hitherto been projected to other persons, one begins a maturation process.

Hart (2008:98) points out that, in Jung's concept of the individuation process, the Ego projections of the Conscious psyche are progressively being challenged – or brought into balance - by the Shadow contents of the Unconscious. This takes place when the Unconscious forces itself into the light of the Conscious. It would be wrong, however, to allocate all maturation process to the Shadow. Hart (2008:99) makes a substantial claim for the anima and animus in Jung's individuation process. The maturation process is accelerated when a man is able to deal (assimilate) the projections of the anima as well.

Salman (2008:72) points out that the individuation process is geared towards wholeness rather than perfection because the Unconscious Self will never be totally integrated into the Conscious Ego. If that were to happen it would result in a situation of Ego-inflation as described by Hart (2008:98). Hart (2008:105-106) points out that Jung regarded individuation as an inevitable process for any conscious life. Each person is gradually recognising those elements which come from the Unconscious psyche which tend to broaden the horizons of the Conscious psyche. If that process were to be aborted, one would ultimately have an unrealised life. In fact, Jung compared the process of individuation as unstoppable as spiritual formation. As the process spiritual formation is - in the main - non-reversible, so is the process of individuation. Salman (2008:140) even points out that the individuation process in the psyche results from a sustained assimilations made by the Conscious psyche of materials which come from within or without (outside) the psyche

Tacey (2007:80) notes that the individuation process is ignited when one reacts to the stimulus of the environment in which one operates. Usually one's psyche consciously compensates – and often overcompensates – towards that stimulus of the environment. The imbalance resulting from that (over)compensation also sets off forces from the Unconscious Archetypes to try to bring about balance to the operations of the psyche. However, that balancing act does not happen at the same level of where the individual was at the beginning of the process. The individual has gained a new insight as a result of that encounter and the resultant chain-reaction set off by that encounter. The individual has matured as a result of that encounter. The process takes place throughout one's life. The life of an individual therefore, is never static but has inbuilt dynamism which; noticed or unnoticed, continually rages to and fro in one's life so long as one is alive.

That is why Tacey (2007:80) states that “The whole of Jung's theory of individuation can be seen as a management of conflict and opposition”. Although it might seem that the Archetypes are in the direct collision course with the Ego, it is in the navigation of that stand-off that one becomes a far better person than one was previously. Although the individuation process may, at first, appear unwarranted and painful, it is in the embracing of that convoluted scenario that one manages to put the opposites together and then using them as a ladder to a higher level of maturation. It is worth noting that the clash of the Ego with oppositional forces takes place in the Self. It would be impossible for the miniscule conscious Ego-psyche to be the arena in which the elements from the Unconscious can be accommodated as a venue for the interaction between the Ego and the Archetypes.

The result of the action and reaction which takes place due to the individuation process is the growth of the Conscious psyche. As the Conscious psyche is being enlarged, it gains the ability to deal with a far larger upward spiral of the individuation process in the future. Smith (1990:3) also places the Self in the centre of the Individuation Process. The more the one discovers the

normally hidden aspects of oneself, the more one's personality advances in maturity. This maturation process for Smith (1990:3) is not only a therapeutic agenda to remove barriers to one's psychological maturation, but has as its ultimate focus in the discovery of the God-space in one's life

Smith (1990:15-16) cautions that the individuation process is not a once-off event as is sometimes portrayed in some literature. Whilst the formulation of the theory of individuation is necessary for easier understanding, one should never be led to conclude that such a process takes place in easily understood step-by-step activity. Some of the "steps" may take a shorter or longer period in one's life. Also some "steps" do come repeatedly until the goal of that step has been truly accomplished in one's life. Jacobi (1975:107-109) points out that every person undergoes a psychic maturation whether one is aware of it or not. If, for some reason, the interaction with the environment is inhibited, so is the maturation of the Conscious psyche. For instance, there would be more maturation of the Conscious psyche in the children who grew up in the post-1994 South Africa than those who grew up in the Apartheid South Africa because the environmental stimuli are totally different. Whereas the environmental stimuli in Apartheid Africa was dominated by the atmosphere of separation, inequality and superiority/inferiority complexes, the environmental stimuli in post-Apartheid South Africa revolves around integration, equality and an attempt at social cohesion.

Jacobi (1968:109) points out that Jung's description of the individuation process mirrors, more or less, the maturation process which takes place in the second part of one's life. The maturation process in the early part of one's life (youth) is a process which is often led by the Ego and largely focuses on external stimuli whereas maturation in the second part (adult) of one's life is an inward journey and which is led by the Self. However, the lines between the outward maturation and inward maturation are amorphous. Quite a number of young people are on a second maturation process long before adulthood. Jacobi (1975:110) points out that the

individuation process is the gradual reclaiming of the functions of the psyche which had hitherto been underdeveloped. Earlier we pointed out that the functions of the Conscious psyche are sensation, feeling, thinking and intuition. Each person does not employ all these functions equally, but rather instinctively selects the use of some in preference to the others. As a result, the other functions become more and more underdeveloped as a person grows up. Jacobi (1969:110), therefore, is pointing out that the individuation process is the reclaiming of the other functions for maturation in each person.

For the purpose of the individuation process, Jacobi (1969:111) distinguishes between two types of Shadows; the one that is concretised in the negative pictures one has of figures around oneself in one's environment, with the other being manifested in a symbolic inward figure as in dreams and is usually a product of the Unconscious. In either scenario, the Shadow literally springs into one's consciousness and produces unexplained and usually highly emotional outbursts in oneself. Quite often, the individual who exhibits such outbursts is quite surprised as to why or how such behaviours become attached to oneself. Jacobi (1968:113) explains this sudden appearance of the "dark side" is as a result of it being suppressed over time. Subsequently the Shadow becomes denser overtime. As one grows up, more and more functions of the Conscious come under the spell of the Shadow. At some point the material that has been suppressed becomes totally unmanageable to such an extent that there is an emotional explosion.

Jacobi (1975:113) further emphasises that one should under no circumstances attempt to confront the virulent Shadow on one's own. A partner is absolutely necessary when one does the investigation of a Shadow or otherwise one might lose one's sanity. A number of partners are suggested e.g. the psychotherapist, spiritual director or even a soul friend (a person at more or less the same level of growth). However, even if one has a partner, it is never easy to confront and deal with one's Shadow. One must be prepared to be in it for the long haul. However,

avoiding dealing with Shadow is a recipe for disaster which can only result in stunted maturation process in one's life.

Jung (in Efthimiadis-Keith 2004:57) conceived of the individuation process as a five-stage maturation process in which projections are withdrawn and unconscious contents are integrated to the greater wholeness of the human being. Similarly, Efthimiadis-Keith (2004:57) depicts the Individuation Process as a life-long process through which a human being is driven towards wholeness or completeness. This uniquely personal journey differentiates one from the collective unconscious represented by societal mores and re-integrates one into society at a higher level of consciousness than before. Efthimiadis-Keith (2004:57-58) describes the five stage process as follows:

- Stage 1. At a personal level, each person begins as one indistinct from the collective consciousness of the society around oneself. One's level of thinking and expectations are, therefore, at one with one's society. Most people are completely satisfied with this level of being. For the rest of their lives their world-view is bracketed within the bounds of the horizons of their society. This status quo is maintained and re-enforced by the society's stern disapproval of anyone who shows any inclination to develop or promote characteristics other than those sanctioned by society. Therefore, even if one envisages or contemplates a change of character at this stage, one opts to continue (albeit unwillingly) to abide by the norms of society.
- Stage 2 is usually sparked by a trigger which causes one to examine oneself as defined by society. Obviously, that individual will experience extreme disapproval from society for exploring, let alone testing, the different personality one has encountered in one's deep self. This brings about a separation (and/or self-alienation) from society's norms and expectations, making individuation to be a painful process. To avoid the extreme

pain marking the onset of individuation, many peoples' lives come to a halt at this stage and return to the safety of society's acceptable norms and standards.

- Stage three occurs when one assumes new ethical codes, codes which are often different from the ones one has exercised as part of the society in which one lives. One begins to identify societal systems which no longer agree with one's newly acquired view of life. This is not an easy process for someone who has been brought up within a particular system and has, therefore, no inclination of bringing that system to an end. On the other hand the person may see the necessity of ending one's association with the system one was brought up with but the process might be so stressful as to make one to recoil from doing so.
- By Stage 4, one has lost all desire to live up to the norms and expectations of one's society and has deliberately embarked on a journey which is uniquely one's own. One withdraws the projection of various archetypes on others and one integrates their negative and positive aspects into one's life. At this stage, the milieu in which one has lived thus far has basically lost its lustre which is only matched by a resolute refusal to reverse the journey one has started.
- At Stage 5, one has become a fully conscious member of society and can, therefore, assist in its transformation. The discordant realities of the integrated positive and negative archetypal images are neatly integrated into one's revised personality. In a sense, one has become as whole as one was at the beginning but at an entirely new and far higher level of conscious awareness. At this stage one is ready to become, once more, a full member of one's society, not at the same level when one 'left' society (stage two) but as a fully conscious human being ready to invest oneself for the well-being and transformation of society.

Having outlined the individuation process, it is important to note with Eftimiadis-Keith, (2004:58) that:

- The five stages of the individuation process are not exclusive of each other. One does not neatly complete one stage and then move serenely to the next. A number of the stages may be taking place at the same time in different aspects of one's life. Thus, an individual may emotionally be at one stage of the individuation process whilst spiritually being at a different stage altogether.
- The individuation process is an inborn drive and will, therefore, happen at some point or the other - usually around the 'middle ages' when the Shadow and the anima/animus begin to have an influence.
- The individuation process is often precipitated by a crisis – especially when the mask (Persona) one has been wearing no longer suffices to explain one's evolving circumstances.

The assimilation of the archetypes during the individuation process may lead to what Eftimiadis-Keith (2004:63-64) calls the positive/negative inflation. The person who displays positive ego-inflation may have an extremely positive view of oneself and refuses to take part in any further discussion about moderation thereof. Negative ego-inflation (or deflation) may result in a person regarding oneself as all evil with no possibility of redemption.

Ann Belford Ulanov (2008:323-324) stresses that the individuation process cannot happen in an individualistic vacuum; one needs other people to aid one's maturation process. Just as the internal opposites of Conscious and Unconscious, Ego and Self, waking consciousness and dream world, etc.; so does one need the world of opposites which is part and parcel of our interaction with our communal world. It would be near-impossible to recognise the debilitating

effects of one's Shadow unless one has someone on whom to project that Shadow. It is only once those debilitating effects of one's Shadow have been recognised that one can begin to assimilate the Shadow into one's personality.

In this chapter we have explored Jung's individuation process and have discovered that psychological maturation proceeds cyclically in five maturation stages. In the next chapter we will explore the maturation process according to the five stages traditional Zulu rites of passage and draw linkages to Jung's individuation process. I trust that the conclusions which we can draw from that exploration will greatly aid us in doing biblical interpretation of some of the passages in John's gospel.

Chapter 3: Zulu Culture and the Path to Maturation

3.1 Introduction

In this chapter I will explore African – particularly Zulu – rites of passage from childhood to adulthood as they were practised around a century ago. I will also attempt to track and trace changes that have happened to those rites of passage and compare how most of them have evolved in the ensuing period. I will particularly attempt to uncover what each stage meant in the lives of the participants of that culture and to find out whether those meanings still carry weight in the current culture. From the meagre literature of half a century ago, which deals with the traditional Zulu rites of passage, each stage is replete with symbols which have a special meaning for participants. It is those symbolic meanings which have a bearing on the structure of this chapter as that will assist us to trace the maturation process that takes place during those rites of passage.

We must acknowledge, however, that the content and symbolic meaning of each rite of passage may have become altered as Zulu people have moved into the twenty-first century. Another reason that may have altered the content and symbolic meaning of the Zulu rites of passage is that a large part of the Zulu population has become urbanised which has reduced material means (e.g. cattle, herbs) as well as the time and space available for the full expression of those cultural ceremonies. Yet, people within the cultural lineage of the people who have exercised those practises in the past still continue a semblance of those age-old ceremonies because they believe they still derive meaning from such ceremonies even in their truncated form. Moreover, the urbanisation of the Zulu people has meant that the Zulu people have come in contact with people of different cultures in urban spaces. Their mixing with other cultures has led to the hybridization of the purity of the Zulu cultural strain. I will not explore the merits and demerits of that encounter save to mention that the symbolic meaning of the traditional Zulu rites of

passage has subsequently borrowed extensively from the cultures the Zulu people have come in contact with.

When I have deduced the symbolic meaning in each stage of the rites of passage, I will then compare the symbolic maturation process of the African rites of passage with the maturation process of the individuation process according to Jung. In the comparison of the African – primarily traditional Zulu - rites of passage with Jung’s five stages of the individuation process, one will have to take note of the fact that the content of most of the traditional Zulu rites of passage has evolved but one has to also take into cognisance that the mere fact that such rituals are still being practised in one way or the other implies that those rituals still carry some meaning for the ritualists.

3.2 Brief encounter with symbol

Although John Skorupski in his study on symbol and theory approaches the issue of symbol from a philosophical perspective, nevertheless he offers some useful insight which find resonance within the parameters of this paper. Skorupski (1976:69) indicates that the symbol employed in a ritual reveals not only the belief system behind that ritual but also the thinking contained in it. The belief and the thinking inevitably results in a symbolic action which completes the meaning the ritual has for those particular people. The very fact that the ritual symbol has relevance only for a particular people indicates that the very same ceremony may have no meaning for people who are outsiders to that custom. If one were to view the ritual from a rational standpoint, such rituals - and their symbolic expression - do not have any meaning on their own. We need to accept, however, that some rituals may turn out to be “trans-cultural” like dogmas (baptism) or archetypes (which have a common human ancestral origin). When one encounters a ritual (and symbol) from a standpoint of a culture which is radically different to the culture in which the ritual is practiced – as for instance a Westerner

being exposed to African rituals - the symbol (and the ritual) might only arouse a vague interest and can be even dismissed by one as a glimpse into the primitive nature of the people being observed. Such an attitude as Skorupski (1976:71) observes in outsiders might not only lead to utter disrespect for the ritual and symbol but may ultimately lead to the transgression of the sacred-profane boundaries as defined by the ritual-symbol of that rite of passage. For instance, in some rituals certain categories of people are excluded - e.g. women who are still going through the menstrual cycle - boundaries which are often transgressed by outside observers. Those traditional ritual boundaries may even be transgressed by some indigenous people whose attitudes have shifted e.g. Zulu feminists who may no longer be willing to encourage the practice a rite of passage which excludes them on the basis of their femininity.

It is in that vein that Skorupski (1976:72) urges respect or even humility on the side of observers towards the practice of ritual symbols – to the extent of avoiding to judge them at a rational observer level. Skorupski (1976:116) accepts that the ritual may mean more than what is physically observed. To defer to my Christian background: a ritual, like baptism, has both visible and the invisible characteristics. The visible pouring of water on a person being baptised indicates the spiritual cleansing of the person being baptised. As one can see from this example, the outside, visible, observable action points to a more significant meaning in the spiritual sphere i.e. the invisible component of the baptism ritual has far more importance than the visible component. There are many other ways of understanding a symbol depending on which of the five human senses one decides to employ. In certain cultures even the sixth sense – perception – is also employed to decipher cultural symbols.

Different people would attach different meanings and explanations to the invisible aspect or component of the baptism ritual. The differences in meaning and explanation of the ritual may lead to positions that are often mutually exclusive. The differences in meaning and explanation of the baptism ritual may have also contributed to the emergence of different denominations

within Christianity. One would never fully grasp what the ritual is supposed to effect, but the mere fact that the symbol and ritual are exercised at all may indicate the strong possibility that such a ritual has some benefits to those who practice the ritual. Otherwise, it would be meaningless for a people to go through certain rites of passage throughout their lives if there was no benefit in doing so. There is obviously something meaningful in people's lives which encourages them to continue to perform the ritual – something which builds them as persons as well as community.

Alex-Iver Berglund (1976:18) strongly disapproves the attempt to assign scientific rational meaning to symbols of pre-scientific society. The symbols, that are used - even today - by the Zulus are a way of expressing meaning which, sometimes, cannot even be grasped by the present-day scientific tools. This assertion by Berglund expresses more or less the same conundrum which was faced Carl Gustav Jung when he embarked on his study of religion using philosophical tools – as discussed in the second chapter of this research. Jung was ridiculed by people like Sigmund Freud because they felt Jung had sold out a scientific psychology in favour of religion. However, Jung had realized that the deep notions of religion could never be fully accommodated only within the field of psychology. I believe that is the conclusion Berglund was forced to concede when faced with the symbols of Zulu thought systems.

Attempts to provide strictly scientific evaluation would have unintended consequences of providing a fixed description of the Zulu symbols. The Zulu symbols would, therefore, lose their dynamic nature – they would become fossilized - which would be a misrepresentation because Zulu symbols, rituals and meaning change as people move from rural areas to urban areas. Urbanisation not only limits the time and space for the expression of the of the rites of passage among Zulus, but also opens those rituals to the influences of other - particularly Bantu - peoples resulting in an untold number of nuances in the interpretation of cultural symbols. The interpretation from the other ethnic groups may either add to the interpretation within the

Zulu culture or may even supplant the interpretation current within the Zulu culture. The scenario where the interpretation within the Zulu culture is totally supplanted is rare, but I have observed numerous burial rituals which are foreign to the Zulu culture being performed at funerals.

3.3 The Zulu Community

As I begin to peruse literature on the traditional Zulu rites of passage certain things ought to be considered at the outset:

First, most of the literature available to me which describes in detail the traditional Zulu rites of passage is at least half a century old. The presentation I am going to make here using those resources is not an attempt to glorify the past. The system of the rites of passage in the past was never all glorious and perfect. There were a number of differences and nuances across many tribes of the Zulu nation. The local (tribal) differences of a ritual would sometimes be captured in the book and the same book would then link that ritual to a different rite of passage in a different locality. That mixing of ritual and explanations of ritual sometimes leads to confusion and, as a result, to a lot of debate as to which ritual is being described. In this research, I will use the commonest stages of the rites of passage and I will use the commonest explanations of the rituals as evident across the various tribes of the Zulu nation.

Secondly, most of the early writers on the traditional Zulu rites of passage were of European descent. There is no evidence that any of those writers had undergone the rites of passage they were writing about. They evidently related narratives which they obtained from sources from the different tribes across the Zulu nation. Whilst such narratives were related by cultural insiders, one wonders as to what extent what they told was tailored to the ears of Westerners. In other words, there is no certainty that what we have has not been, to a certain extent, adulterated or modified suit the ears of the eventual recorder of the narrative.

Thirdly, the whole world has become a global village - especially in this new millennium. Therefore, differences between tribes and nations - in terms of cultural practices - have (or are) being greatly reduced. The traditional Zulu rites of passage are, therefore, facing a double challenge that is, that of rapid urbanization as well as the globalizing trend. Nevertheless, the traditional trajectory of rites of passage within the Zulu society still has some resonance within that society, though most of it has fallen into disuse within the contemporary Zulu society. The traditional Zulu rites of passage have survived a long and a sustained missionary campaign from Christians as well as the Muslim world and their survival, however partial, into the twenty-first century is a miracle in itself.

Another point to consider in this matter is the fact that most narratives in Africa are seriously considering the foundations on which nations had their origins. There is a diligent search that is going on all over Africa as people dig down deep in their history hoping to find roots which will situate them within this globalizing world. This research paper is, to some extent, an acknowledgement that Christians in Africa have sought to understand and exercise traditional modes of thinking thereby searching in the traditional past for directions to the future whilst maintaining contact with their current Christian faith proclamations.

One of the earliest isiZulu writers who produced material on the traditional Zulu rites of passage is Magema M. Fuze. His book *Abantu abamnyama lapha bavele ngakona*, which was printed in isiZulu in 1922, seeks to present the origins of the various African tribes written in the present day KwaZulu Natal. His essay also traces the emergence of the Zulu Kingdom under King Shaka and its eventual destruction under King Dinuzulu. In the course of the book Fuze makes a detour and writes on some of the traditional Zulu rites of passage which were exercised within certain tribes. In his presentation of the rites of passage there is a lot of generalization and he tends to give a sense of uniformity in the way the various rites of passage were exercised within the borders of the present day Province of KwaZulu Natal. In presenting

that uniform picture, Fuze was probably being deliberately an apologist for Zulu culture and was thus trying to preserve it. It must be noted too that Fuze comes from the Ngcobo tribe which today occupies the area around Ndwendwe to the North of Durban. One would thus expect that the practices from the Ngcobo tribe would have had a huge influence on him.

Another factor that may have had an influence on his essay is the fact that Fuze received his tutelage under Bishop Colenso in the Pietermaritzburg area. It is, thus, probable that he was acutely aware of the effect of urbanization on the cultural activity of the Zulu people and especially on the rites of passage as exercised by the Zulu people during his lifetime. It is quite strange, then, to find that Fuze presents the Zulu cultural ceremonies in their pristine environment. Therefore, even in the early twentieth century there was a nostalgic and panoramic view of Zulu culture of previous centuries. Maybe Fuze felt that he should capture in literature the lost world of the Zulu intending, thereby, to encourage the return to that world in one form or the other.

Another factor that may have had an influence on Fuze was that the early days of the twentieth century were times of intense Pan-Africanism which culminated in the creation of organizations like the African National Congress. There was, therefore, a deliberate attempt to record what had been lost as a result of colonialism. I propose that this is the same kind of conscious revision of things African which is taking place now at the beginning of the twenty-first century. Jonathan Draper (2001: 419) described Magesa Fuze as “a ‘bricoleur’ (who was) adapting and adopting whatever served his purpose from a bishop (Colenso) or from his own culture, seeking to find a way forward in the face of a disintegrating Zulu social universe and a collapsed Zulu Kingdom”. I believe it is during that process of adopting influences from the Christian Faith and adapting them to the Zulu culture that Fuze realized that Zulu people would not amount to anything unless they found a way of re-modelling the traditional Zulu rites of passage into the future. Draper (2001: 446-452) offers a detailed examination of Fuze’s book

Abantu abamnyama lapha bavela ngakona and presents it as a resistance document to colonialism. Indeed, such a book could not have been written in a vacuum, ignoring the colonialist trends at the time. Rites of passage discussed in that book did not attempt to glorify the past but were rather an acknowledgement of what the Zulu people have lost due to colonialism. The rites of passage can then be used as a site of struggle for people to find themselves again and thus, chart their way to the future.

Right at the outset, Fuze (1922: 41) decries the fact that most of the practices which he describes in his book, had, to a large extent fallen into disuse. He expresses it as follows: *Leyomikuba seyayekwa namuhla, abantu kabasebantu baluto*. ("These customs are no longer practiced in these days; consequently people nowadays amount to nothing").

Two questions arise from what Fuze expresses. Firstly, if the practices he elaborates on in his book are no longer practised even in his own time, especially at the time of the writing of his book, why does he bother at all to make such elaborate mention of them. Secondly, if those practices were not current during his lifetime how did he come into the knowledge of them? The answer to the first question could be found in the Africanist Movement which was current at the end of the nineteenth century as well as at the beginning of the twentieth century. As a result of that movement a plethora of Africanist religious movements like Shembe Nazareth Baptist Church arose as well as resistance movements which were fighting colonialism in one way or the other. An example of the resistance movement in the then Natal is the Bambatha Rebellion of 1906, which sought to resist the Poll tax which was being imposed by the British Government on the Zulus. Fuze might have been caught in that Africanist Movement and longed for the return of the Africa of earlier times.

In his personal introduction, Fuze (1922: iii–viii) gives a brief background as to who he is. Although Fuze (1922:iii) mentions that his father was a traditionalist who had a number of

wives, at no point does Fuze allude that he underwent any traditional rites of passage. Nevertheless, it is entirely possible that some form of traditional rites of passage were performed on him as it would be unusual for a community ritual to collapse and disappear without any trace or a surviving appendage. Magema Fuze was about twelve when he was sent from his *umuzi* (family kraal) by his father to join Colenso's mission (under Shepstone's pressure) and he was baptized about 1858 or so. He was a very old man when he wrote the book. His family was, therefore, steeped in tradition whilst being tremendously pressured to conform to the new world of Christianity.

For example, I recall that during my teenage years during the 1970's, it was a common talk amongst my age-mates that it was expected of us to go through some traditional growing-up ceremony in some form or the other. The pressure to undergo some form of growing-up ceremony became more stringent around my puberty years. Boys older than us insisted we go through what they called "preparation for manhood". That involved a procedure to tie the sinew below the glans of the penis with a cotton string. Due to blood starvation that sinew would break into two and one has thus embarked on a journey to manhood. Whereas the penis before the breakage of the sinew is bent and is often painful when it is fully engorged, afterwards (that is after the breakage), the penis becomes as straight as a rod and is pain free when engorged. I was in Standard Four (Grade 6) in Umlazi Township when that procedure was performed on me. The pain was terrible especially in the first two days but by the fourth or fifth day when the sinew breaks there is usually little or no pain. However, the most exhilarating thing was that I had begun my journey into manhood. The pain I had gone through during the procedure was completely forgotten, only the pleasure of knowing that I belong to the group of the select few dominated my mind. What I am trying to demonstrate is that the procedure meant so much to me that the apparent dangers of the procedure were of no account to me. The exercise had

to be fitted in during lunch hour in school communal toilets with no adult supervision at all. The main thing was that I was embarking on a “journey of manhood”.

The point is that, most people go through a rite of passage, however painful it maybe, just so they can experience the psychological liberation⁶ that comes with the ceremony. Considering the fifty-year interval between the writings of Fuze and my actual “rite of passage”, convinces me that though he does not mention his personal experience of a rite of passage, he surely would have gone through some procedure or the other. I believe the psychological experience of liberation is what drives the continuance of some kind of rite of passage whether the person grows up in the rural area or, as it happened to me, one grows up in an urban setting. Years later, when I told my father what I had done when I was eleven years old, he was nonchalant and informed me he had gone through the same procedure in the mid-1940s except that they had to use a sharp thorn and a piece of hair from the tail of a bull.

There is another book by Christian Themba Msimang (*Kusadliwa ngoludala*) (1975) which provides useful details on the life of ordinary folk in the Zulu village or household as well as some specific material relating to the rites of passage (Chapters 12 & 13). Sibusiso Nyembezi & Otty Nxumalo (*Inqolobane yesizwe*) (1966:103-121) also provides a fair portrayal of the Zulu rites of passage from the piercing of the ears culminating with wedding rituals. However, Eileen Jensen Krige (*The Social System of the Zulus*) (1950) provides a more systematic portrayal of the traditional Zulu rites of passage with attendant symbolic explanations.

As I mentioned earlier, Krige was generally an outsider to the traditional Zulu rites of passage that she was describing in her book. That is not to diminish the monumental work she did on the traditional Zulu rites of passage. Indeed, her work has become the foundational work on

¹ Due to the inordinate pressure from society most people, even nowadays, are made to feel incomplete unless they have gone through some physical proof of their Africanness. The Zulus have even re-invented the ritual of ‘virginity testing’ to appease the consciences of young ladies who are no longer exposed to traditional rites of passage

which many people have built various works on the understanding of the Zulu psychology around various works on rites of passage. However, one should never lose sight of the fact that Eileen Jensen Krige was an outsider and a woman, which would have excluded her from observation of male rituals. She collected the narratives of the people who had knowledge of those rituals. In those narratives, there is no indication as to how far the narrators were involved in the rites of passage they were describing. One also does not know how far Krige's creative licence impinged on the narratives that were being passed on to her.

Finally, one does not know how Krige's personal view influenced the editing of the narratives she was receiving. Even so, all those factors do not take away the importance of the work she rendered by collecting and producing her material. Though I quote extensively from that body of work does not imply that I have no reservations as stated above. On the other hand, one should admit the fact that there is paucity of writings on the actual Zulu rites of passage and in most writings they appear as a chapter or two or sometimes as a footnote in one page or another.

Krige (1950:61) points out that all the members of the Zulu community in the household or village have defined tasks and responsibilities and that these are allocated depending on the age one is in. Consequently, those tasks and responsibilities change as one proceeds from one level of group to another as one grows up. The change from one level to another is symbolically brought forth through the rites of passage. As the rites of passage take place throughout one's lifetime the change of status also occurs throughout one's lifetime. Those rituals which mark a change from one status to another are preceded by great preparations and are executed with exact precision and ceremonials. It is a disgrace (*iChilo*) for such rituals to be conducted without the necessary care and respect. Doing a haphazard job on a rite of passage will not only haunt the person concerned but the whole of one's lineage may suffer harm as a result - "to the third and fourth generations" as the Old Testament would put it. Quite often nowadays, one finds families conducting a ritual ceremony which they think was omitted or not done properly

in previous generation. Most of the time, these rites of passage are re-enacted generations later as an attempt to right the wrongs of the past. When I was at Nqutu on Missionary work I was confronted with a situation where a very faithful member of the Church informed me that she was going to have a traditional wedding ceremony with her husband who had died at least two decades earlier. They had married in Church and had not bothered to do the traditional part of the wedding. However, her children felt that they were not succeeding in life because their parents were not properly married. She had to use one of her grandsons as a stand-in for her late husband. That incident confirmed for me that in most people's minds these rites of passage become part of one's life from birth to death and have to be meticulously observed. Any omission thereof becomes a psychological burden to generations who come thereafter.

Indeed, in the Zulu community rituals start long before the person is born and extend a long time after one has died. The problems one may be having with conception, involuntary abortions, still-births and infant deaths are all interpreted in terms of improperly executed ritual at one stage or another in a person's life or even in previous generations. Furthermore, the bad omens (*umkhokha/imikhokha*) which the family/community/village may be experiencing are also interpreted in terms of cultural rituals which were neglected or incorrectly executed at one point or the other. However, for the purposes of this research we will only concern ourselves with the rites of passage which occur between one's birth and one's death.

3.4 New-Borns

When infants are born into a family they are entering a new world full of dangerous and harmful spirits and, therefore, should be protected at all costs from those harmful spirits. There are, therefore, a series of rituals performed on new-borns and incantations said over them to effect the necessary protection. Those rituals are followed by another set of rituals through which the child is accepted into the family. What is to be noted here is that the child is not only accepted

by the immediate family, but that great care is exercised to ensure that the child is accepted by the ancestors too. Otherwise the wrath of the ancestors may break out against this strange “being” inhabiting their household.

Nyembezi and Nxumalo (1966:101) point out that there are myriad of rituals that are performed for the new-born child in the family but most of them are family-specific and cannot (in fact, should not) be extrapolated to the rest of the Zulu category of rite\’s of passage. This family-specific traditional ritual is also confirmed by Msimang (1975:52) The Ngubanes would cut off part of a small finger, the Zumas would create permanent markings on the cheeks and still others would create burn marks on some part of the child’s anatomy. According to Krige (1950:73) the commonest things that happen at this time which may (or may not) be classified as a ritual are the *ukukhunga* – a ceremony performed by the woman’s family (*omalume*) when they visit the woman and her child to celebrate the birth of her child. *Omalume* (uncles) usually bring a goat which is slaughtered for the celebration of the birth of the child. The skin of a goat is later washed with certain chemicals and is later used by the woman as *imbeleko* – a “blanket” for covering her child when the child is carried on her back.⁷

Another ceremony which also occurs at this time according to the Zulu custom is the *igama* ceremony. In this case too Krige (1950:73-74) places no ritual importance in that ceremony. The father does some consultation within the family and then gives the name to the child. Usually, the name may be linked to the family ancestry or some event that occurred when the child was born. Many children during the Great Influenza (1918) had their names as *uMkhuhlane* (influenza) and many who were born during Demoina floods of the early 1980’s ended up being named *uMvula* (rain) or *uS’khukhula* (flood).

⁷ This Zulu ceremony differs markedly from the Xhosa ceremony *ukwenza imbeleko* (making a blanket) where the whole ritual is a lot more extensive.

A couple of years before I was born there was (in the late 1950's) a fierce fight between the *Nyuswa* and the *Mbothwe* tribes in the area between Port Shepstone and Harding. A number of lives were lost and there seemed no possibility of an immediate end to that fight. However, my grandfather who had taught in the area since 1929 had, during that tenure, taught both *amakhosi* (chiefs) of these tribes. He literally summoned the *amakhosi* to their previous school, dictated the terms of peace and instructed them to stop the internecine strife forthwith. The two *amakhosi* gratefully accepted the terms of peace and the fighting ceased almost immediately. There was a saying which arose to the effect from that incident “*uGumede ube liqhawe lesizwe*” (Gumede has proved to be the hero of the nation). My grandfather was given a two square kilometre of buffer land between the two tribes as a reward for his efforts. From that time onward he was known as *uQhawelesizwe* – a name promptly passed on to me when I was born two years later though it was not entered in my birth certificate, so I essentially remain without a Zulu name.

According to Krige (1950:74), one may receive more names during one's lifetime: one at puberty, another as a regimental name and maybe another when one builds one's own kraal. At puberty, one might receive a pet name given by his mother; the regimental name may come from the regiment to which one belongs *ubaba uFalaza* – the man who belongs to the Falaza regiment; the household name may refer to one's kraal: *ubaba wasEkuphumuleni* – the man from the *Ekuphumuleni* kraal. As we have tried to demonstrate in this short paragraph, most of the names one gets during one's lifetime are names which come from different stages of the rites of passage. It is, therefore, to those different stages of the rites of passage that we now turn.

3.5 *ukuQhumbuza* or *ukuKlekla*

At around seven to ten years an important ritual takes place in the lives of both boys and girls. The lower ear lobes are pierced through in a rite of passage variously called *ukuQhumbuza*, *ukuChambuza* or *ukuKlekla*. Krige (1950:81) points out that the ceremony may be held for the individual household or the *isigodi* (village) where all the children of the same age in that area undergo the ritual together. Nyembezi and Nxumalo (1966:104) agree substantially with Krige on basic points about *ukuQhumbuza* ceremony. For the purposes of this research I will not dwell on the details of the ritual but on what the ritual is intended to signify to each person to whom the ritual is performed.

According to Krige (1950:82) – supported by Msimang (1975:211) - the first thing to note is that the ceremony is symbolically held at the new moon or at the full moon. Nyembezi and Nxumalo (1966:104) state that: “*Kwakuqhumbuzwa lapho inyanga igcwele okwakukhombisa ukuthi nalaba abaqhumbuzayo bayaqiniswa balungiselelwa ubudala obuphelele ngelinye ilanga*” (This ceremony was done at the full moon so that the participants would be enabled to prepare for adulthood). These two lunar periods are very significant for the children being pierced. The new moon signifies that the child (ren) being pierced is/are beginning a journey towards completeness. On the other hand, when the ceremony is performed at the full moon it signifies that the child (ren) being pierced is/are taking their place as full members of the family. Either way, for the Zulu society, there is an absolute awareness of the symbolic process which is taking place during the ceremony. The ritual is not static but dynamic and is, therefore, open to various symbolic interpretations by various participants and also differing interpretations from those who are involved in the ceremony as participants or those who are celebrating as family, relatives and friends.

Secondly, for Krige (1950:85), it is very important to be aware that the piercing itself is symbol that the child is ready to listen to various advice from the adults. Indeed, the maturation to full personhood will be negatively affected unless a child is ready to internalise for himself/herself

the experiences and advice of those who have gone before him/her. The genius of wisdom which has been accumulated within the cultural sphere can only be appropriated by the child through the medium of listening.

Thirdly, Krige (1950:85) points out that the seclusion of the children who are about to undergo the piercing is an important part of the *ukuQhumbuza* ceremony. Confining the children to one part of the household meant that only the selected people were allowed access to them - usually other children who have successfully undergone the *ukuQhumbuza* ceremony but have not reached the time of puberty. The presence of children who are already menstruating or having nocturnal emissions as to be part of *ukuQhumbuza* ceremony is an invitation for disaster. Menstruation and nocturnal emission, being symbols of cultural impurity, would cause the pierced ears not to heal properly. The person who will officiate at the piercing ceremony has to be a male or female who is old enough as to be beyond menstruating phase and of such good moral standing in the community as to have unquestionable intentions in his/her conduct of the ceremony. There are many other "unclean" people who were not allowed near those going through the ritual of piercing e.g. those who had touched or been near a dead person's body (funeral). Even the parents of those children had to desist from sex for at least two days before the ritual. Refusal or failure to abide by such rules was tantamount to rendering the whole ritual defective. Krige (1950:86) points out that even the type of food served to the children was especially chosen to make the children strong and ready for the next stage of their life. "Weak" food like watery porridge and *amasi* would render children to be weaklings for the rest of their lives.

Throughout the time of their seclusion, the children receive a lot of advice from a stream of people who visit them at their secluded place. Generally, the advice they receive urges them to be good listeners.

3.6 *umHlonyane/ukuThomba*

The next stage of growth for both boys and girls is the puberty stage (*ukuThomba*). This is a critical stage in that from there onwards there is a definite gender separation as boys and girls embark on their separate paths on their way to adulthood. Prior to this stage girls and boys spend most of their time together as children within a household. They play together, eat together from the same bowl and even sleep in the same *ilawu* (hut). Although there is some separation for boys and girls during the *ukuQhumbuza* ceremony, they return to the usual pattern of play, eat and sleep together after that ceremony. However, after the *ukuThomba* rituals, the girls and boys go their separate ways to adulthood. This separation of paths starts right there at the *ukuThomba* ceremony. Indeed it would be impossible to deal with both boys and girls in this research at the same time. I will therefore, have to deal with the boys and girls separately from now on

3.7 *ukuThomba for Boys*

It is almost impossible for more than one boy to share this ceremony. Therefore, whereas the *ukuQhumbuza* ceremony is often a village affair - in that more than one girl or boy can be involved at one time - the *ukuThomba* ceremony is quite an individual affair. It is one individual who experiences a nocturnal emission for the first time on one night. The ceremony will, therefore, be performed for that one person unless by some strange occurrence two or more boys have experienced nocturnal emissions within the same household on the same night. Personally, I have not heard of that happening and I am sure that if that were to happen it would raise quite a logistical challenge for the household.

When a boy has had a nocturnal emission people often express it in this manner: *uvakashelwe yisalukazi* – an old woman has visited him. This is due to the fact that most boys experiencing nocturnal emissions for the first time relate a story of a very old woman fondling them on their private parts or even offering them sex. Be it fondling or actual sex (dream sex) the usual result is quite a large deposit of semen on sleeping blankets. Usually the boy would clean up the mess as quietly as possible, roll up the blankets and wait for the first crowing of the cocks. When the cocks crow for the first time (about 2:00 am) the boy goes to the kraal and even those of the neighbours and drives off cattle as far away as possible. When members of the household wake up to an empty kraal in the morning, there is usually panic. But when they notice that one of the boys is also missing they understand and soon assemble a search party of boys of the same age (*intanga*) as the boy concerned with the proviso that those boys in the search party have themselves experienced the *ukuThomba* stage. According to Krige (1950:88) such searches often lasted the whole day and the search party would return with the boy late in the afternoon or early evening. Usually, the boy would have driven the cattle close to a stream and used the opportunity to bathe in the stream. Msimang (1975:218-221) enumerates different activities which take place during the day but largely agrees with Krige on the sequence of events towards

the end of the day. When the search party eventually finds the boy he will walk in the middle of the cattle and will be driven into the kraal together with those cattle. That, for him, is a reminder that up to that point he has been no different to the animal. The *ukuThomba* ritual will be for him a step in the direction of becoming a human being. And, for a Zulu, being a human being (*umuntu*) is the pinnacle of being. *Umuntu* is the embodiment of the finest of the species conceived and implanted by *uNkulunkulu* (God) in the world. In this dissertation I will not concern myself with the details of the ceremonial rituals except as such rituals refer to or are connected to the symbolic meaning of the rite of passage. I will especially focus is on the psychological maturation process which is perceived in the boy and the response of the family, relatives and friends around him at that juncture of his life.

The process when the father initiates the cultural rituals on the boy is an admission of the part of the father that another man (other than himself) has emerged within the household. This, for him (the father), represents a challenge to re-evaluate what model he exhibits for the boy who has started the journey to humanness and manhood. Another challenge for the father is that from that point onward he, the father, will constantly have to make space for the boy to experiment and grow towards manhood and to be a full human being (*umuntu*). Part of creating the space for the boy may in fact require that he give actual space for the boy by building a separate hut for him (*ilawu labafana* – a hut for boys). Hitherto the boy may have shared the sleeping quarters with girls of the same age, but from now on he has to go in with other boys who have gone through *ukuThomba* or, if he is the first in the household to experience such an event, he has to go it alone to *ilawu labafana*.

The whole *ukuThomba* ceremony for the boy often lasts a number of days, the reason being that preparations have to be made for the completion of the ceremony, especially the brewing of the beer which is to be used for that ceremony. The age-mates (*intanga*) of the boy are then given a date, four or five days hence, when they could return to the kraal for the completion of

the ceremony. In the meantime, the boy concerned has to go into seclusion where he will be expected to avoid contact with other members of the household. The hut (*ilawu*) where he will be isolated will be shared only with other boys of the same age who have gone through the same process. Krige (1950:93) explains that this period is very similar to that which the bride (*umakoti*) goes through just before the wedding day. Msimang (1975:220) virtually calls this boy *umakoti* like a bride, he too is about to be counted as an emerging member of the household. As an *umakoti*, the boy is, therefore, hidden from the view of other members of the household, or even other humans, by the group of age-mates who are his companions and surround him whenever he goes out to relieve himself or to go to wash himself in the river. For the rest of the time he sits at *umsamo* (the most sacred place in the hut), so that the spirit of the ancestors will continue to guide him for the new road to full humanity. During the time of seclusion the *intanga* are generally in charge of the activities within the household – especially the activities relating to the boy concerned. For instance, the division and distribution of slaughtered animals is at the discretion of the *intanga* who will give to different members of the family portions, which according to tradition, are given to those members of the family, be they married men, married women, girls or boys. As the *intanga* perform the task of division and distribution the boy concerned also begins to learn how to interact with different parts of the family and what role he has to perform *vis-a-vis* different members and genders within the family and in the society.

On the appointed day of the ceremony the boy will come out of the hut of seclusion back into the kraal where the father will identify the beast to be killed, sings or says praises to the ancestral spirits of the family, after which the beast is slaughtered. The boy goes back to the hut of seclusion. Krige (1950:96) points out that early the following day the boy goes to the nearby stream where he dives in, submerging completely. When he re-emerges his *intanga* then gives him a new name. This is usually different from the one given by his father at birth. The

second name will, hence forth, assume greater importance. Persons older than him may continue to use the name given by his father but his *intanga* will use the name obtained at the *ukuThomba* ceremony. Such names usually refer to some characteristic the boy has begun to exhibit during his interaction with the *intanga*, or some physical feature the boy has e.g. *Nkaniyexoxo* – the one who is stubborn as a frog; *Magwegwe* – the bandy-legged fellow. Back at the house the boy is attired in new accoutrements relevant to the new stage he is entering. Quite often the old clothes are passed to the younger members of the family or even burned. It is in that new attire that the boy is revealed as the new members of the family. Krige (1950:98) points out that the boy is re-integrated into the family by being given the type of food which had been prohibited for him during the time of seclusion. From that point onward the boy is referred to as *ibhungu* and later *insizwa*, terms which later refer to stage of being a young man. *Ibhungu* are young men whose task is to look after the household cattle. *Insizwa* refers to young men who have started courting girls with all the attendant activities relating to that stage (Krige 1950:99).

Obviously, the picture presented above is some traditional construct of the ceremony of *ukuThomba*. There are variations to the ceremony according to different areas or villages. Krige (1950:100) even points out that there is a shortened version of the ceremony of young men who are no longer in villages but are out in employment in the cities.

3.8. *ukuThomba for Girls(uMhlonyane)*

It is strange that the girl's *ukuThomba* ceremony follows that of the boy's – at least at the beginning of the ceremony. Krige (1950:100) points out that as soon as the girl realised that she has had her first period, she runs off and hides in the veld outside the kraal. Other girls (*intanga*) report the matter to the mother who, in turn, reports it to the father. The father instructs some boys to go to the forest to get some wood which will be used to create a screen

(*umgonqo*) on one section of the mother's hut. The girl is then brought back to stay in that section of the hut for up to a month. This is a time when various people come and give advice to the young girl, warning her especially about the danger of sexual intercourse now that she can fall pregnant at any time. In traditional Zulu society, it is regarded as *iChilo* (disgrace) for a girl to fall pregnant before marriage. On the day of her coming out the shoulders of the girl are covered in *umhlwehlwe* (cauls), her head is shaved and the whole body washed and, in a sense is born afresh into the family. She is once more allowed to partake of the meals she has been debarred from partaking in during her time of seclusion. She is now *itshitshi* – a girl who may be wooed but is not allowed to make a choice of a boyfriend.

3.9 *ukuThomba and uMhlonyane*

The two puberty ceremonies are characterised by the time of seclusion and a time of aggregation. When the boy or girl is secluded they are regarded as animals and have no share in the normal daily activities of the household. The girls' period of seclusion is considerably longer than that of a boy. The boys' seclusion may be up to a week but that of a girl may last up to a month. The explanation for that difference is not altogether clear. One may be that boys are needed to quickly assume their responsibilities within the household or it may be that girls are treated with more care as they will bring wealth to the household through the bride-price which will be paid for them.

The basic structure, nevertheless, remains the same; there is a period of separation/seclusion during which intense teachings (warnings) are given by various people; then there is a day of aggregation when the young person is added to the family almost like a new-born baby or *umakoti*. That practice encourages the person being initiated into the family to take a considerable leap towards psychological maturation within the family or societal environment. She is no longer just an additional mouth to feed but is an individual with definite roles in

family life. What is worth noting is that while the initial drive of the ceremony is towards isolating and excluding the boy/girl concerned, the ultimate aim is to tighten even more that person's communal attachments in a manner not experienced before. Furthermore the teachings (warnings) are strongly moral, making one acutely aware of the danger of the opposite sex whilst at the same time creating an unquenchable desire for the opposite sex at a later stage - marriage.

As mentioned before, the Zulu social system is firmly based on the avoidance of *iChilo* (disgrace) at all cost. At all stages of one's life it is repeatedly drummed into persons that they should avoid bringing disgrace on the family or society, in any way whatsoever. Bringing disgrace to the family is a sign of unmitigated failure and such a person never amounts to anything in life. Thus, loyalty to the family and tribal group becomes the driving force in one's life from the *ukuThomba* or *uMhlonyane* ceremonies. It is in that communal space that the individual is formed. One can only be truly oneself once one has fulfilled one's responsibilities to a group. Subsequently, the girl or boy may begin to find individual space – discover himself/herself as an individual. It is interesting that the individual space commences immediately at the end of the ceremony, especially for boys. The mere fact that other boys begin calling him by a new name signifies the fact that other boys begin to recognise him as an individual – be it from his character or from the structure of his body .e.g. *Nkaniyexoxo* or *Magwegwe*. Nyembezi & Nxumalo (1966:106) point out that the boy's mother uses the occasion to create praise songs – *izibongo* - for her son. Quite frequently the mother uses that opportunity to vent her frustrations she has endured from the family of her marriage. It is interesting to observe that method of complaining was quite acceptable in that social system as the father of the boy would readily recite such *izibongo* and even add on them, although the additions would sometimes contradict the original part of the *izibongo*. However, the boy as well as the community in which he is growing up would accept those contradictions in the

izibongo of the boy without trying to correct them. The *izibongo* would become pressure-valves to reduce tensions within the family. The *ukuThomba* ritual ceremony, therefore, becomes a positive contribution to the psychological well-being of the family. The psychological maturation of the boy also brings about greater psychological health and maturation within the family in that the family will henceforth be able to stare at the contradictions within itself (as recounted in *izibongo*), assimilate them and is able to live with those contradictions. The boy has begun to have a definite role in the life of the family.

The girl has a more subtle role in her new-found status as a full member of the family. Obviously, the father is joyful and proud that his days of getting wealthier (through *ilobolo*) are coming nearer. The mother also rejoices that from then on she (the mother) will have to start teaching her girl household chores thus getting an extra pair of hands around the kitchen and other areas of housework. Depending on how quickly the girl learns, the mother might soon have an early retirement from housework and will only concern herself when it comes to food and other matters relating directly to her husband. She can never retire from feeding and preparing clothes (ironing) for her husband.

In her comment on the puberty ceremony, Dlamini (1986:51) makes a revealing statement: "We undertook many things at the royal residence of which, having since become a disciple of our Lord Jesus Christ, I now feel honestly ashamed." Dlamini served in the royal residence of King Cetshwayo and as a young girl and at the death of King Cetshwayo was adopted by missionaries who renamed her Pauline as a new Christian convert. It was as Pauline that she made the above-mentioned statement. Obviously, at that time she wanted to distance herself from the traditional practices she undertook in her previous life. Her shame may be a pointer to the fact that other people like Magma Fuze make no mention of personal participation in the rites of passage. The stories of Pauline Dlamini and Magma Fuze are similar as both were adopted by Missionaries and brought up to reject the ways of their traditional families.

In her commentary on the puberty ceremony Dlamini (1986:51) describes the uncouth and vulgar language which was used to drum again and again the need to live lives which will not bring about *iChilo* (disgrace) to family and friends. In the same breath Dlamini (1986:54) mentions that the confinement of a girl during the puberty ceremony lasted up to three months which meant that it was three months of relentless portrayal of a disgraced woman. Later, however, the other three girls had shorter confinements as the British–Zulu war of 1879 approached. Dlamini (1986:54) even indicates that “In cases the celebrations were quite short and superficial because the nation was already at war”. With the urbanisation of the Zulu people celebration of puberty in many households has indeed become “superficial” to almost non-existence.

Fuze confirms the tradition of singing vulgar songs on the occasion of the girl reaching puberty. Fuze (1922:41) says “*Amagama ezitombiso lawa mabi kakhulu ayanuka, akuluma konke okungekulunywe’muntu olungileyo, ukupela angakukulunywa ng’umuntu omubi ongahloniphiyo.* (These puberty songs are vulgar and disrespectful, no sane person can use them, only a decrepit person would use them). According to Fuze (1922:43), the rites of passage of *uMhlonyane* and *ukweMula* were sometimes combined and performed as part of one ceremony. In that case the father of the girl would slaughter a goat for *uMhlonyane* ceremony and immediately, thereafter, slaughter a beast (cow) as a gift towards *ukweMula*.

3.10 Intermediate Youth Stage

There are considerable differences and confusions of the naming of the youth groups after they have passed through puberty. What I am going to give here is the general and the most acceptable categories that refer to the youth.

As we have said before, the girl/ boy before puberty (and even after the *ukuQhumbuza* or *ukuKlekla* ceremony) are referred to as *izingane* (children). When the boy experiences his first

nocturnal emission he is referred to as *umfana* (boy). The girl who has experienced her first menstrual cycle is referred to as *intombazane* (girl). The *umfana* and the *intombazane* have ceased to be just *izingane*. The separation of the categories indicates that they have embarked on a journey to full personhood. At the end of the puberty ritual ceremonies the boy becomes *ibhungu* and the girl becomes *itshitshi*. Although the *ibhungu* may rigorously court the *itshitshi* from this stage onward, the *itshitshi* may in no way acquiesce to the advances of the *ibhungu*. At this time the *amatshitshi* (many girls) are under the control and leadership of senior girls. It is the senior girl (*iQhikiza*) who may allow the *amatshitshi* to start chatting with their suitors. Before such permission, the *itshitshi* has to avoid and even run away from the suitor. Only after the village *iQhikiza* has called together *amatshitshi* and given them permission to start talking to their suitors – an occasion called *ukujutshwa* - will the *amatshitshi* start listening to their suitors. This period may continue for some time (up to two years) before the *amatshitshi* are given express permissions by the *iQhikiza* to make a choice amongst their suitors as to who they can *qoma* (accept) as a sweetheart.

Once the *itshitshi* has been given permission to start making a choice she then becomes an *iQhikiza* whilst on the other hand the boy who belongs to the group of eligible suitors is called *insizwa*. Before the permission is given for the *amatshitshi* to start choosing, the *amabhungu* usually chat up any girl who happens to be in their vicinity but after the permission has been given for the *amatshitshi* to start choosing, the *izinsizwa* become more targeted in their approach to *amaQhikiza* and start concentrating on the *iQhikiza* they are most likely to come to agreement terms with or with the *iQhikiza* they really are hopelessly in love with. Quite often, the intended *iQhikiza* might be the focus of other *izinsizwa* as well as and this then requires a great skill in setting one's pleas to the woman because only the most skilful of *izinsizwa* will get the prize. Once the *iQhikiza* has made her choice she, together with *intanga* (age-mates) gather at some local spot in the veld where the *ukubonga* (thank you) event is held.

From that day on the girl is called *intombi* and the boy is called *isoka*. The *isoka* then asks for permission from the *amaQhikiza* to visit his *intombi* for some sexual favours. When that permission has been obtained he may be smuggled into the girl's household under cover of darkness. The mother of the girl might be conniving in that activity .e.g. by cooking extra food or when his daughter decides to set aside her food to "eat" it later. The *isoka* and *intombi*, however, never have full sex during the night-visits before marriage, he may only go as far as the thighs (*ukuSoma*) and even that access may take a better part of the night in both physical wrestling and tactful negotiation - and a lot of pleading.

The purpose of this diversion is to point out the sort of strict governance that is maintained over the youth from the day of their first menstrual period or their first nocturnal emission until the day of marriage. They are under immense pressure to avoid being an *iChilo* (disgrace) to their families. The penalties for deviation from communal rules are extreme.

We will, however, not go into details of those penalties in this dissertation. My interest is in pointing out that from the day the *ingane* becomes a human being there is extreme pressure on him/her to conform to the communal rules of the village or tribe. So as the child assumes an identity as a human being s/he at the same time becomes even more closely identified with the communal life of the village or tribe.

3.11 Further ceremonies

There are three further ceremonies which are part of the Zulu path to adulthood which take place in the life of the person. They are *ukuButhwa*, *ukuLobola* and *ukuKhehla isiCoco* for males; also *ukweMula*, *ukwenza isiCholo* and *ukuShuka isiDwaba* for females. For the purpose of brevity I will not go into details of these ceremonies. Hereunder, I will rely mostly on Krige (1950:103-141) for the initial brief explanation of the rite of passage and then go on to other sources, even personal experiences, for further descriptions of rituals.

3.11.1 ukuButhwa

Nyembezi and Nxumalo (1966:108) point out that at some stage (around 25 years of age) the *izinsizwa* of all villages are called together by the King of the Zulus to come together and be made into a regiment (*ibutho*). All the *intanga* are then given a name of their *ibutho* by the king of the Zulus. The process of being made into an *ibutho* took a considerable part of the year – three months up to six months – and may have been the cause of the falling away of the custom of circumcision amongst the Zulus. Part of the ceremonies may require the young men to kill a free-running bull with bare hands. From thenceforth, the males of that group gain a new name by which they are called. This is the third name they will acquire during their lifetime and it is one that has the longest use in person's life. The other two - the one given at birth and the one given at puberty - gradually fall away although they may still be used by certain members of the family. At the *ukuButhwa* ceremony the *insizwa* gains new *izibongo* through the exploits he achieves at camp.

The *insizwa*, therefore, gains a new identity – an identity which will forever set him apart from his *intanga*. Through *ukuButhwa*, the male becomes identified with the group yet, strongly, becomes his own person. As he makes a journey into the communal *ibutho* life he, at the same time, becomes truly an individual with individualistic personality traits. The person is still within the strong communal confines of society mores, as an *ibutho* he contributes to the survival of that society, yet begins to show signs which will set him apart from the group. One of the outcomes of being an *ibutho* is that the person becomes the provider of the family. As he goes to fight the wars for the king, the king will, in turn reward each *ibutho* for his exploits during the war. Those exploits, those rewards, begin to create an identity for one.

When I was growing up in the rural areas in the late 1960s I observed a different kind of what I now regard as *ukuButhwa*. As soon as *izinsizwa* had *ubuhlalu* – a beadwork which was the

sign of acceptance of one's love – they immediately join The Employment Agency of Africa (TEBA) to go and work in the mines to acquire some wealth. They will then come back – after three or four years – to pay *ilobolo* for their intended wives. One of the lasting impressions on my life for that time was the fact that the ladies who had chosen these young men as their sweethearts will wait faithfully for their future husbands until the day they return. Some of the young men left behind in the village would try vigorously to convince those ladies to change their decisions about the guys who had gone to the mines – to no avail.

3.11.2 ukweMula

Msimang (1975:246) rates the *ukweMula* ceremony as a symbolic gratitude by the father, thanking the girl for having been squeaky clean in her morals and for not having brought disgrace (*iChilo*) to the household in anyway. It is also a symbolic approval by the father to the girl to start looking for a future husband. Although the girl may already have identified the prospective husband through the assistance of *amaQhikiza*, it is only through *ukweMula* that her status is elevated to a marriageable stage. As in previous rites of passage the girl is taken through a week of isolation during which further instructions on married life are made. The beast is then slaughtered and the girl receives various presents from various members of the family. The *ukweMula* ceremonies are done individually by families for individual girls. They are thus an acknowledgement of the individual achievements of the girls. Whilst the girl remains firmly within the group of age-mates (*intanga*), yet at the same time she is being recognised as an individual.

3.11.3 ukuLobola

Nyembezi and Nxumalo (1966:117) rate the process of *ukuLobola* – leading to the paying of the bride price) - as a crucial step which indicates a definite step away from youth to adulthood. Once this step is taken there is no going back as the man has indicated that he is ready to lead

a family. The process of *ukuLobola* is fraught with so much antagonism between the families involved that the services of a go-between – *uMkhongi* - are essential to calm the tensions between the two families. *uMkhongi* then becomes the butt of all ill-feelings which come especially from the woman's family to that of the man. A successful marriage ceremony is a tribute to negotiation skills of *uMkhongi*. The back-and-forth nature of those negotiations are an acid test to the resolve of the young man to get the woman he wants for his wife, whilst the *iLobolo* itself is a consolation of the woman's family for the member of the family who has been taken away from the family. The resolve of the husband-to-be serves to assure the woman's family of the love of the man has for their daughter. The woman's family is therefore reasonably assured that their daughter will have a loving family wherever she may end up.

Whilst there is no obvious ceremonial attendant to this rite of passage for males, nevertheless, there is ample evidence that significant psychological maturation occurs in a man's life during the marriage negotiations. The abrupt change from youth makes the man to think deeply and to act rationally about the step he is about to take. This rational departure from youth can only be undertaken by someone who has assimilated all customs and traditions that have been passed on to one through the earlier rites of passage of *ukuKlekla*, *ukuThomba* and *ukuButhwa*. As the earlier rites of passage have been strongly communal the *ukuLobola* one presents a radical shift towards nurturing the individual in oneself.

3.11.4 uKwenza isiCholo

Nyembezi and Nxumalo (1966:118) note that when the *ilobolo* negotiations have reached a climax – when marriage presents begin to flow both ways – the woman begins to dress her hair in a manner that will indicate that she is now engaged to be married to someone. Although, the choice she made as an *itshitshi* years before is regarded as virtually unbreakable, the *ilobolo* and *uKwenza isiCholo* (to make a top-knot) are regarded as the stage of non-reversibility in a relationship. Indeed, the *iLobolo/isiCholo* rite of passage indicate the non – reversibility in both the man and the woman’s maturation process – *sebekhulile* = they have grown up.

The *iLobolo/isiCholo* process is an indication that they are ready for the final stage of the maturation process – that of being adults. Although the woman was traditionally never directly involved in the marriage negotiation the decision to go forward to marriage is as much as her individual decision as it is a communal (family) decision. There are many permutations as to how the woman can accelerate, delay or derail the *iLobolo* process but her making her hair into top-knot (*isiCholo*) she indicates that she is in favour of the *ilobolo* process and is ready for the next stage in the maturation process.

We now turn to the final stage of the maturation process according to the Zulu rites of passage.

3.11.5 IsiCoco (Headring)

The final stage of maturation of a man is the making of the headring – *isiCoco*. We should, however, note that the headring has, to all intents and purposes, disappeared though there is some continued use of it in some Zionist groups (e.g. Shembe and in a new form among the *AmaJericho*). Traditionally, this rite of passage indicates that the man wearing it has reached adulthood, has completed all the rites of passage available to a person still on this earth and can be relied on as a guide, a mentor, an advisor to those who are still going through other stages

of the rites of passage. The person who wears the headring is not only the custodian of culture, but of matters of life and death within the village, tribe or nation. The older they become the more they become the treasure on matters of the customs and traditions of their people. The older they are, the more they become individuals of cultural reference point of their people, and even a gateway between this life and the next.

This is a huge burden on their psychological being, but it is a burden they are equipped to carry as they have had sufficient preparation through earlier rites of passage. They are ready to stand as individuals to face up to the many challenges that are being thrown at them. The man who wears a head-ring (*isiCoco*) assumes this awesome responsibility the day he is married to his spouse. He has to begin the task of being a mentor in his household (to his wife and children) before extending that role to the extended family and eventually to the rest of the village, tribe or nation. For anyone to accomplish that gargantuan task of being a psychological staff on which others lean, one has to have gone through sufficient psychological maturation as available in the rites of passage,

Fuze (1922:38) mentions that the *isiCoco* and *isiCholo* (*iNkehli*) were unknown in the days prior to King Shaka. Fuze insists that *isiCoco* and *isiCholo* were a mechanism used by King Shaka to identify those people who were given permission by him to start the marriage process. People without *isiCoco* and *isiCholo* were strictly forbidden to get married, resulting in many of the men in those days only getting to marry only after they had done their military service. Their ages by then would be well in their forties and women would be in their mid-thirties. Another remodelling of society that was done by King Shaka according to Fuze (1922:39-40) was the abolition of the custom of *ukuSoka* (circumcision) and replacing it with the custom of regimentation (*ukuButhwa*). Fuze (1922: 40) mentions that the custom of *ukuButhwa* was also extended to women as well. That meant that only women within a certain “regiment” could receive proposals of love from young men. However, those very same young women would

have to wait for an express permission from the royal palace for them to accept proposals for marriage. Fuze (1922:40) even emphasizes that anyone who did not toe the line was killed outright. In the meantime the lovers could satisfy themselves with thigh-sex (*ukuSoma*). Fuze (1922:40) states: “*Kodwa lalingekho icala inxa isoka nesixebe bezihlanganela ngokusoma kungeko ukutatana, bekubukwa nje kukuhle lokho*”. (There was no crime if the lovers met to have thigh-sex without committing to marriages, people would just observe and approve).

3.11.6 ukuShuka isiDwaba

Whilst the *isiCholo* signifies the irreversibility of the relationship between a man and a woman, *ukuShuka isiDwaba* (plaiting a skirt) for a Zulu woman meant the permanence of her membership in the new family. She abandons the traditions and customs of her father’s household and assumes new traditions and customs of which she needs to become expert within a very short time. Such a step requires a tremendous psychological maturation – a maturation she may not achieve if she is not ready for it. Her preparation for that psychological maturation is a long and arduous one. *ukuShuka isiDwaba* is an indication that she is psychologically mature to face up to the challenge of that stage. She is ready to be a mentor to her husband and children.

The notion of a woman being a mentor to the husband may be foreign to the Zulu culture but, in fact it is a well-accepted role for her. No man would ever slaughter a beast within the household without informing and getting permission from his wife. It was an accepted factor that men may discuss and decide something at *ibandla* – traditional discussion forum. However, a man may receive a stinging rebuke from his wife at home so much that so that he may present “fresh” ideas at the next *ibandla* about the decision which was taken at the last forum. Hence the traditional saying that *indoda ilala iphenduka* – a man may change his mind overnight.

The older the woman gets the more her status grows within the household. Once a woman has stopped her menstrual cycle, she is regarded as a man, and can perform all functions reserved for senior men within the household .e.g. *ukuQhumbuza* as well as consulting the ancestors during certain family crisis. She can even sit at and even lead a family gathering, especially if she is the oldest member in the family. All this happens out of respect for her level of maturation due to the rites of passage she has gone through.

Thus the woman, like a man, starts as nonentity at the bottom rung of life – no better than an animal – but gradually climbs to be pillar of the household. She goes through a strong communal culture which discourages individual performance but she ends up being an unparalleled individual at the pinnacle of family and village – a role which is uniquely her own from which she cannot be deposed or replaced.

In this chapter so far we have been examining the traditional Zulu rites of passage – especially the psychological maturation process which takes place during the five stages of the traditional Zulu rites of passage. I am now going to compare those five stages of the traditional Zulu rites of passage with the five stages of Jung's individuation process which we dealt with in the previous chapter. A note of caution, however, we can never pretend that any two maturation processes can exactly mirror each other when compared one with another. Nevertheless, we hope that when we compare the traditional Zulu rites with Jung's individuation process we will find sufficient complementarities between them to enable a concerted all-round approach in interpreting the twenty-two verses of verbal interaction between Jesus and Peter in John's Gospel.

3.12 Comparison of the Jungian/Zulu stages of growth

In the study I have made so far of the traditional Zulu rites of passage and Jung's individuation process, I have noted a number of points where there are similarities between their

psychological maturation processes. I have also noted a number of differences between the two psychological maturation processes. Moreover, the two psychological maturation processes demonstrate remarkable, almost synergical, complementarity as they proceed in a never-ending upward cycle of growth. It is this complementarity which I believe represents the future of these two psychological maturation processes. One system compliments what the other does not demonstrate sufficiently. It is, as if, the West is meeting Africa and the psychological maturation which is demonstrated is for the enrichment of all humanity. I am now going to attempt, as far as I can, to present these complementarities diagrammatically as, I believe, that will enable them to be more clearly visible.

In the first diagram I will concentrate mainly on the similarities between the two psychological maturation processes. I must emphasise that in this diagram that I am comparing the classical Jung's individuation process as against the traditional Zulu rites of passage. Jung's individuation process has experienced nuances and clarifications since it was first espoused. Similarly the Zulu rites of passage have had enormous revisions since a century and a half ago. I believe, however, that we need to understand the two systems in their classical forms before we can fathom them in their present modified forms.

JUNGIAN	ZULU
Stage 1: No differentiation	<i>ukuKlekla/ukuQhumbuza</i> I can listen! (boy/girl)
Stage 2: Separation	<i>ukuThomba/uMhlonyane</i> I am different! (fe/male)
Stage 3: Discernment	<i>ukuButhwa/ukweMula</i> I can make choices!
Stage 4: Transformation	<i>ukuLobola/ukuKhehla</i> I am finished with youth!
Stage 5: Mentor ⁸	<i>isiCoco/isiDwaba</i> I am a mentor/elder!

⁸ I have used this term “mentor” because I believe that it is easily accessible to the twenty-first century mind. When one reaches the higher level of psychological maturation one becomes an inspiration, a catalyst, which propels others on their journey of maturation. One has become a mentor.

The first stage of Jung's individuation process emphasizes the fact that the person who is about to embark on a maturation process is still largely undifferentiated from his/her environment. That fact finds a similar situation in the traditional Zulu rites of passage where boys and girls are undifferentiated from the other. The ear-piercing ceremony which is done to boys is, in large measure, similar to that which is done to the girls.

In the second stage of Jung's individuation process is where differentiation begins to take place between an individual and the environment around oneself. In the traditional Zulu rites of passage the differentiation happens between girls and boys. In both systems (Jung's & Zulu), the second stage signifies the stage where a person embarks on a journey of proper maturation. This is the beginning of a proper maturation process because heretofore the process of maturation has been largely undetected largely in people's lives but it is at the second stage where they begin to actively engage with the process of maturation.

In the third stage of Jung's individuation process we encounter a person who is faced with a number of choices, some of which may have the moral imperative, come squarely before oneself. The way forward is, largely determined by the choices one makes at this stage. Similarly, in the third stage of the traditional Zulu rites of passage the young persons are faced with making choices which will define their lives for the rest of their lives.

In the fourth stage of Jung's individuation process one becomes interested in characteristics (images) which are at variance to where one is. When one reaches out to those images and embraces them one experiences a huge transformation in one's life. Once that transformation begins in one's life it is near-impossible to reverse one's maturation process. Similarly, in the traditional Zulu rites of passage - the stage where one is betrothed - one is definitely abandoning the ways of youth. This signifies the transformation which is taking place in one's life has become so much part of one's life that one is not prepared to abandon it.

In the fifth stage of Jung's individuation process one has reached a far higher level to the one they were in before embarking on a journey towards maturation. People at lower levels look up to him/her and, in fact, becomes a catalyst towards the maturation process to those who look up to him/her. In the fifth stage of maturation according to the traditional Zulu rites of passage, one has reached the level of an elder within the household or village. At that stage, one has become an inspiration to those around oneself. It's a place of honour and many would like to emulate that individual.

As we can see, there are a lot of similarities in the stages of maturation in these two systems (Jung's and Zulu) which we have been examining. Now we will attempt to diagram the complementarities of the two systems, and will seek to find out where and how the two systems support each other. In the second diagram I am seeking to draw out the how the two systems complement each other, especially in their maturation processes.

JUNGIAN

5 th Stage IP ⁹	Mentor/Elder	<i>isiCoco/ isiDwaba</i>
4 th Stage IP	Transformation	<i>ukuLobola/ ukuKhehla</i>
3 rd Stage IP	Discernment	<i>ukuButhwa/ ukweMula</i>
2 nd Stage IP	Separation	<i>ukuThomba/ uMhlonyane</i>
1 st Stage IP	NoDifferentiation	<i>ukuQhumbuza /ukuKlekla</i>

Zulu

⁹ IP = individuation process

Whilst Jung's maturation process begins with the individual but eventually blends that individual to the community, the traditional Zulu rites of passage are firmly based on the communal but end up producing an unique individual. As can be deduced from the diagram above, it is important to note that the five stages of the Jungian process of psychological growth proceeds from a narrow base of an individual and gradually expands and includes other members of society – in fact the individuation process would never be complete unless one's journey of individuation is impacted, in one way or the other, by other people. The diagonal line in the middle of the figure below tries to emphasize that very point. At the same time the very same diagonal line also emphasizes that the Zulu psychological growth process is, at the beginning, firmly embedded within one's society and proceeds to a level where one has an independent identity which, however, is still grounded within that community.

With the first stage in Jung's individuation process the individual has, up to that point, not experienced any environmental pressure for psychological growth. It is well worth noting that when we talk of the environment here we are dealing with those psychic pressures which are within the scope of the individual and affect, or seek to affect, an individual. In the traditional Zulu rites of passage, the environment there refers to the communal setting one finds oneself in. It is the communal environment which will debar or encourage one to embark on a journey of maturation. One is like a Zulu child who has experienced the piercing of the ears but has not differentiated oneself in terms of gender. S/he continues to relate – play, eat, share – with others of opposite gender as they had done before the ear-piercing ceremony.

The *uMhlonyane/ukuThomba* – puberty – which is the second stage in the traditional Zulu rites of passage marks a point where the communal environment has an impact on the participant of the customary activities. The girls and boys begin to experience themselves as different from each other and become aware that they are on a different pathway in terms of their gender. As a group who have reached puberty, their maturation processes are, henceforth on an entirely

differentiated plane from that of the other gender. In the second stage of Jung's individuation process, the Ego within the individual's psyche begins to make responses to one's environment, by identifying characteristics one seeks to embed in one's life and suppressing characteristics one does not wish to be part of one's accoutrement.

The third stage of Jung's individuation process covers the point of crisis (decision) when one is facing a number of choices and one has to make discernment as to what trajectory one will follow for one's maturation process. The Shadow has a key role in that the mask which one has been gradually putting on since the beginning of individuation is stripped away and one is faced with stark choices on one's way forward as an individual, this process is deeply psychological and strikes one at the core of one's being. The traditional rites of passage of *ukuButhwa/ukweMula* – traditionally performed for young virtuous man and women¹⁰ - also comes at a stage when one comes face to face with making choices about one's life. The Zulu social system is based, to a large extent on the avoidance of disgrace (*iChilo*) and one may eventually wear a mask of moral rightness as if one were satisfied with the moral dictums of society whilst one may be deeply unsatisfied with that conundrum. At the *ukuButhwa/ukweMula* rites of passage the society encourages one to move beyond societal mores (*iChilo*) as one's standard but to make personal choices about one's life – choices which confront one at one's deepest level and choosing the path that is going to define one's future. It is as if the Shadow has ripped away one's mask and left one completely vulnerable – like being madly (madly) in love with a woman with but choose to desist from sex before marriage or, at the very worst, to perform a bit of thigh-sex (*ukuSoma*). I believe that is the stage where people who end up as rapists fail – for the most part they conform to moral standards of society due largely to a threat of disgrace, but when their lusts cannot be harnessed any longer they become societal degenerates.

¹⁰ Not unlike nowadays where the rite of *ukweMula* is even performed for all and sundry.

The *ukuLobola/ukuKhehla* rite of passage indicates a transformation as a consequence of the psychological maturation taking place in one's life. It is as if one looks at the human bodily form in front of oneself and then discovers that that picture resonates with the image which has been buried deep in oneself since time immemorial. The wo/man comes to a stage when s/he realises that s/he will never be fulfilled unless s/he reaches across the gender divide where s/he will craft a new future altogether. In the common Zulu parlance "*Uthole ubambo lwakhe*" (He has found his lost rib) – intimating to the Biblical story of the creation of Eve from Adam's rib¹¹. This process is due equally to the pressure from the society as well as from the momentum created by discernments one made at the previous stage of maturation. At the fourth stage of Jung's individuation process the anima/animus ensures that one is being irresistibly drawn to the contra-sexual figure in one's deepest psychological Unconscious thereby embracing images other than those which have, up to that point, not been associated with oneself but with humanity – or even animal kingdom – out there as the next stage of one's personal definition. This means that as a Zulu person is being pressured more and more by society to work towards standards set by humanity, that very same person seems drawn to oneself to find everlasting solutions there. On the other hand, as the Western person becomes more drawn to oneself, there is this massive re-orientation of oneself towards humanity.

In the fifth stage of Jung's individuation process one has travelled the whole cycle of maturation and is at a higher level than one was before embarking on that journey of maturation. One's life at this time closely mirrors that of one's heroes (Jesus, Mohammed) and one has become an inspiration to many. It is a stage where one is drawing ever so closer to the dictates of the Self and, in fact, becomes a representative of the Self. The previously private individual has evolved into a public figure who others would gladly emulate. The *isiDwaba/isiCoco* (fifth)

¹¹ Although the Hebrew original mentions "side", the first translation which arrived among the Nguni (Zulu, Xhosa) people has "rib" in Genesis 2²²

stage in the traditional Zulu rites of passage is when one is settled in one's new role as a spouse, parent or grandparent when one has become a mentor to one's spouse, children or grandchildren. The role of being a mentor is however not limited within the family but is recognised and accepted within the society at large. What is important to note here is that the previously amorphous being – who had no identity separate from the society s/he comes from – has gradually acquired an honourable status in that society due to the maturation process s/he has gone through.

3.13 Contemporary Zulu Maturation Processes

There is a saying in isiZulu which states that “*ubudoda abukhulelwa*” to the effect that “you do not need to be of great age to be psychologically mature”. This saying emphasizes that the categories of psychological maturation we have dealt with above are not limited within the boundaries of categories stated above. It is not uncommon to find a youth exhibiting the level of psychological understanding which is way above one's level of growth according to society's norms. Nor is it also uncommon for one person of senior years to still exhibit childlike tendencies of psychological growth. The stages of psychological growth in the Zulu (and indeed African) societies do not proceed in a straight line. Although the outward ceremonies may suggest that the growth process follows a straight line, the reality of the psychological environment may be an entirely different proposition. Every effort is made to assist individuals to conform their characters to the traditional meaning of the rites of passage in their lives, but the results may be an entirely different matter. Furthermore it also not unusual for certain stages to occur again and again. In these characteristics of bound-less (no boundaries) and repetitive occurrence the Zulu stages of growth mimic the upward spiral of the five stages of the Jungian growth process.

The beauty of the African maturation process is that the *isiDwaba/isiCoco* stage is not the be-all and end-all, the whole five stages of the African maturation process repeats itself each time one takes on a new role in society. The process repeats itself for instance when a member of society becomes a local councillor; again when the councillor becomes a mayor; again when the mayor becomes a Member of Parliament; again when the Member of Parliament becomes a Minister; again when the Minister becomes a President of a country; it is an upward spiral.

In his monumental work for his doctoral theses which he called: *Zulu Transformations: A study of the dynamics of social change*, Absolom Vilakazi examined a number of aspects of Zulu life in the Nyuswa area (Botha's Hill) to discover what influence the Christian missionary was having on Zulu traditional life. Vilakazi (1962:142) found that there were three groups which had come to being as a result of the confluence of the Christian missionary work and Zulu customary life. The three groups were: those who carried on with their traditional lives as before, those who had crossed over to Christian ethics and looked down on their erstwhile traditional customs and influences, those who were trying to reach out to the Christian Faith while holding onto foundations of traditional Zulu life. This last group were called *amagxagxa* in local parlance - people who were literally standing on both banks of a river. They were, in a sense, attempting to live the best of both worlds and failing dismally each time.

The Christians were seriously disturbed by the actions of *amagxagxa* in trying to mix the Christian religion with Zulu traditional influences whereas the pure traditionalists were alarmed at the severe adulteration of their way of life by the *amagxagxa*. There is not a lot on traditional rites of passage in Absolom Vilakazi's book yet there is a lengthy deliberation on the activities leading up to marriage (Vilakazi 1962:46-78). What becomes immediately evident is that among traditionalists the relationships between girls and boys who have reached puberty was quite an open affair. Any and everybody knew who is proposing love to whom and who has accepted who as a lover. The whole affair was, however, strictly monitored by the *amaQhikiza*

(almost like school monitors) who even arrange date and time for the lovers to have thigh-sex (*ukuSoma*). On the other hand the Christians were not supposed to even think about love-relationships until the day of marriage. The *amagxagxa*, however, got involved in underhand relationships that are unknown to *amaQhikiza* and are thus unmonitored. As a result such love stories end up in pre-marital pregnancies, expulsion from school, unmanageable heartache and conflicts between families involved. I believe it is this part-traditional part-Christian culture (*amagxagxa*) that has been carried down the decades and has to a large extent influenced the present culture as the pull and the push between the traditional and Christian life is still very much a reality within the present culture.

Although most of the categories mentioned in the traditional Zulu rites of passage are not practised as set out in the traditional form above, nevertheless, the maturation which happens relating to those categories still has some relevance be it within the rural culture and even the urban culture. Puberty it is still looked on as a crucial stage on which boys and girls should be warned of the dangers of the opposite sex. This becomes a tricky situation in that not all boys and girls announce their entry into puberty. I have two sons and two daughters. I do not know when my sons had their first nocturnal emissions. However, both girls informed me first when they had their first lunar menstrual cycle and I had to make the necessary arrangements for pads. My wife was displeased when the second daughter did the same as the first. Even I wondered why they informed me first instead of their mother.

Although there are no more traditional *ukuButhwa* ceremonies nowadays – having been done away with by the British Colonial rule in early twentieth century - there continues to be some semblance of *intanga* group activity in social clubs like *isicathamiya* groups, savings societies (*stokvels*), burial societies and even crime gangs. However, most of those groups are no longer gender-specific. The *ukweMula* ceremonies have shown the most adaptation during the colonial and post-colonial era maybe due to the fact that the Colonial and Apartheid regimes

made little or no attempt to alter the *ukweMula* rite of passage. Thenjiwe Magwaza (2008:482) suggests that *ukweMula* ceremonies must have seemed pretty harmless to those authorities as occasions when tribal people would over-feed themselves and drink themselves to a drunken stupor and, thus, take no notice of those people who were steadily taking away their land. Magwaza (2008:484) also points out that most of the *ukweMula* ceremonies nowadays have attached themselves to other celebrations like the twenty-first birthday, graduation parties and even the engagement parties. Those adaptations may have helped the *ukweMula* rite of passage to survive into the twenty-first century but at the same time has caused the greatest amount of confusion around the ceremony. On October 2, 2011 my younger brother had an *umeMulo*, *umeMbeso* (reception of gifts from groom's family) and an engagement service for her daughter – all on the same day. The couple already had a three-year-old son.

When it comes to marriage, the *iLobolo* still holds sway over the creation of relations between the two families. The negotiations might not be as antagonistic as they were traditionally, but they still remain very intense and require great skill in negotiating around different obstacles which often come up. In the few instances in which I have been involved in such negotiations, I have found that the bride's family are not trying to get rich at the expense of the groom's family. Most of the time they are attempting to get as much financial capability which will help them to carry the marriage process to the end. Although there are no longer any *isiDwaba* and *isiCoco* nowadays, the wedding rings seem to fulfil the same symbolic function of announcing to all and sundry that the person concerned has reached the highest level of maturation.

What needs to be emphasised is that the communal cultural appeal is still much prevalent nowadays in spite of the cultural mix and confusion which is the feature of urban life today. People still, to a large extent, progress from strongly communal background to a strongly individualistic adulthood. The old pattern of the maturation process still holds great attraction

amongst Zulus (and even many Africans) although the levels of maturation do not proceed as clearly as before.

In this chapter we have traced the maturation process according to the five stages of traditional Zulu rites of passage and have found some similarities to the five stages of Jung's individuation process. Moreover, we have come to appreciate how the five stages in both maturation processes complement each other. It is that complementarity which we will attempt to utilise in exploring the maturation process that may be deduced from the twenty-two verses of verbal interaction between Jesus and Peter in John's gospel.

Chapter 4: Peter's Growth Towards Maturation in John's Gospel

4.1 Introduction

In the previous two chapters, we have set the stage for our African Contextual Jungian interpretation of verbal interaction between Jesus and Peter in John's Gospel. While Jung did not focus on rites of passage in his analysis of the process of maturation in individuals, we noted that rites of passage play a key role in Zulu culture in a way analogous to Jung's theory. In the case of Peter's maturation in John, no formal rites of passage are mentioned. Nevertheless, the process of discipleship which stood at the centre of Jesus' mentoring of his followers can be understood as a rite of passage. Certainly, this was the way in which a person underwent the status transformation/ maturation process in the rabbinic schools which are evidenced in the Mishnah and Talmud which were written later but contain early materials and memories going back to Jesus' time.

In this chapter we will delve into the John's gospel and briefly analyse the twenty-two verses where there is a direct interaction between Jesus and Peter. Where it is important, we will also consider the implications of Peter's embeddedness in the formative group of disciples. Therefore, where Jesus addresses all the disciples, it would be fair to conclude that Jesus was addressing Peter as well. When we come to the end of John's gospel it is wonderful to marvel at the maturity of the disciples and we get the impression that Jesus used the discipleship formation as a vehicle for maturation. We will try especially to capture the maturation process which happens in the psychological stature of Peter as a result of that interaction. The psychological maturation – as portrayed in John's gospel – in the life of Peter will be viewed in comparison to the psychological growth which occurs in the individuation process as proposed by Jung.

The psychological maturation of Peter will be further explored against the background of the traditional Zulu psychological maturation process as evident in the rites of passage of most Zulu persons in a traditional setting. The establishment of Jung/Zulu/John link will open a new dimension in which the Biblical text can contribute to reflection on and development of deep and lasting maturation in the lives of Zulu Christians who are engaging Scripture in the African context. Such a conclusion will also have the effect of bringing the African person as an equal partner to the table of Biblical Interpretation with other persons from throughout the world. The basic text which is going to be used here will be that of the New Revised Standard Version (2008), though other versions will be used and noted as the need arises.

4.2 Biblical Interpretation

Various methods of biblical interpretation have been employed throughout the centuries and – most of them – have produced great insights into the interpretation of the biblical text. Some, like the quest for a historical Jesus, have challenged some of the myths that have assembled themselves around the person of Jesus through the centuries. Around the 1970's there emerged another method of biblical interpretation – the psychological interpretation of the bible – a revival of the method of biblical interpretation which was explored in the 1940's by Freud and Jung. It is this method of psychological interpretation of the Bible which will be heavily employed in this dissertation to discern as to what effect Jesus' life had on Peter. Efthimiadis-Keith (2015:97-98) urges sensitive employment of the method of biblical interpretation by applying certain criteria in order to get the best out of the text especially the role of characters who are often ignored in the text e.g. women.

While a psychological reading will provide the main tool for the interpretation of the text, a narrative reading, such as Brodie (1993:8) advocates will provide a fruitful additional integrative tool in reading biblical texts. The literary method of biblical criticism relied mainly

on fact that the Bible was a literary unit like all other literary books are. The approach to the Bible, therefore, should incorporate the same approach one has to other works of literature. There is every indication that the original writers of the bible were heavily influenced by the writers of the Greco-Roman world in which the New Testament literature emerged and this provides the world in which the narrative unfolds. Although the Gospel according to John may have been influenced by the theology of the writer and the circumstances of his community and may reflect the social conditions of the end of the first century of the Christian Era when the script was produced, the integrating factor in the interpretation is to consider what was the rhetorical thrust of the narrative: what sort of influence did it seek to make on the readers who were receiving the text. The writers of the Greco-Roman world used rhetoric extensively to influence the reader/hearer of their writings and this should be taken into account in the interpretation of the New Testament texts. In the case of narratives, such as John's gospels, then, narrative theory would then be particularly important.

Of the eight-hundred and seventy-eight verses in that Gospel only twenty two refer to the actual verbal interaction between Jesus and Peter. However one needs to acknowledge that Peter was one of a group of disciples. Therefore whenever Jesus was addressing the disciples, Peter was also at the receiving end of those conversations. For instance, the long discourse at the Last Supper was a conversation directed mainly at the disciples. Although there is no direct contribution from Peter during the whole discourse one cannot exclude the fact that the discourse at the Last Supper did have an impact on Peter especially in his maturation process. This would mean that the maturation of Peter was not an individual event but rather a group process. Discipleship in John's gospel, therefore, had both individual and communal aspects which contributed to the success (e.g. Peter) or failure (e.g. Judas) of the maturation process of each disciple. Furthermore, there is almost a one year gap in the narrative between the first and the second verbal encounter. That way the twenty-two verses would represent the "Aha!"

moments for Peter, the moments when he made break-through in his growth towards individuation and maturity. That is why those moments were remembered and retold.

To note that the maturation process for Peter was an experience he shared with other disciples is very important for this research. Although the Jungian maturation process is very much an individual experience, it is an experience which takes place amongst other people, otherwise that maturation could never be fully realized for whoever is going through that experience. On the other hand the group maturation experience in which the disciples of Jesus participated has close affinity with the group maturation experience which is the norm in the African traditional setting especially when it comes to the rites of passage.

Another important thing to derive from the verbal interaction is that the association between Jesus and Peter from the time of Peter's call (John¹⁴²) right up to the post-resurrection encounter (John 21) is a period of three years yet the twenty-two verse encounter can all be confined – and read - in a space of less than five minutes. There were, therefore, many other verbal encounters which took place between Jesus and Peter that are not recorded in John. The verbal interactions that John chose to include in his narrative reflect the stated aim of the Gospel (John 20³⁰⁻³¹) that the reader/ hearer should “believe that Jesus is Christ, the Son of God, and that by believing you may have life in his name”. The question that comes to mind then is to what purpose the author of John included the twenty-two verses of verbal interaction between Jesus and Peter. Is the order of the interactions of any significance at all? Did the Jesus of John's narrative intend the verbal interaction he had with Peter to have any effect on Peter at all? Is there something the implied hearer/reader of John, ought to derive from that verbal interaction? It is the purpose of this dissertation to point out that the interactions between Jesus and Peter in the Gospel of John are highly significant and that Jung's individuation process as well as the engagement with the African (Zulu) rites of passage will bring us closer to an understanding the maturation process that was initiated and maintained by the verbal interaction between

Jesus and Peter throughout John. Now we need to engage the gospel using the instrument of the individuation process as well as the traditional Zulu rites of passage to map out one of the possible paths to understanding the verbal interaction between Jesus and Peter in John. In spite of the fact that we can be fairly certain that there were reasons which impelled the implied author of John to include the kind of material he (or she) did, this study cannot hope to recover that intention because the author of John is long dead. We cannot know what the intentions of a writer are even while s/he is alive, because (as psychology has shown) no one is fully cognisant of her/his motives. Once we write something it takes on a life of its own, whatever we intended by it e.g. racism is revealed more by what people say subconsciously than consciously! Therefore, the implied author exists only as s/he has encoded him/herself in the text communicating with implied readers so as to persuade them by her/his rhetorical strategies.

The influence on Peter made by the encounter he had with Jesus in John can only be explored at the level of the narrative and its rhetoric. This is rather difficult to determine because psychology by its very nature requires a subject for assessment. What we have in John are characters supplied by the implied author to the implied reader. Therefore, the implied readers of John make their own reconstruction of and response to the narrative character when they enter John's "narrative world". Our understanding is that in the rhetorical thrust of John's narrative we will observe a process of maturation in Peter, as he undergoes the rite of passage as a disciple. Our hope is that as we come to the next chapter, we may be able to deduce that the process of maturation in Peter is designed to stimulate a process of maturation in the reader/hearer who enters John's narrative world and is potentially transformed by it.

Bennema (2009:379-80) brings another aspect which might aid us in coming to an understanding of the character of Peter which we are going to subject to our Jungian psychological assessment - as far as we are able to do that. Bennema (2009:379-380) notes that John was heavily influenced by the Jewish cultural background and, therefore, so are the

characters found in that Gospel. Secondly, one has to acknowledge that the Gospel was also written in an imperial Hellenistic environment where many cultural influences from the dominant imperial culture came to bear on the writing of the Gospel. Having gone into studies made by various people Bennema (2009:387) comes to a conclusion that Biblical Hebrew characters are rounded characters i.e. they exhibit preponderance for change as a time goes on unlike the Greek characters (e.g. Horner' writings) which may sometimes appear flat or static. However, Bennema (2009:384) points out that even Greek characters portrayed in different classics did, indeed, have what can be termed a "personality". Obviously, the character with a "personality" could influence the plot of the drama or play - either for good or ill - by interacting with other characters. When the interior nature of a character is revealed to other characters, the plot of the play experiences a change.

Whether the change is developmental as happens in Hebrew literature or is revelatory (exhibiting what had been there all along) as happens in Greek classical writings, is not significant. What is of major importance is that there are marked differences from what the character was at the beginning of a reading to what it becomes at the end of the reading. Bennema (2009:394-395) concludes that the fact that characters do not seem to have any development in ancient literature does not mean that there may not have been character development in real life but that what we have plays out at the level of the narrative. Characters may be "rounded" characters which develop as the narrative moves along and "flat" characters may show no development in the course of the narrative. These may or may not reflect actual historical features of the characters, but play out in the rhetoric of the narrative in a way encoded so as to move and influence the reader/hearer.

Modern books may seem to have more character development simply because the writers have been sensitized and have an express intention to present and monitor the development of any character in their writing. Bennema (2009:403) points out that in the reading of the Gospel of

John it appears that there are characters with single traits but the majority of the characters in that Gospel exhibit a number of traits. In the latter group – those with many traits – Peter’s traits are encoded in the text and his development towards maturity is also encoded in the text because it mimics the real world of the way disciples reacted to Jesus. The implied author provides the narrative in order to persuade his implied readers to develop towards maturity in the same way as his narrative character, Peter.

4.3 The encounters

Brodie (1993:34) examines the ministry of Jesus over the three years it lasted. What he notices is that the first two verbal encounters between Jesus and Peter take place at the beginning of the first two years of Jesus' ministry. The rest of the verbal encounters - numbers three to six – all take place in the third year of Jesus' ministry. This does not in any way suggest that Jesus and Peter only talked once per year in the first two years. That would be a great abnormality as the two were not in a monastery but living out their lives in the community. Jesus and the disciples obviously interacted as a group but also interacted with the society at large. The capturing of the interaction between Jesus and Peter in six encounters – and twenty-two verses – implies that the writer of John selected to include only those encounters which had a significant impact on the maturation of Peter in John's gospel. Perhaps, more importantly, those twenty-two verses represent crisis/watershed moments for Peter as a character in the narrative. Peter is included in the group for the other interactions with Jesus, but there were moments where Peter is the focus of the narrative in his interaction with Jesus. Furthermore, we need to note what impact those verbal encounters had on the life of Peter which were formative for Peter's maturation as a narrative character.

4.4 Jesus the Self

The first thing that one needs to take note of is that right from the beginning Jesus and Peter are at different levels of maturity in the John's gospel. Peter experienced Jesus on a human level when he interacted with Jesus who is revealed as the Word made flesh from the outset of John's narrative. We, as readers/hearers, experience that very same interaction on a different level altogether when we come into contact with that narrative. The Gospel has often been described as a narrative on two levels: the interaction and events on the level of human interaction between Jesus and the characters in the narrative, and the level of knowledge the reader/ hearer has of Who Jesus really is. This produces irony which plays a key rhetorical role in the rhetoric of John. Since John portrays Jesus as the Word who was with the Father before creation and the one through whom the world was created, this places him as the driver and the goal of individuation and maturity towards which Peter (and other disciples) looked to for guidance and inspiration. The characters on the earthly plane stumble and misunderstand and grow gradually towards the understanding of Who Jesus is on the omniscient divine plane which John shares with the reader.

To revert to Jungian categories, Jesus is the Western representation of the Self; ancestors fulfil more or less the same role in most traditional African communities i.e ancestors are the representation of the Self. Elders, representing the ancestors to the living are, for that reason, representatives of the Self. That is why, for instance, the Shembe Church (Nazareth Baptist Church) have no qualms in calling their leader-elder "god" because he is the representative of the Self. Brown (1998:156) points out that Isaiah Shembe the ancestor of the present leaders of *Ibandla lamaNazaretha* (Nazirite Baptist Church) is regarded some sections of the Church as god/God i.e the representation of the Self. Gunner (2002:12-13), on the other hand notes that Isaiah Shembe is also accepted as the one "Sent by God" (*Isithunywa sikaNkulunkulu*). Gunner (2002:13) concurs with Brown that Isaiah Shembe has come to be regarded as the Black Messiah and, therefore distinct from God. Vilakazi, Mthethwa, Mpanza (1986:39), are quite

emphatic that Shembe himself studiously avoided to go along with the exalted views Christians had of Jesus Christ because he felt that Jesus as “the Son of God” took the limelight away from God.

Jesus is the wholeness in John’s gospel – a wholeness that invites others on a journey towards itself. A wholeness which, for the most time in people’s lives, abides unseen in the Unconscious of the psyche but, as per the Gospel, has become concrete in the Word made flesh. When and how individuals begin the journey towards wholeness may be determined by the different environmental conditions which affect the individual at one point or the other. It also depends on their choice, willingness, and interaction with their environment, including with other people. But the major catalyst which encourages individuals to embark on a journey towards wholeness is the attraction of the Self’s representation in people’s Unconscious psyche – Jesus and ancestors – but more immediately, by the representatives of the Self i.e. the Holy Spirit and elders.

In the African traditional setting the elders of the society, especially those who are ritually pure, come closest to being the representatives of the Self as described in the Jungian individuation process. Their knowledge of the rites of passage, including the vast knowledge received from ancestors, has made them representatives of the Self. The elders themselves often admit that on their own they cannot successfully carry out the rites of passage, they often rely on the accumulated knowledge as passed on to them (officiants and elders) by the ancestors, who are a representation of the Self. The Jesus of John’s Gospel, often admits that he only does what he sees the Father doing. Though Jesus is very close to the Father – Jesus even using the closest affinity terms (i.e that of Father and Son) to describe their closeness – yet points to the Father for the wholesome picture of the Self. Some people who are still participants in some form of African rites of passage – e.g. Shembe Church - may conclude that they have all the necessary structures to support them on their journey to the Self because they have the

representatives of the Self in their midst as well as the representation of the Self - ancestors - in their Unconscious psyche.

In John, Jesus reaches out to various people who are at different stages of individuation and – as the Word made flesh revealed to the reader/hearer in the Prologue - assists them, in one way or the other, to gradually move towards the next stage of individuation. It is well worth noting that in the interaction between two persons who are at different stages of maturity there is bound to be conflict of ideas or misunderstanding of concepts. This comes out again and again in the interaction between Jesus and Peter in John. Moving to the next stage of growth, inevitably, produces in oneself as well to persons around oneself areas or arenas of conflict. In such moments it is the firm hand of the mentor which makes all the difference.

4.5 Encounter I

John1⁴²

⁴² He (Andrew) brought Simon to Jesus, who looked at him and said, “You are Simon son of John. You are to be called Cephas” (which is translated Peter).

The preceding verses to this one make it clear that Andrew had been a disciple of John the Baptist, and John the Baptist had pointed Andrew to Jesus as the one to follow. What is interesting about the invitation made by Andrew to his brother Peter was that it was couched in language that would have invoked distant sub-conscious images which were associated with a myriad of images in a Jew’s mind. The statement “We have found the Messiah” (John1⁴¹) would have sparked immediate curiosity and would necessitate immediate investigation on Peter’s part. Peter was obviously taken aback when Jesus chose to address him directly – even renamed him – at that very first encounter.

Bennema (2009:53) makes the point that the first meeting of Jesus and Peter in the Gospel was a low-key affair. There was no drama about the moment except for the fact that Jesus promptly renames him Peter. Bennema (2009:53) explains the fact that the name “Peter” was the Greek equivalent of an Aramaic original “Cephas”, the language which was used by Jesus. Keener (2003:475-479) largely supports Bennema above on the naming of Simon as Peter/Cephas although he points out that the Aramaic "Cephas" would be more equivalent to the female “*Petra*” in the Greek language. Both Bennema and Keener also agree that the naming of Peter is not followed by an audible acknowledgement on Peter’s part as evident in the other disciples who were called at about the same time as Peter (John1³⁵⁻⁴⁸). For instance, in the first meeting of Jesus and Nathanael, Nathanael – though he was originally sceptical about a Galilean Messiah – suddenly realised that he was in the presence of the Word made flesh and expressed his acknowledgement of Jesus in glorious terms. Peter does not make a similar instant connection probably because he is still in an un-individuated unconscious state. In other words, unlike the Beloved Disciple who always understands Jesus, Peter represents the implied reader's involvement in his stumbling and growing relationship with Jesus who draws him on to individuation and maturation.

Ridderbos (1991:85-86) largely concentrates on Jesus’ ability to predict a person’s future. The naming of Simon as Peter, therefore, foretells Peter’s role as what he (and so we, the hearer/readers) will become in the process of maturation and individuation leading to the time when he becomes a rock-like witness to the Good News in a post-Jesus period. Indeed, Jesus was pointing Peter towards the goal of his own particular individuation process.

Countryman (1994:24) compares the first verbal encounter between Jesus and Peter to the experience of the patriarchs of Israel who were also renamed when they came into the presence of God. Abram became Abraham, Sarai became Sarah, Jacob became Israel, etc. In each of

those names the future dispensation of each of those people was proclaimed. Therefore the renaming of Simon as Peter was a pointer to what he would be in the future.

Neyrey (2007:56) points out that the first encounter between Jesus and Peter (John1⁴²) is part of a larger corpus (John1³⁵⁻⁵⁰) where there is a two-stage experience in the discipleship process: first, the imparting of the information about Jesus by one person to another and, secondly, the self-revelation of Jesus to the new disciple. Although that process takes place throughout the Gospel, that process is particularly intense in the first chapter of the Gospel (John1³⁵⁻⁵⁰). What makes the encounter between Jesus and Peter (John 1⁴²) particularly profound is that it culminates in the renaming of Peter – an event which did not take place with regard to other disciples. Therefore, in this episode one is presented with Peter as part of the group as well as Peter being singled out as an individual within the narrative of the process of developing discipleship which every believer is called to follow.

Malina and Rohrbaugh (1998:57-61) make a detailed presentation on how groups form and interact with each other (network) in the society. There is usually a dominant group within a society where inclusion in that group occurs within the accepted norms of the established society. There are also smaller groups existing within that larger group but often bound by tenets which may, to a greater extent, be opposed to those which drive the larger group. The naming of Simon unto Peter, therefore, in John 1⁴² was an induction of the brother of Andrew unto that anti-societal group which was engaged as Jesus' disciples in the kind of ritual of transformation to maturity.

Brodie (1993:161) notes that the call of Peter follows the identification of Jesus as the saviour of the world by John the Baptist (John1²⁹). Whereas in that scene the mission of Jesus is given on universal range, in the latter scene (John1⁴⁰⁻⁴²) that very same mission is given a particularist dimension. The goal of Peter's developing maturation - that of being a rock - is focused on one

individual. The verbal interaction at this stage is led totally by Jesus and there is no engagement from Peter's side. There is no explanation which is offered in the text as to why there is no response from Peter. If one were to view this verbal encounter between Jesus and Peter from the Jungian perspective of the five stages of growth, one would come to a conclusion that the lack of engagement on the part of Peter at this stage was still at a non-individuated stage and was undefined from his previous environmental setting.

In the Gospel of John we find Simon being invited into the presence of Jesus – the Self – by his brother Andrew (John¹⁴⁰⁻⁴²). It is interesting that Andrew himself had been brought to Jesus only the previous day, so there is every possibility that he (Andrew) had not embarked on his journey of individuation since coming to the presence of Jesus. He had become extremely fascinated with Jesus and he, obviously wanted to share that fascination with his brother Simon. “We have found the Messiah!” (John¹⁴¹) (We have encountered the Self!) Andrew's excitement feeds into the then current Jewish expectation of the Jewish Messiah (Self) who was going to right all the wrongs on earth and liberate people so they could all embark on a journey of psychological maturation. Deep in the psyche of the Jewish people – including Andrew and Simon – there was this image which had been planted in antiquity; it was part of their Collective Unconscious. The Jews longed to experience concretely in human form that representation of the Self so that they could begin to identify with that image and thus begin to move towards the wholeness which they hoped would bring fulfilment of their dreams on this earth. The Jews hoped that the human Messiah would, at least for a time being, become a representative of the Self and enrich their lives in terms of goals and achievements as individuals and as a Jewish nation.

The first encounter – according to John – was, therefore, an encounter between a fascinated and non-individuated Simon fisherman and Jesus, the Self. Jesus gives the name Peter – the Rock – to Simon, an indication of his great potential for future development. Jesus was bringing

to the surface what lay hidden in that ordinary-looking fisherman. Jesus was being the initiator and the goal of Peter's maturation process.

In the traditional Zulu *ukuQhumbuza* – piercing of the ears - ceremony we encounter these young fascinated individuals coming for a ritual which would greatly assist them in charting their future. The fact that the ceremony is carried out at New Moon or Full Moon – indicating the new or full future - does not sink in until later. As far as the participants are concerned, they are coming to be part of the ceremony that will have a major impact in their future lives. What sort of impact the ceremony of *ukuQhumbuza* will have on their lives is still uncertain at that stage of their lives. Similarly, one could say that Simon came to the *ukuQhumbuza* ceremony – he went in as Simon and came out as Peter. Maybe we should note that the *ukuQhumbuza* ritual does not alter one's status in the family, one continues being a child within the family under the same name one was given at infancy. What changes is the recognition of the great potential for future greatness and the child continues to be nurtured within the family or village towards the great potentialities identified at the *ukuQhumbuza* ceremony. It is interesting to note that Peter continued being Simon Peter throughout John (6⁶⁸; 13⁶; 18¹⁰; 21¹⁵) which, for me, that means that the traces of his life prior to his encounter with Jesus continued to mark his life long after his *ukuQhumbuza* ceremony. After being given such a gargantuan task – that of being a Rock for the Church – Peter literally disappears from the scene and for a year we hear nothing of him.

Jesus, presented in the narrative as the Word made flesh, bringing the purity of heaven to earth performs this *ukuQhumbuza* ritual for Peter. Jesus qualifies to perform that ritual for Peter because of his heavenly purity, just like the *ukuQhumbuza* ceremony has to be done by people – officiants or any persons assisting the participants - whose ritual purity is beyond reproach otherwise the whole exercise would be rendered culturally useless. There have been situations where the ritual has had to be repeated just because it was not done right the first time around

and that, to the African is an *iChilo* (disgrace) – a situation which has to be avoided at all costs. At the repeat of the ritual, protocols would have to be performed meticulously and accurately in order to avoid another disaster. What a perfect moment it was for Peter to have the Messiah himself - the Word made flesh, the true Self, the purity of heaven – to be the one officiating at his *ukuQhumbuza* ceremony without any possibility of error.

In terms of the Jungian psychological maturation process, Peter is at the first stage where one feels pressure from one's environment – pressure which urges one to move but the pain is not yet acute enough for one to move from the comfort zone. Peter is fascinated by the Self whose close presence touches a deep chord in his life, but that has not effected an observable journey towards maturation on his part – at least externally. Peter may have wrestled, meditated and finally assimilated the huge task which the Messiah was placing before him, the task of embarking on his maturation process. The seeds of psychological maturation had been firmly planted in his life and all that was needed was careful nurturing and the seed of maturation would bear fruit in due course.

I think it is reasonable to assume that Peter joined Jesus in his abode together with the other disciples who had already spent some time with Jesus. That time with Jesus could be looked at as a time of seclusion with Jesus in the same way that participants in the *ukuQhumbuza* ceremony have to go into seclusion. That would give time and space to elders and traditionally pure people to give advice to the participants of the rite of passage. For Peter to spend time with Jesus away from the fishing business was an opportunity for Jesus to impress upon Peter the magnitude of his responsibilities within the family (the church).

As we can surmise from the detailed arguments above, an almost insignificant event like the call and renaming of Peter can be read from different angles to achieve different purposes. Andrew, and also Nathanael, were particularly awed when they came into the presence of

Jesus; one could safely assume that the same reaction for Peter as he shared in the group response. Peter's silence – or non-reaction – when he comes in the presence of Jesus is a sign of a person who has yet to begin his maturation journey and is therefore largely in an unconscious state.

In terms of the individuation process Peter's maturation process was taking place together with that of other disciples as well as at an individual level. The other disciples were very important in Peter's communal maturation process but the presence of Jesus in Peter's life was equally - if not more – important. Without Jesus providing the goal towards which Peter was striving, Peter's maturation would surely have stagnated at some point.

In the traditional African rites of the other fellow participant, especially in the earlier stages of the rites of passage, are highly significant. No traditional African rite of passage can be successfully accomplished without the presence of others. In the *ukuQhumbuza* ceremony, it might just mean the company of the other young child who has gone through the ceremony but has not reached puberty. It is in the presence of others that one discovers who one really is and what prospects are there for oneself in the future. The other might mean the one who accompanies the participant to a ritual; it might mean a fellow participant; it might even mean the one who has gone through all the stages of individuation or the rites of passage.

4.4 Encounter II

John 6⁶⁷⁻⁷⁰

⁶⁷ So Jesus asked the twelve, “Do you also wish to go away?” ⁶⁸ **Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. ⁶⁹ We have come to believe and know that you are the Holy One of God.”** ⁷⁰ **Jesus answered them, “Did I not choose you, the twelve? Yet one of you is a devil.”**

Bennema (2009:54-55) points out that Peter's confession of Jesus in this section of Scripture may have been a delayed acknowledgement of Jesus by Peter. In the first encounter between Jesus and Peter (Jn 1⁴²), Jesus had enrolled Peter into the group of his disciples and went so far as to change Simon's name to Peter. However, that intense moment did not elicit an observable response from Peter. The silence from Peter is abruptly ended as Jesus moves on to the Philip-Nathaniel episode (Jn 1^{43ff}). Peter's confession (Jn 6^{68,69}) comes at a crucial point; at that time there was a general movement away from Jesus by the populace. First there was the rejection of Jesus by quite a number of those who had followed him for some time (John 6⁶⁰⁻⁶⁶); the crowd was really aborting the individuation process which they had begun with Jesus. Jesus asks the twelve (Jn 6⁶⁷) whether they, too, were going to cease to associate themselves with him and whether they were going to follow the societal trend. Jesus realized that he was beginning to form a bond with his disciples – they were becoming attached to the Self in Jesus. Jesus was reaching out to them in their various stages of their maturation process – testing the strength of the bond by issuing that challenge.

Before we go in-depth with the response from Peter we need to take note of the serious point made by Jesus about the disciple who is “a devil” i.e. Judas Iscariot. Judas was at the same trajectory as the crowd that was aborting their maturation process. The later betrayal of Jesus by Judas began with Judas' separating himself from the Self which was possibly caused by unsuccessful individuation process. That process of separation of self from Self led to a lack of sustenance for the self (Judas) leading to the self-hanging of the self and he dies spiritually as well as psychically. Perhaps one might say that his psychological regression, emptiness and consequent despair is acted out physically in his suicide. In other words, Judas identified completely with his shadow – causing serious negative inflation.

All of that later tragedy, however, began with refusal of Judas Iscariot to complete the journey of maturation.

In the midst of the tragedy caused by the rejection from the crowd as well as internal divisions amongst disciples – those who were maturing and those who were not - the confession which comes from Peter becomes particularly profound: “Lord, to whom can we go? You have the words of eternal life. We have come to believe that you are the Holy One of God” (Jn 6⁶⁸⁻⁶⁹). There is a strange ambiguity in the words “To whom shall we go?” The impression created is that the disciples did, in fact, want to go away but there was no clear alternative. This statement is very much akin to the dilemma which was faced by prophets in the Old Testament who tried unsuccessfully to avoid preaching God’s word e.g. Elijah flees to the desert, Jonah ran away to Tarshish and Jeremiah vainly attempting to stop words from blurring out of his mouth.

Although Jesus offers a disclaimer to that bold statement – mentioning the betrayal that was to come through one of the disciples - yet Peter’s confession offers a real break between Peter (including co-disciples) and the general Jewish society at that time. For Peter to demonstrate such faith and loyalty in spite of the evident danger of that declaration was an indication of a tremendous growth as a disciple in the narrative. Peter’s statement represents a definite growth from the first verbal encounter he had with Jesus. He showed that he had moved away from the first to the second stage individuation – separation from the other. Peter had found his ‘voice’ – the Ego had begun to emerge. As Peter – and the disciples - was undergoing a break with society at large, he was experiencing his moment of separation from the other on two fronts i.e. separation from his previous unresponsive level as well as separation from the society at large. Through the Conscious, Peter’s Ego was beginning to embark on a journey of self-discovery where he would identify who he is and who he is not. Although it was a bold statement for anyone to make – whose importunacy would be challenged by developing circumstances later – it was nevertheless an indication of his willingness to take the journey of psychological maturation to the next level. This bold step could be likened to the puberty stage in the Zulu traditional rites of passage where the girl or boy has to demonstrate her/his readiness

to take the maturation process in their lives to the next level. The boy has to do that by driving cattle out at the crack of dawn and hiding with the cattle far from home; the girl by hiding in the veld until her stage of puberty has been reported to the parents by other girls in the family.

As discussed in the second chapter, the functions of the Ego are sensation, feeling, thinking and intuition. When one begins to identify oneself, some of these functions are enhanced and exposed even more whilst others are suppressed and used even less. If one were to judge some of Peter's actions and reactions in John, one could come to a conclusion that Peter was more of a sensations-feelings person rather than a thinking-intuition one. That may be a reason why Peter was forthright in expressing his loyalty to Jesus in this second verbal encounter.

To consider the African traditional puberty rite of passage one finds a similar situation where the participant is actively encouraged to identify with one gender to the exclusion of the other. Any underlying deviances towards "undesirable" preferences are thus effectively masked under bold outward utterances and actions. Under such a façade, for instance, one might continue to secretly harbour homosexual tendencies before one is discovered or choose to declare oneself to be so. In the meantime, before the exposition of the real self, a lot of damage is done to those who are close to oneself. I know of a priest who lived with undeclared homosexual tendencies for a long time before being exposed when many young boys had left that congregation.

Keener (2003:697-699) views Peter's confession of Jesus in John 6⁶⁸⁻⁶⁹ as an indication of the kind of disciples which Jesus had at that time. The passage itself, John 6⁶⁶⁻⁷¹, depicts the existence of two models of discipleship: those who are steadfast and loyal to their maturation process - of which Peter is a model; and those who fall away and fail to live up to the dictates of the maturation process of which Judas Iscariot is a model. Interestingly, both Peter and Judas Iscariot betray and deny Jesus at a very crucial point in Jesus' life. However, the fundamental

difference between the two is that Peter did re-enter Jesus' circle of disciples and re-entered the pathway of individuation whilst Judas Iscariot drifted away permanently.

Ridderbos (1991: 249 - 250) points out that Peter's confession comes in the midst of great apostasy – Jews and followers falling out with Jesus. They decided to abrogate the journey towards the maturation process which they had begun when they came into contact with Jesus. In chapter two of this research one was made aware of the fact that some people abandon their individuation process because they fear the tremendous pressure that is placed on them when they take the journey to maturation. Certainly in chapter three of this research (page 82) we came across *amagxagxa* – people who cannot decide whether to pursue either a Christian or a traditional path to psychological maturation – who, thus never get anywhere on their journey to psychological maturation. The confession by Peter then represents a striking departure to the lukewarm or even hostile response of Judas and the crowd to the different foundation John's Jesus was laying for future maturation for his disciples as models for members of John's own community. Judas' response was especially akin to that of *amagxagxa* in that he continued for some time appearing outwardly as a disciple of Jesus whilst inwardly repudiating all that Jesus stood for. Peter's maturation process was based, first of all, on the recognition that Jesus was the Word made flesh and therefore, aligning himself to Jesus was tantamount to aligning himself to the Self.

Although Countryman views the confession of Peter as having fundamental significance in proving the loyalty of Peter to Jesus, he (1994: 57-58) nevertheless cautions that utterances may reflect an altogether different reality to what one harbours inside. Nevertheless, an utterance, importunate as it may be, is still a far better reflection of the person's state of maturation in discipleship than no words at all. Neyrey (2007: 132-134) acknowledges that the challenge (John 6⁶⁷) that Jesus issues to his disciples is particularly sharp and, therefore, laments the fact that Peter's response on behalf of the disciples appears lacklustre and tepid.

Neyrey seems to contradict the other writers cited above who, for the most part, view Peter's reaction to Jesus' challenge as profound and regard the absence of words may also reflect a person's state of mind as much the spoken word. Neyrey proposes that Peter's reaction may be an indication of the level of regard in which Peter was held in the community of the writer of the Gospel according to John in contra-distinction to the beloved disciple who was held in higher regard in that community. In a number of instances in the Gospel, Peter and the beloved disciple are put side-by-side as if the implied author was presenting an alternative way to psychological maturation. In this second verbal encounter between Jesus, the beloved disciple may actually represent the repressed functions of the psyche meaning that the person who, according to John's narrative, is the repository or bearer of those functions has a different maturation trajectory to that of Peter. The constant appearance of the beloved disciple in John's gospel, may have been an invitation to Peter to take note of the suppressed functions – because without those repressed functions, Peter's maturation process will never be whole.

Malina and Rohrbaugh (1998:138) note that Peter is the champion of the disciples in his reaction to the challenge of Jesus: "Do you also wish to go away?" In Peter's ensuing reaction, the loyalty of the disciples to Jesus is emphasized. Either Peter was aware of the level of maturation of his colleagues – for some time they had been involved in each other's lives, hence the quick response – or Peter was just acting out of his feeling-sensation function! To consider the first alternative: as Peter was steadily embarking on his maturation trajectory, he must have been deeply influenced by the trajectory of his fellow disciples. He must have been intimately aware as to who was making progress and who was not making progress in his journey of psychological maturation. Jesus' answer to Peter's response was, however, even more revealing: although Peter "expressed" that everybody was making progress, Jesus intuitively knew one of them is "a devil", i.e not making any progress towards psychological maturation.

The reasons for lack of progress towards maturation in Judas Iscariot's life may be varied but I will limit myself to those reasons that may be found within Jung's second stage of maturation. The separation that had taken place in the disciples' lives from the society around them had certainly led to non-usage of some functions in their lives. They took on a mask which is the unintegrated content of the Shadow. John's narrative is not explicit to us as hearers/readers as to who had the unintegrated Shadow but as Jesus had close contact with his disciples must have been aware as to who was wearing a mask – and sought to expose him.

This assurance of loyalty from Peter is in sharp contradiction to the virtually silent Peter in the first encounter when Jesus named him as Peter (Cephas). In this second encounter we see, therefore, a maturing in the discipleship of Peter as compared to that of the First Encounter. Peter had experienced contact with the “Holy One of God” and did not want to distance himself in any way. The Jesus movement – like all splinter groups in a society - was promising to live even better than other groups up to the tenets of Scripture and Covenant and they will seek to outdo those groups in zealotry for God. Obviously, Peter did not want to lose an opportunity to be part of such a maturation movement. As we have noted before, a number of people had turned away from Jesus at that time. Peter's assurance to Jesus represented, therefore, a distancing of the disciples from the rest of society, a feature of the second step of individuation according to Jung. Peter's words – and actions – were a deliberate and a significant turning away from society's norms and values to Jesus' tenets and a new way of life. It was a deliberate turning away from the myriad of maturation processes which were offered by the surrounding society in order to choose the one maturation which was offered by Jesus. When persons in Zulu societies nowadays experience puberty, there is a choice of either going the traditional route and perform ceremonies relevant to that stage however truncated they may be, or to go the Christian route where such practices are frowned upon. There is a third route which often taken by *amagxagxa* – which is in fact a refusal to make a choice as they desperately try to take

part in both traditional and Christian directions. There is, therefore, a myriad of choices which are often made at the stage of puberty – including especially the gender-based choices where the environment (society) virtually forces one to choose one gender over another. The choice made at that stage often becomes a pointer as to the trajectory one is going to pursue for the rest of one's life. When Peter responded to Jesus' challenge by making a choice he did so fully aware that there were many other choices he could have made but decided that his future maturation process will be Jesus-based. For Peter the real Self that mattered as his goal for maturation was the one whose representation was Jesus.

Brodie (1993:289) neatly captures this verbal interaction between Jesus and Peter by pointing out that three groups of people seem to be taking shape in this episode. First, one sees the disciples as a group taking shape whereas in previous scenes they have come out as a motley group who are shadowing Jesus whenever he went but at this scene one sees the disciples actively engaging Jesus and definitely making a decision to side with Jesus. Secondly in this episode one sees Peter actively engaging Jesus. Peter is no longer that awe-struck person who encountered Jesus in the first verbal interaction (John1⁴⁰⁻⁴²). Thirdly, in this episode one encounters the possibility of regression and even self-destruction represented by Judas as Jesus to identifies Judas as the betrayer.

Jesus' singling out of Judas in this episode may require a more extensive consideration in a different research paper other than this one which is limited to the investigation of Peter's maturation trajectory. However, Judas was involved with Peter in the common maturation process and was able to "fool" Peter into believing that he (Judas) too was making progress with his maturation process – hence the bold statement by Peter on behalf of *all* the disciples. As is evident from the intuitive response of Jesus to Peter, Judas had availed for himself the communal maturation experience which he shared with other disciples but had not extended that maturation experience to himself as an individual. Peter made his declaration on behalf of

the group which was firmly on the maturation trajectory but Jesus identified an individual whose journey to maturation had not started at all or had been aborted at some point or the other. Communal maturation by itself has no harm in an individual – that is the norm in an African traditional maturation experience. However, even in the African traditional setting the base (foundation/genesis) of the maturation process may be communal that process gravitates – as was shown in chapter three of this research – towards the profound psychological maturation of an individual. The maturation process in the African traditional setting is never complete until the individual has been totally transformed. Judas Iscariot betrayed/ aborted his journey of psychological maturation and ended up betraying Jesus, the representation of the Self. Judas did abort it at that point, as his ultimate self-destruction indicated, whatever his reasoning may have been, e.g. to get Jesus to show Himself as the Self/Messiah etc. The final proof lies in Judas' death/suicide in which he returns to the unconscious state permanently.

The three factors mentioned by Brodie in the last but one paragraph above this one, combine to give a picture of awakening in the company which Jesus kept. In other words one sees some psychological growth in that company. They begin having a definable identity other than the amorphous group identity they had earlier had when they were first called by Jesus. The impact of Jesus' life on Peter is especially telling when one considers the words which are uttered by Peter at this point. Brodie (1993:289) points out that whereas Peter was mute in the first verbal encounter with Jesus, Peter was particularly voluble in the second verbal encounter. In fact Peter had assumed the status of the leader of the twelve disciples in that Peter was literally answering for the twelve disciples to Jesus' challenge to them. What was particularly notable, however, is the fact that Peter had gained such understanding of the person and mission of Jesus that Peter was able to refer to Jesus as the "Holy one of God". Brodie (1993:289) points out that that term used by Peter indicates two things about Jesus. On the one hand it points to the moral norms of Jesus as the representation of the Self. Peter's appraisal is significant in that

it comes closely after the sharp arguments from the Jews and attempts by them (Jews) to besmirch the name of Jesus. “Is this not Jesus, the son of Joseph, whose father and mother we know. How come now say I come down from heaven” (John 6⁴²). On the other hand, according to Brodie (1993:289), “Holy one of God” indicates the kind of intimacy between Jesus and God that they could be practically regarded as one¹².

In the Jewish sense this term “Holy one of God” was an honorific expression usually reserved for people whose life, dignity, or accomplishments reflect God. In other words it was an expression reserved for the representatives of God like the Messiah or, in the traditional Zulu setting, the elders. Peter’s recognition of Jesus as the “Holy one of God” was his act of alignment with the maturation process which will be guided by Jesus. Similarly when participants in the puberty ritual ceremony come for the rite of passage they are aligning themselves with that maturation process. They are making a break from all other possible societal maturation processes.

This break from society is very crucial to the understanding of the maturation process which was taking place in Peter’s life. Just as happens in the rites of passage in an African setting where the boy or girl begins to dissociate from the opposite sex at puberty, we see in the second verbal encounter between Jesus and Peter a movement away from what had been an open relationship between the disciples of Jesus and the society at that time. As in the second stage of the individuation process, Peter was expressing dissatisfaction with the status quo and was ready to go on to the next stage of maturation.

4.5 Encounter III

¹² Jesus was the representative of the Self as Messiah and God made flesh. Since his Ascension Jesus has become the representation of the Self. Jesus’ role as representative of the Self was taken over by the Holy Spirit. In the Zulu traditional system the ancestors are the representation of the Self and the elders are the representatives of the Self,

John 13⁶⁻¹⁰

⁶ He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” ⁷ Jesus answered, “You do not know now what I am doing, but later you will understand.” ⁸ Peter said to him, “You will never wash my feet.” Jesus answered, “Unless I wash you, you have no share with me.” ⁹ Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” ¹⁰ Jesus said to him, “One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.”

Keener (2003:908-910) acknowledges the protestations of the disciples led by Peter about Jesus taking on the role of a servant. As far as Peter and the disciples were concerned, it was not only demeaning for Jesus to take such a role but it conflicted with the standards which, up to that moment, Peter and the disciples had been brought up to accept and view as the foundation on which society is built. For Peter – and the disciples – Jesus was presenting a moral crisis in their lives. Yet Jesus emphasizes that unless he performs such an act the disciples will have no clear direction for them to follow; more so because friendship and fellowship with Jesus required them to emulate Jesus’ actions in the future. From then on the disciples would exercise the same kind of servant humility Jesus was demonstrating at that table of the last supper as they reached out to embrace new disciples into the Christian community. Jesus’ act of serving his disciples was, in a sense, a repudiation of the common practice at that time where a disciple of a teacher was supposed to carry out a plethora of menial responsibilities for the teacher. As far as Jesus was concerned it was the teacher who should deliberately reach out to the pupils as a servant leader. Keener (2003: 908) notes that the disciples completely miss the point about Jesus’ action in washing their feet (John 13⁶⁻¹¹). For them what Jesus was doing was not acceptable within their culture in the first century milieu. As far as they were concerned Jesus (their teacher) could not be delegated to the class of servants who were expected to do the

washing of feet for those who were guests at table. It was on that basis that Peter protested strongly to Jesus for trying to wash his (Peter's) feet.

Bennema (2009:56) presents this interaction also as a misunderstanding on Peter's part. Jesus was determined to wash the feet of all the disciples including Peter, but Peter was equally determined not to allow Jesus to perform an act which Peter regarded as being far below the level of Jesus as the Messiah – the Holy one of “God” as per the second verbal encounter. Peter could not fathom how a person whom he had rated so highly in that encounter could be suddenly found to be exercising the task reserved for the lowest slaves. The act of Jesus washing disciples' feet presented a real crisis in Peter's relationship with Jesus. The crisis in Peter's life at that juncture is akin to what happens at the third stage of Jung's individuation process where the Shadow from the Personal Unconscious begins to exert pressure on one to reconsider the direction one's individuation has been taking place up to that point. Either one could choose abandon the maturation which has, so far, been taking place in one's life or could resolutely decide to fully commit to the journey and outcomes of individuation for one's life. Up to this point even those who were not really making any progress in their maturation process could somehow mask their real state of affairs and adopt a certain Persona. However, at the third stage of psychological growth the Shadow – the archetype from the Unconscious – explodes the myth of the Persona which had built up around oneself and one is forced to face up to a crisis about the direction of one's maturation process. To go back to the gospel narrative, Peter's Ego/mask is shaped by the hero-conqueror/patriarchal archetype of the Self, so that he battles to repress the possibility of a servant/feminine/nurturing archetype of the Self which meant that Jesus' action unleashes a crisis for him.

This is akin to the *ukuButhwa/ukweMula* stage of the rites of passage where one has to consider foundational issues are strongly emphasized for the participant in the traditional African rites of passage. This is a point where one has to adopt standards which will henceforth guide one's life. In the Zulu traditional setting the avoidance of *iChilo* (disgrace) is the primal drive right from the beginning of one's life. However, just the avoidance of *iChilo* is never sufficient for all of one's life and at some point life has to be lived at the deepest foundational level in order for one to make real progress with one's maturation process. One has to adopt standards which will henceforth drive one's chosen direction of life and guide one's life to a higher level.

I believe this is the state of affairs which confronted Peter at the Last Supper. Up to that point he thought he had full understanding of the maturation programme Jesus had for him (Peter). Peter even thought he was on the right track: "Lord to whom can we go, You have the words of life". But what Jesus was doing at the Last Supper touched Peter at the core of his being because it conflicted with the standards (*iChilo*) which had guided him up to that point. Jesus was introducing a new set of standards which were very different to the ones which had assisted Peter to survive life up to that point. Jesus, however, wanted Peter – and the disciples – not only to survive life but to live life to the fullest; and for the real life to begin the hidden issues of the Persona had to be ripped off. That process of exposure of the truth by the removal of the mask was never going to be easy – as is evident in the verbal interaction between Jesus and Peter at that meal that evening.

In the traditional Zulu setting, it is the responsibility of those who have reached the highest level of maturation – elders – whose duty it is to reach out to the participants at various stages of development and assist them to an even higher level. Jesus' actions here, therefore, can be interpreted as the elder rigorously assisting the participant in a rite of passage to seriously reconsider the standpoint the participant has maintained up to that far. It is known that at the point of *ukuButhwa* a series of penetrating scenarios are presented to the participant to the rites

of passage – exercises which will determine the future direction of that individual. On the other hand, even women who desire to be honoured with the *umeMulo* ceremony had to go through a series of goal-setting activities before their families honoured them with *umeMulo*.

In the third verbal encounter between Jesus and Peter in John's gospel we see a Peter being confronted by Jesus with difficult choices – choices which will determine Peter's future trajectory of maturation.

According to Jung's five stages of individuation, it is the person who has reached the fifth stage who becomes an inspiration for others at earlier stages of individuation to continue with their journey of maturation. That fifth stage person achieves that task by being, first of all, a model or mentor or catalyst in order to encourage that process of individuation. Although Jesus – as the Word made flesh – cannot be said to be individuating, nevertheless he acts from the similar position of an elder in that he actively encourages the maturation process in Peter's life by posing a number of challenges to Peter which assist Peter to define the future direction of his life.

Brodie (1993:446) points out that the washing of feet, though a difficult feat to understand is centred on the expression of love: "Having loved those in the world ----- He loved them to the end" (John 13^{1b}). However, Brodie (1993:449) points out, it is the extent of that love which brings about a great confusion in Peter's life. He had reached a very high understanding of Jesus as the hero-conqueror/patriarchal archetype of the Self, so that he battles to repress the possibility of a servant/feminine/nurturing archetype of the Self and was, thus, caught on the horns of a dilemma Jesus' response to Peter's protestations indicates the different levels of understanding of the action by Peter and Jesus. Whilst Peter viewed the whole event from a master-servant class distinction, Jesus, on the other hand viewed the event as an occasion to introduce a different kind of fellowships between him and his disciples. In a sense Jesus was

inviting his disciples to a fellowship of sacrifice – to sacrifice themselves for the cause of the Gospel. Jesus was inviting them to a new relationship – a relationship which did not strictly accord with societal norms of that era.

Malina and Rohrbaugh (1998:220-221) highlight that the misunderstanding of Jesus' action of washing the disciples' feet stems from the fact that according to the norms and standards of his day it was inconceivable that a master (Jesus) could stoop so low as to take on a slave's role of washing their feet. Peter attempted in any way possible to dissuade Jesus from assuming that despicable role. As far as Peter was concerned it was morally indefensible for Jesus to perform such an act. In other words, although in the Second Encounter between Jesus and Peter, Peter had indicated the kind of spiritual maturity which was beyond the mores and norms of his community, yet one finds Peter still being intellectually – mentally – bound by the mores and norms of that very same society. This predicament is similar to that which is faced by many people when comparing to the individuation process.

One may be well ahead intellectually in terms of maturity whilst having inexplicable scruples with standards which should be guiding one towards maturation. What we need to point out here is the relevance of the maturation process which was taking place in Peter's life at that juncture. Like in most people on a maturation continuum they may be on one level mentally but at a different level spiritually.

On the other hand, we see a valiant attempt on Jesus' side – as a mentor - to move Peter beyond the level of society's thinking. Jesus was introducing Peter to a new way of relationship which was different to that of the society at large. In a sense, Jesus was indicating to Peter – and to the rest of the disciples – that from that time onwards the standards of maturation in the movement he was introducing would be based on the foundations which would always be distinct to those of the society at large. Just as in the third stage of the individuation process

where the choices made by one person are there for all to see, Peter has now reached a stage where he can no longer hide the new maturation trajectory on which his life will from thence forward be based. This is the stage where, as stated before, where the Shadow – according to Jung’s individuation process – forces one to consider dealing with the mask which one has been wearing up to that point. The choice is that one can go back to a comfortable unconscious state or to allow the new standards to lead one to a new future.

In the traditional African rites of passage the *ukuButhwa/ukweMula* stage is where one decides live either as a moral or immoral being – moving on along a road of psychological growth or reverting to one’s unrealized past.

4.6 Encounter IV

John 13³⁶⁻³⁸

Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now; but you will follow afterward.”³⁷ Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.”³⁸ Jesus answered, “Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

This conversation takes place immediately after Jesus had clearly identified the person who was going to betray him. Jesus had broken the bread and had given it to Judas Iscariot who had immediately left that company. Jesus had then gone on to making his disciples aware that he was about to be betrayed and would “go away”. It is in that context that Peter was asking the question, “Lord, where are you going?” Keener (2003:927) notes that Peter is in two minds at this point: he knew that the animosity around Jesus at that time would surely lead to Jesus’ death but on the other hand he had no idea as to how that death would come about. Keener (2003:927) further notes that though Jesus does not give a clear, precise answer to Peter yet Peter does not shy away from committing himself to death for Jesus.

Further, Keener (2003:928) points out that Peter would later prove to be unequal to the standard he sets himself here. On one level he was prepared to die for Jesus and yet at another level he was totally unready for that undertaking. In the end Peter did indeed die like Jesus on a cross upside down according to tradition, which seems to be also indicated in John 21. So this verbal interaction between Jesus and Peter represents a phase in Peter’s life where he was embracing an almost irreversible movement towards individuation and maturation.

Counet (2000:179) notes that Peter's confession in John 6⁶⁸⁻⁶⁹ – as well as the one in John 13³⁷ – was made without any prompting but was a statement made on his own accord. Furthermore, Peter uttered those words in a manner that suited him – and him alone. He did not follow any particular formula and he was obviously driven by some feeling deep inside him. It is noteworthy that in both instances Jesus counters these statements from Peter. In John 6⁷¹ Jesus reminds Peter that though all of them were called (chosen) by Jesus yet one of them is a “devil”. In John 13³⁸ Jesus informs Peter that “before the clock crows, you will deny me three times.” Jesus was warning Peter that the journey to wholeness is fraught with danger and disappointments.

What is important here in regard to the maturation process is the finality of death. By recognising the reality of death for Jesus and, thus, accepting it for himself (Peter) as well, Peter had reached the stage where he had accepted the maturation process which was taking place in his life. For Peter his life was inextricably bound with that of Jesus no matter what happens in his life. It is like the stage of *ukuLobola/isiCholo* - betrothal - in the rites of passage where the couple fully and finally abandon the ways of youth and take up adult life. In the fourth stage of the individuation process as proposed by Jung, one has reached a decisive phase in one's life where one has virtually lost the desire to alter the trajectory of maturation one chose in the third stage of maturation. Jesus had indicated, again and again, to his disciples that the fulfilment of his ministry on earth will be in his self-sacrifice. In this verbal interaction Peter was demonstrating that he had come to fully understand the mission of his mentor and was prepared to emulate his mentor.

In the Zulu traditional social system the marital status of being bearers and protectors of children is held as the object of highest ambition. It is also recognised as the most honourable state of self-sacrifice. Even today the act of getting married is recognised as sacrificing one's dreams in order to promote child(ren)'s future. Moving to the state of betrothal is not a step

which is taken easily and has severe consequences for one's life. Accepting that path of maturation is, therefore, a death to oneself.

4.7 Encounter V

John 18¹⁰⁻¹¹

¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹ Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

This verbal interaction between Jesus and Peter culminated in Peter's denial of Jesus (John 18¹⁵⁻²⁷). This is a sad episode in that it represents a regression in Peter's maturation process. Whereas in the previous verbal encounter Peter had shown signs of being totally in congruence with Jesus's kind of Messiah-ship, his actions in John 18¹⁰⁻¹¹ show a completely different tack to what he had pledged himself for. Bennema (2009:56) even calls this a misunderstanding on Peter's side even as he had misunderstood Jesus washing the disciples' feet. In terms of the maturation process this episode would seem not to fit well with the general trend. Indeed one is tempted to exclude it altogether when one considers Peter's maturation trajectory. However, it would be a huge mistake to do so as we would lose a vital indicator which forms part of the maturation process.

The fact is that every maturation process has its drawbacks no matter how one tries to keep it on track. Bennema (2009:56) traces the disjuncture in Peter's behaviour to the fact that subliminally Peter still harboured an image of a warrior Messiah. Peter's actions were therefore those of a loyal military general in the Messiah's army. In a moment of high drama Peter allowed the script which he had rejected for his life to re-assert itself. However, there is never any maturation process which has no setbacks. This regression may be temporary and lead to

an even deeper movement towards maturation. As we have stated before in this verbal encounter Peter did eventually resume his maturation process unlike Judas Iscariot who decided to abandon his maturation progress altogether by committing suicide. Judas' suicide represents a refusal to grow and a refusal to move back and share in the maturation trajectory with other disciples – as Peter did.

Bennema (2009:57) clearly charts the failures of Peter as he cuts the ear of Malchus with a sword and denying being a disciple of Jesus. That was indeed a setback in Peter's journey towards maturation – a setback so serious that it detracts from the lofty resolutions of following Jesus to death. There is no comparable rite of passage for this setback experienced by Peter but in the traditional African maturation process there is always an acknowledgement that at one stage or another of the rites of passage there will be an abrogation/abortion/abandonment of the maturation process by one individual or another leading to the collapse of the rite and the maturation process attendant thereunto. Careful exercise of the rites is, therefore, of utmost importance in order to avoid *iChilo*.

4.8 Encounter VI

John 21¹⁵⁻²²

¹⁵ When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” ¹⁶ A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” ¹⁷ He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. ¹⁸ Very truly, I tell you, when you were younger, you used to fasten your

own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” ¹⁹ (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, **“Follow me.”**

²⁰ Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, **“Lord, who is it that is going to betray you?”** ²¹ When Peter saw him, he said to Jesus, **“Lord, what about him?”** ²² Jesus said to him, **“If it is my will that he remain until I come, what is that to you? Follow me!”**¹³

Keener (2003:1234-1239) mentions three crucial processes which take place at the beach where Jesus met his disciples for breakfast. First is the call by Jesus to Peter to a ministry of feeding and tending (John 21¹⁵⁻¹⁷). This is a crucial ministry in that it is not unlike the ministry which Jesus had exercised throughout his time of being “flesh”. Peter was called to the ministry of love which is a quality associated with the representation of the Self (John 3¹⁶). To love the representation of the Self was to merge with the Self and, thus, become the representative of the Self. Jesus was inviting Peter to a ministry which can only be exercised by Jesus himself because he was the Word made flesh or, that ministry could be exercised by someone who had experienced, in their entirety, the intricate steps – including the regressions – from stage one to stage five of the psychological maturation process. The journey to wholesome maturation would lead Peter to a ministry of caring – mentorship. So Peter begins the process of integrating the Shadow? Jesus calls him to the nurturing/serving/feminine Archetype which his mask of the hero/conquering/patriarchal Archetype had repressed.

¹³ some scholars see chapter 21 as an addition to the original gospel text, but I engaged in a narrative reading of the final form of the text, whatever its composition history

As mentor, it would be Peter's responsibility to reach out to "feed the lambs" – so that the "lambs" (maturing disciples) would be sustained and guided through the rough terrain of maturation with its ever-present dangers of regressions. Peter was being called to be a Rock – the cornerstone/foundation/strong support for the maturing disciples. The journey to psychological maturation for the maturing disciples would only prove unshakeable if those maturing disciples were standing on an unshakeable rock. It is a central aspect of Peter's maturation is his recognition that for Jesus as the representation of the Self, the Rock is not the hero but the nurturer.

In the traditional African maturation setting Peter was being asked to become an elder – and an officiant at the ritual ceremony - to future participants in the rites of passage. That would not be an easy undertaking under any circumstances as mistakes during the ritual are placed at the door of the officiant. The *isiDwaba/isiCoco* stage of maturation – elder – is a trusted position in the society and should not be taken lightly as its responsibilities are great. One has reached a pinnacle of the maturation process in the traditional African setting and one is required to live up to those standards.

Secondly, Jesus casually informed Peter that the ministry Peter was embarking on would be a very costly exercise – death for Peter (John 21¹⁸⁻¹⁹). Peter would be taken "where you do not wish to go" which, as John's gospel clarifies, indicates "the kind of death by which he would glorify God". Death, as we mentioned earlier, represents irreversibility of the transformation brought on by the process of maturation. Peter was being called to experience total transformation – physically and psychically – to merge completely with God and to become a representative of the Self.

Thirdly, Peter was called upon to follow Jesus (John 21²⁰⁻²²) – which would seem a strange instruction to give to a person who was already doing the following. However, the following

that Peter was being summoned to was not unlike the first summons which were issued to the disciples when they first met Jesus. In a sense, Jesus recognised that Peter had finished the first cycle of maturation, and, thus, Peter was ready for the ensuing cycles. Peter was not just judged but he was instructed to begin the next cycle: “Follow me!” Unless Peter embarks on the next cycle of maturation, Peter would soon – rather than later – become a stumbling block to maturing disciples who are seeking a closer walk with Jesus.

According to Jung’s individuation process the maturation process does not occur once for all time. The process repeats again and again when one encounters new situations and new environmental stimuli. Even in the traditional African maturation process there is no indication that once one has gone through the entire rites of passage one will never again experience maturation. When one attains or is given a new position in society, the cycle of maturation begins afresh. The cycle is no longer physical as in the rites of passage but that experience of the rites of passage helps to guide subsequent psychological maturation processes in an individual. Peter was invited to start afresh a new cycle of psychological maturation and not concern himself with where his fellow traveller – the beloved disciple – was at that particular time.

As we move into the next chapter we will now explore how these three merged pathways – Jung’s individuation process, the traditional African rites of passage, the verbal interaction between Jesus and Peter in John’s Gospel – can be applied to bring a deeper and a long-lasting interpretation of the Word made flesh.

CHAPTER 5: An African Jungian Perspective on the Maturation Process

5.1 Introduction

In this chapter we will attempt to propose some systems on how we can apply what we have learnt about psychological maturation in the last three chapters which may assist people to study, understand and interpret the biblical text in a more mature way.

In this dissertation we mapped out how psychological maturation takes place according to Jung's model of the individuation process. We then mapped out how psychological maturation takes place for participants in the traditional Zulu rites of passage. It was fascinating to discover that Jung's individuation process, as well as the traditional Zulu rites of passage actually complement each other in the way that psychological maturation takes place in a person. Jung's maturation process charts a person as s/he matures from being an individual in the society to being a communal participant as a member of his/her society. On the other hand a participant in the traditional Zulu rites of passage grows from being an indistinct part in a communal whole to being appreciated as an individual with identifiable and distinct characteristics.

It is my considered opinion that the complementarity between Jung's individuation process and the traditional Zulu rites of passage can be influential towards a better understanding and interpretation of the biblical text. I believe that the project towards a more mature understanding and interpretation of the biblical text is closely linked to the maturation processes which we have explored in this dissertation. For the purpose of this dissertation we sought to interpret twenty-two verses in John's gospel where there is a direct verbal interaction between Jesus and Peter. In John's gospel we find Peter undergoing the psychological maturation processes which closely resembles those taking place in Jung/Zulu maturation processes. In other words the psychological maturation process which takes place in Peter's life in the narrative of John's gospel is both an individual as well as the group occurrence.

In this chapter we will investigate how a person possibly understands and interprets the biblical text at each level of psychological maturation. We will investigate how this person – whom for the purposes of this dissertation we will call the “maturing disciple” – approaches the biblical text as we believe that will give us an indication on the psychological maturation which is taking place in that person’s life. We will attempt to integrate the Jung/Zulu/John¹⁴ triad in our understanding as to how a person progresses in each of those five levels of psychological maturation in the interpretation of the biblical text.

5.2 The maturing disciple interprets the biblical text

5.2.1 The Undifferentiated State

In the second chapter of this dissertation we looked at Jung’s individuation process and we came to understand that there are five stages of psychological maturation according to his system. In the first stage of individuation the person is undifferentiated from his or her environment and has yet to begin the individuation process. The person understands himself/herself as being at one with the environment in which s/he is situated. As a result his/her interpretation of the biblical text is still reliant on the environment s/he is in. Therefore the interpretation of the biblical texts for such a person is never his/her own interpretation, but is a reflection of the interpretation found in that environment. For example, if one were in a Pentecostal environment one would approach the biblical text in a Pentecostal way even if such a person had not gone through a Pentecostal transformation himself/herself because s/he would just be reflecting the environment s/he was brought up in.. For such a person to really interpret the biblical text as a true Pentecostal s/he would have to have a Pentecostal experience. In the first stage of individuation such a Pentecostal experience would not yet have taken place and

¹⁴ Jung/Zulu/John = Jung’s individuation process; the Zulu traditional rites of passage; John’s gospel

the individual would just be imbibing and reproducing what was taking place around one's self.

In the third chapter of this research we were also introduced to the five stages of the traditional Zulu rites of passage. As with Jung's individuation process, the first stage of psychological maturation of the participant is also at an undifferentiated state. Therefore, whether one is going through the Jungian or the Zulu psychological maturation process, the level of understanding and, thus, the interpretation of the biblical text at this level is the same i.e. largely undifferentiated from one's environment. Although the participants in the traditional Zulu rites of passage have the future charted on their ears – from now on their life will depend on how carefully they listen to the advice of their elders - there is no indication that they have begun to apply that advice in their lives. I usually tell my children that my elders (parents and grandparents) often resorted to freely thrashing me as a way of piercing my ears and to hasten the time when discernment about household – and societal - protocol would become second nature to me. Although those sessions produced the desired outcomes for my elders, there remained a quiet rebellion in me against the system which I hoped to unleash as an elder in my own family i.e. abandonment of corporal punishment. What is worth noticing is that the participant in the traditional Zulu rites of passage adopts, as one's own, the lifestyle which is demonstrated by the environment one is in. Frequently that takes the form of mimicking the elders - who are the embodiment of the societal norms and standards – on how a maturing disciple can tread on the journey to maturation.

In terms of interpreting the biblical text at this stage one is given and is expected to graciously accept without question the interpretation of the biblical text as handed down by the elders. Therefore, in both the Jungian and Zulu psychological maturation systems the mentor/elder has a crucial role towards the interpretation of the biblical text.

In the first chapter of John's gospel we met Simon at an undifferentiated stage when Jesus re-named him Peter. The Jung/Zulu complementary approach assists us to understand the maturation of Peter in John both as an individual experience as well as a communal experience. Peter was experiencing a psychological maturation at an individual level but was also sharing in the maturation experience of the group of disciples who were being led by Jesus in their maturation journey. The silence of Peter in John 1⁴² demonstrates an individual who is at an undifferentiated stage as well as someone who is embedded in the quiet adoration of Jesus like the rest of the disciples. That fascination with this figure of Messiah – as well as other factors – induced Simon to make no oral response when Jesus named him Peter. We need to accept, however, that this is the first stage of the individuation process and that the giving of a name can be regarded as a stimulus and call to begin the process of differentiation.

5.2.2 The Parting of The Ways

In the second stage of Jung's individuation process the person is embarking on a journey away from the undifferentiated state to begin the actual maturation process. The psyche of the person at this level begins to respond to the environment in which one is situated by separating oneself from one's environment. Frequently this process of moving away from the undifferentiated stage is generated when one observes another person who has moved from the undifferentiated stage and who has, subsequently, matured due to that journey.

The psychological maturation according to the second stage of the traditional Zulu rites of passage has all the marks of the activities which take place around the *ukuThomba/uMhlonyane* where the individual seeks to stand out from the communal. This takes the form of the girl breaking away from other girls as well as the girl breaking away from boys – heretofore the boys and girls have been one communal group. For me, this separation between boys and girls provides a fertile ground for the gender-linked interpretation of the biblical text which is a vital

ingredient towards a holistic approach to the text when taken together with the Jungian approach. This implies that whilst the Jungian approach assists one to have a divergent approach to the text relative to the approach of the environment one is in, the Zulu maturation trajectory, assists one to explore in greater depth his/her communal environment so that one would have a deeper understanding of the intricacies of the society one is in.

Secondly, the person who is at the *ukuThomba/uMhlonyane* has embarked on a journey to personhood. Previously – i.e. before the second stage – such a person was no better than an animal¹⁵ itself. The boy is actually locked up with animals when he comes back from his escapades in the veld. Becoming a person means that the participant in the traditional Zulu rites of passage actually begins to be a psychological being i.e. the psyche of the person begins/acquires the ability to actually react to the environment around oneself. One no longer relies on the “instinct” which has been imbibed from the elders but one begins to dig down deep in the resources from within oneself.

In the case of biblical interpretation in the church community, we encounter a situation where the person who was previously energetically imbibing the biblical interpretations offered by the church environment suddenly realizes that there is a different path to the interpretation of the biblical text than the one s/he is used to. Unfortunately, there is often a huge resistance at that stage from the people who favour the status quo and wish that what was, should always be. This places a huge burden on the person who feels strongly that there must be another way of maturing other than the one already presented to him/her. It does not help that some of the people who are resisting a different path of individuation are part of the group regarded as the elders. Usually these are people who have had one or two cycles of individuation and have decided against further individuation. They become a cog in the system thus preventing other

¹⁵ The reference “animal” (*isilwane*) was formerly (nineteenth century) used liberally in isiZulu to describe something that is out of the norm – even people of a strange language

people from advancing further in their individuation. They have become elders and are unwilling to recognise other people who are experiencing individuation differently from what they, as elders, went through.

It takes a huge amount of inner strength and willpower for the individuating person to break from the biblical interpretation stereotype and embark on a journey of personal individuation which will lead to a personal psychological maturation process. The presence of a true mentor in the midst of that debilitating environment is, obviously, crucial as the true mentor – elder/representative of the Self – invariably draws one forward on the maturation process away from the negative forces which abound around the maturing disciple. The individuating person – the maturing disciple – is drawn to a different understanding of the biblical text hoping to end up being like the true mentor to whom one is linked.

The willingness to push for new interpretation of the biblical text might mean that the maturing disciple might come up with penetrating discernment like the one which was made by Peter in John 6^{68, 69}: “You only have the words of life; You are the Holy one of God!” Such a penetrating insight might, however, lead to the maturing disciple experiencing an even more determined resistance to his/her trajectory of psychological maturation than before. It is as if one’s environment is saying: “Who is s/he to come up with such an insight?”

What we need to notice here is that the person concerned breaks out of the mould of usual interpretation of the biblical text and chooses a particular way of interpreting the same text. However, in that selection of a particular way of interpreting the biblical text one foregoes other methods of biblical interpretation and narrows down the path s/he chooses for biblical interpretation. Choosing a particular – e.g. gender specific – way of interpreting the biblical text might mean that other approaches receive less prominence or are abdicated. For example, if one were to choose the factors of sensation and feelings for one’s focus in interpreting the

biblical text, one cannot at the same time attempt to be a thinking and intuitive interpreter of the biblical text. Thenceforth such a person wears a sensation/feeling mask for the majority of his/her approach to the biblical text and only infrequently uses the intuition/thinking functions for that exercise.

In John 6⁶⁸⁻⁶⁹ we come across Peter who had obviously begun the journey of maturation i.e. he was a maturing disciple. Peter confidently expresses loyalty to Jesus on behalf of the group of disciples when many people were rejecting Jesus. Peter was expressing a particular – individual – view as well as a communal view held by the disciples in the narrative. There is a possibility that his response in John 6⁶⁸⁻⁶⁹ was driven by the character Peter's impulsiveness but we need to know that his "impulsiveness" identified him as an individual who – in his response - was identifying himself with the communal i.e. other disciples.

To conclude, at the second level of one's Jung/Zulu maturation process one begins to have an individual/communal approach to biblical interpretation which is different to the one held by one's environment. On the other hand, the individual/communal approach to biblical interpretation begins to have an effect on one's psychological maturation process. The level of the maturation process influences – and is influenced by – the level of the interpretation one has of the biblical text.

5.2.3 Discernment

In the third stage of Jung's individuation process we come to a point where the functions that have been repressed in the Unconscious psyche force themselves into the Conscious psyche. That poses a dilemma in one's psyche whether to continue with one's current state of individuation and ignore the archetypal Shadow one is confronted with at that point or to take the presentations of the Shadow into cognisance and, thus, make relevant choices about one's maturation direction. Taking the presentations of the Shadow on board might mean dealing

with the projections one has made of one's repressed functions, acknowledging them, and begin to assimilate them into one's own life.

The earlier projections and the reversal of the projections at this third stage usually brings about a crisis in a maturing disciple's life – a crisis which is characteristic of the third stage of Jung's individuation. It is a crisis one can face up to and progress further in one's maturation journey or one can abort that journey and become morally depraved. It is a stage where careful discernment is required and critical choices are made. Some individuals attempt to continue to suppress those functions in the Unconscious but that situation cannot be maintained for long. The result is that the individual ends up having almost a double character which is being evidenced by almost opposing characteristics. The only viable solution to that difficult position is for one to assimilate the characteristics that had been projected out and to use that situation for the promotion of the psychological maturation process.

Most people's approach to biblical interpretation is focused on blaming other people for one's misfortunes; the bible itself becomes an instrument of apportioning curses and gloom to all who are the source of one's misfortune. On the other hand biblical interpretation can be an instrument of legitimating one's pleasures and advantages even if they are at the expense of others (as in some "prosperity churches"). However, at the third stage of individuation one realises that a journey which is very much different to the one that had been undertaken before has to be embarked on. The approach to the biblical text, therefore, mostly becomes one of introspection rather than of finding self-justifications for one's outrageous behaviour.

To explore the biblical interpretation in this stage in another way, we can say that the individual has been at the centre of the interpretative process but Jesus becomes the centre of the interpretative process at this stage – no longer based on one's likes and dislikes but on Jesus' standard of truthfulness. One becomes exposed to a richer understanding of the biblical text

which has, thus far, been overlooked. At that point the maturing disciple may either continue along that path of incomplete understanding of the biblical text or one may decide to adopt a holistic view of the biblical text. For example, the maturing disciple may have been only exposed only to a denominational approach to the biblical text. At the third stage of Jung's individuation, however, the maturing disciple may begin adopt a more universal approach to the biblical text – an approach which will consider even the approaches which had been previously dormant due to non-use or under-use.

In the third stage of the traditional Zulu rites of passage we encounter maturing disciples¹⁶ who have travelled some way on the journey of psychological maturation. They have wrestled with some individual maturation issues whilst also grappling with some intricacies of the communal group into which they belong. They have recognised themselves as individuals and they have been adjudged by society as being ready for the *ukuButhwa/ukweMula* ceremonies. These participants to the traditional rites of passage have reached a stage where the maturation process has put a distance between them and their society yet at the same time the society's expectations that are placed on them as maturing members of society are so great as to create a crisis in their lives. As individuals they are satisfied with the trajectory of their journey of maturation yet they are acutely aware of the communal obstacles which are iniquitous to their maturation journey. They are also aware that "transgressing" such mores would be an *iChilo* (disgrace) to the society at large. They may blame the society for being an obstacle in their journey of maturation or they may decide to appreciate and seek to balance society's misgivings about the trajectory of maturation with their personal projections of that very same maturation process.

When we come to consider biblical interpretation with regard to *ukuButhwa/ukweMula* stage of the traditional Zulu rites of passage we can propose that the maturing disciple has continued

¹⁶ The multiple is used here as a reminder that – with the traditional Zulu rites of passage - for most of the time the psychological maturation takes place in the communal

to experience a heavily communal understanding of the biblical text whilst at the same time the very same maturing disciple has also embarked on a personal journey towards the understanding of the biblical text. The crisis that is created here is that the maturing disciple who had attempted to bypass the communal pressure on himself/herself in order to pursue an individualistic approach finds himself/herself confronted by those communal pressures which compel one to adopt a more communal approach to the biblical text.

In chapter thirteen of John's gospel we find Peter who had obviously travelled some distance in his journey of maturation and comes to a crossroad which was to determine whether he was going to make progress in his maturation journey of maturation or will forever remain trapped in the environmental expectations of the past. The Jesus of John's narrative was putting pressure on Peter to decide whether he was going to continue to hold onto the precepts of his environment, or to adopt Jesus' precepts as to the definition of servant-hood. As far as Peter was concerned it was he who should be serving Jesus rather than Jesus serving him. However, Jesus emphasised that he was laying a new foundation for discipleship where Peter was being invited into a new understanding of how one can mature as a disciple of the Messiah.

The crisis facing Peter in John 13⁶⁻¹⁰ reflects the narrative character of a person in the third stage of the maturation process – a person who has to exercise discernment and make choices about his/her future direction of maturation. Peter calls Jesus "Lord" a title which – according to Jewish protocol - is reserved for the representation of the Self (God). Peter, therefore, acknowledges that Jesus has every right to lead him (Peter) on the journey of psychological maturation. Jesus is his mentor and Jesus is Peter's ultimate goal of maturation. On the other hand, Peter is being strongly pulled by the communal perceptions which conflicted strongly with what was being offered by Jesus.

The process of pursuing individualistic functions whilst re-embracing the communal functions leads to an understanding and interpretation of the biblical text which is far richer. To reach such a state of openness to both the individualistic and the communal requires a lot of discernment and courage to make the choices which will lead one to a far better understanding of the biblical text. Approaching the biblical text becomes, henceforth, a more involved pursuance of the truth as contained in the biblical text than has been the case up to that point. The communal–individualistic approach becomes a landmark for one’s future contact with the biblical text thus ensuring a more wholesome psychological maturation for the maturing disciple.

5.2.4 Transformation

In the fourth stage of individuation one has become more engrossed in the journey of psychological maturation. The maturing disciple is much more prepared to go on with the journey rather than to reverse the process. In the fourth stage of Jung’s individuation process we encounter an individual who has – at the third stage – made discernment and a choice of the journey s/he is going to follow in order to achieve the maximum benefit in his/her maturation process. Furthermore as one goes over to the fourth stage of psychological maturation one begins to be attracted by archetypal images which draw one forward on the maturation process. These images - anima/animus - are unfamiliar to the maturing disciple but come from deep down in the Unconscious and markedly influence one’s life in a fundamental way. These archetypal images tend to propel the momentum towards further progress in the direction of maturation. The attraction of the higher level of psychological maturity is far greater than the traction of the undifferentiated existence. One is virtually carried away by the attractive power of archetypal images towards transformation and to the higher level of psychological maturation.

At the *ukuLobola/ukuKhehla* level – the fourth stage of the traditional Zulu rites of passage – the participant has his/her sights set on emulating the mentors/elders in the journey of psychological maturation. The participant feels in himself/herself that s/he has outgrown the stage of youth and has little or no inclination to go back to that stage. The focus of the psyche is now on creating the right conditions for adulthood by facilitating the process of psychological maturation. This facilitation takes place in a manner quite different – almost opposite - to the one that took place at the second stage of the rites of passage. Whilst the psychological maturation in the second stage was driven by the desire to create and maintain the gender boundaries; at the fourth stage the desire is to re-cross those boundaries by finding inspiration for further psychological maturation in the opposite gender. There is another development which we need to take note of here: the direction of the psychological maturation of the participant of the rites of passage alters from being largely influenced by the communal environment to being deeply influenced by the environment of the psyche within oneself. There is a desire or compulsion for one to stand out and be recognised as an individual who has one's own unique direction and path of maturation. This complements Jung's maturation process at the fourth stage where the individual who has, heretofore, been largely influenced by the environment of the psyche within oneself now begins to be influenced by the environment around oneself.

In the fourth encounter between Peter and Jesus in John's gospel we are given a situation where Peter was ready even to die for Jesus (John 13³⁷). As far as Peter was concerned Jesus' trajectory of ensuring maturation for maturing disciples was a model for all to follow. Death is a point of no return;¹⁷ death is a point of complete transformation. Peter had reached a point of merging with the Self in order to become an extension of the Self. Peter had reached a point of

¹⁷ One could argue though, that death is an ambivalent symbol in the context of individuation and maturation - after all Judas also dies

no return because he was convinced that Jesus offered the most beneficial trajectory to psychological maturity.

In terms of biblical interpretation, the maturing disciple has come to fully appreciate transformative approaches to biblical understanding and interpretation so that one is no longer satisfied with the understanding of the bible which will leave one unchallenged either at a personal level or at the communal level. This is what probably led to the importunate utterance of Peter when he addressed Jesus in John 13³⁷: “I will lay down my life for you”. Peter’s desire to be like Jesus who was his mentor/elder/representative of the Self – and his ultimate goal of maturation – was so strong that Peter was prepared to lose everything just to achieve the level of his mentor in terms of psychological maturation. This indication of the level of transformation in Peter’s life – as expressed above in John 13³⁷ - was both at an individual level as well as at a communal level. His willingness to die for Jesus is evidence of the transformation that had taken place in his life as an individual. That very same transformation had taken place – or was taking place – in the lives of the group of disciples as well. The transformative power of Jesus on all the disciples can be gauged by the fact that other disciples had expressed similar sentiments earlier e.g. Thomas the Twin: ‘Let us go that we may die with him.’ (John 11¹⁶)¹⁸

5.2.5 The End of a Continuing Cycle

In the fifth stage of individuation one has completed the cycle of going through the five maturation stages and, therefore, one enters a new maturation in to a new level which is higher than the previous level (first stage). As we follow Jung’s individuation process we encounter an individual who has gone through all the four previous stages of individuation – has gone through all the challenges encountered at those stages – and has reached the apex of the journey

¹⁸ It is interesting that Jesus does not confirm Thomas’ offer and raises a rebuttal to Peter’ s offer – though both eventually die for Jesus far from home (India & Rome)

of maturation. The whole enterprise of psychological maturation has been steadily moving towards this point – the individual has come as close as possible to the Self. Indeed as s/he attains the mantle of mentorship, s/he will also gain the status of being the representative of the Self. As one comes closer to the Self one has, on the other hand, come close to one's environment – e.g. other people – as well. Initially, in the early stages of individuation, the communal environment has had little or no influence on one but the situation changes gradually as one proceeds towards the fifth level of individuation. By the fifth stage the individual is fully involved in the communal environment around oneself. As one moves towards the completion of the individuation cycle, one's self-understanding comes to fruition as one identifies one's role in the communal sphere. No individuation is ever wholesome unless one finds a connection in the society around oneself. Although one had "left" the society in order to find oneself, the wholeness of the journey is in the communal.

Looking at the fifth level of psychological maturation from the side of the traditional Zulu rites of passage one would be confronted with an individual who has gone through all the previous four stages of psychological maturation and has reached the stage where s/he is almost at the level of the mentor/elder; where one has gone through all the challenges of the four rites of passage and has reached a higher level of psychological maturation – another step closer to being an elder.

As soon as one assumes one's place amongst elders one becomes immediately aware of one's responsibility to the next generation and the urge to pass on what one has learnt through the five stages of psychological maturation is irresistible. One becomes an inspiration to the next generation, the same communal space where one experienced the initial urge for psychological maturation. From the experience of maturation as a group, the journey of maturation progressed until the person gained his/her own identity so that s/he eventually becomes a force to be reckoned with in his/her own right. As soon as one reaches the role of being an elder/mentor,

one begins another journey of a psychological maturation which is a further cycle than the one s/he has been in before – a never-ending journey. One is fundamentally at the at the point of departure as one was at the first *ukuQhumbuza* stage but at a higher level.

In terms of a biblical interpretation, the person who has become an elder/mentor has gained fullest advantage from noting the shortcomings of biblical interpretation in the previous four stages of psychological maturation. S/he has become fully of apprised of what takes place in persons at the initial stage of a journey to psychological maturation. The “silence” or a lack of words of the people of the first stage is perfectly understandable to a mentor/ elder because s/he has gone through that stage as well. The new mentor/elder will also be able to journey with persons who are in subsequent stages of psychological maturation.

We mentioned above in this dissertation that the interpretation of the biblical text by a person at these different stages of the Jung/Zulu psychological maturation process differs depending on the stage one is at psychologically. The new mentor/elder is thus able to interact with persons at these levels and bring the best out of those maturing disciples. On the other hand, the person at the fifth level of psychological maturation interacts with the biblical text at the widest possible level. This person is able to understand, consider, and interpret the biblical text with many more tools than is available to persons at earlier stages of maturation.

The person at the fifth stage of maturation avoids limiting his/her understanding of the biblical text – a situation which results when one focuses on certain aspects of the biblical text at the expense of others - which usually comes with the rejection of the other functions as is the case in the second stage of psychological maturation. The all-embracing approach to the biblical interpretation by the person in the fifth stage of psychological maturation makes him/her approachable to all persons in different stages of Jung/Zulu maturation. That interaction with

persons of earlier stages of maturation has the effect of drawing people to the higher level of interaction with the biblical text, as maturing disciples mimic the mentor/elder.

In chapter twenty-one of John's gospel we find Jesus meeting with his disciples after he had risen from the dead. In that encounter we find an extensive encounter between Jesus and Peter as part of the completion of the process of maturation in Peter's life. Jesus invited Peter to take up the same role as Jesus had performed up to that time – that of being a shepherd – completely immersed in the archetype of a nurturer rather than that of a hero with which he (Peter) had originally identified. Being a shepherd would mean that Peter would assume the role of a mentor like Jesus. Just as Jesus was the mentor to Peter and the disciples so did Jesus assign to Peter the role of mentor/elder of the church. That role meant that Peter had completed the first cycle of his maturation process. It is interesting to note that in the same encounter Peter is also invited to follow Jesus. This is the same call that was received by the disciples in their first encounter with Jesus. Peter was being invited to begin another cycle of maturation – a journey which was going to lead to further and further psychological maturation for Peter. It will involve "taking up his cross" literally, i.e. adopting the call which he was issued at the beginning of the process of discipleship.

5.3 A Note on Regression

In John 18¹⁰⁻¹¹ we are confronted with a situation where Peter cut the ear of Malchus, the high priest's servant. This was a physical attack on a person whom Peter regarded as an obstacle to the Messiah-ship enterprise of Jesus. This attempt to control the environment by Peter comes, strangely, after Peter had vowed to die with Jesus (John 13³⁶⁻³⁸). The events of John 18¹⁰⁻¹¹ are, therefore, a serious character default on Peter's part - it was a reversion by Peter to the conqueror-hero archetype which had imbued his mind at the third stage of individuation. Fortunately for Peter Jesus was quick to make Peter aware of that miscalculation and thus

warned Peter to get back on his maturation trajectory. This however, was not the only regression Peter demonstrated on that solemn evening as he later (John 18^{15-18, 25-27}) denied ever knowing Jesus. These two regressions of Peter are a grim reminder that there is always a possibility for any person to abort or abandon his/her psychological maturation trajectory.

As one goes through Jung's individuation process or the traditional Zulu rites of passage, there is every possibility for one to regress or fail in one's maturation journey. Some regressions (like Peter's) are temporary and are part of the journey of maturation, whilst others (like Judas') are permanent and are regrettable. That failure to complete the journey of psychological maturation is, perhaps, the greatest danger to the future of humanity's goodwill (*Ubuntu*) as most of those who litter the paths to psychological maturation become part of the resistance force to impede those who are keen to follow the path of psychological maturation.

It is important to be aware of the persons who are the debris or detritus of the psychological maturation process because they become an obstacle to the exercise of interpreting the biblical text. Having had to abort or abandon the maturation process for themselves at one level or another, they will continually pose poor prospects for other people to advance beyond what they failed to achieve. The warped view they have of the progressive reading – and interpretation – of the biblical text will forever hold hearers/readers of the text to ransom.

5.4 Vestiges of Zulu Cultural Life

Before we embark on demonstrating how the Jung/Zulu/John maturation processes can be applied to the current situation in the church, we need to remind ourselves and emphasize that the current situation especially with regard to the traditional Zulu rite of passage no longer pertains exactly as it did a century ago. Nevertheless, there are vestiges of the Zulu culture which still hold currency even in this day and age. In the third chapter of this dissertation we

come across *amagxagxa* – people who are pining for Christian values whilst holding onto traditional forms of expression.

Although Vilakazi (1962:142) demonstrated that there were plenty such people who were living in the 1960s, I have observed in my twenty-seven years in the ministry that quite a number of Zulus today are, in one way or the other, descendants of the *amagxagxa*. Certainly the coming of freedom in our country in 1994 as well as the declaration of South Africa as a secular State has made more people to be even bolder about their spiritual journeys by coming out into the open as to what drives their psychological maturation processes. Indeed, it has become more of a statement of pride to prove how close one is to traditional cultural practises. Maybe the traditional Zulu rites of passage will never again be fully practised as in a century and half ago, but there are sufficient pointers to the preference of the Zulu cultural practice over and above the Christian norms. On 29 December 2015 I attended a funeral of my brother's mother-in-law. During the course of the funeral, I become thoroughly confused because she had prided herself on being a thorough-going Christian, whilst she held firmly to what she called her "roots". The whole service was a mixture of the Christian and Zulu culture and my long experience in the ministry came to naught whilst trying to decipher some way forward in that service. I tell this short story to demonstrate how of *amagxagxa* the Zulu situation has become – being bent on Christian attitudes but still highly influenced by matters traditional.

To draw a complete picture of some of the present cultural activities which influence the lives of the Zulu persons as they grow up today will be difficult to do. This is due to the fact that very few people who know the pure Zulu cultural norms can still be found in this day and age. Even if such people could be assembled in sufficient numbers there would not be adequate space for such cultural activities to be exercised as people today have neither the time nor the incentive to perform them. Yet there are current pointers to some stages of growth in Zulu

societal life with indications of some levels of psychological maturation in people's lives – levels which tend to imitate, in a muted fashion, the traditional Zulu rites of passage.

Most of the children today are involved in a myriad of pre-school activities where a lot of societal expectations are passed onto them – a time which culminates with some kind of “graduation” when those children are declared ready to face up to proper school. That “graduation” and, to some extent the embarking on the formal schooling, can be likened to the *ukuQhumbuza/ukuKlekla* – the first stage of psychological maturation according to the traditional Zulu rites of passage. During pre-school as well as for some time during proper school these children are viewed and treated as a unit. When pupils finish primary school (Grade 5) most of them have gone or are going through signs of puberty – i.e. nocturnal emissions or lunar period cycles. Some girls skip some days from schools to avoid embarrassing themselves in front of their peers during the heavy part of their lunar period cycles. As per the narrative I gave earlier¹⁹ about my passage to manhood during my puberty, there is a lot of informal “education” which takes place among peers (*intanga*) on matters of crucial importance which are, however, not given the resources of elders and proper guidance as would happen in a traditional Zulu setting.

When young people matriculate they become a special group (*iButho*) – e.g. Class of 2015 – and such a grouping is further enhanced when those young people obtain a tertiary qualification. This is especially true of girls in that the *ukweMula* – which is part of the third stage of the traditional Zulu rites of passage, has, virtually, been made part of the thanksgiving for graduation. On 12 December 2015 I attended ceremony where the girl went through her *ukweMula* ceremony, had a thanksgiving function for her degree in social work and also celebrated her twenty-first birthday – all at the ripe old age of twenty-six. The fourth level of

¹⁹ Page 48 of this dissertation

psychological maturation these days – the *ukuLobola* stage – has retained most of the trappings of culture as was present in the olden days. This cultural activity – together with the *ukweMula* ceremony - has been the most resistant vestige of the traditional Zulu life. Unfortunately, in the course of attempting to prove how traditional one is with regard to the matters of *ukuLobola*, the expenses of the wedding enterprise have skyrocketed out of proportion and unaffordable to most young people. As a result most young people delay their wedding adventures until they are more financially secure.

The fifth level of psychological maturation – the stage of elders – has experienced a lot of stress from the various pressures such that some people often opt out from nuptials through long-term partnerships, *vat-en-sit*²⁰ or, even, divorce. The unsettled nature of this level is both an urban as well as a rural reality and, as a consequence, fewer people really settle in their roles as models/mentors/elders and available to those of earlier levels of psychological maturation.

Two things ought to be noted with this picture of the current Zulu life. First, this picture is not reflective only of Zulu life – it has some currency in many other cultures within Southern Africa, which is to be expected in a global village. Secondly, the above-mentioned life has no strong fixation and boundaries – it is forever evolving and dynamic. This makes for many more collapses or failures as there is very little direct “education” (advice) at various levels of psychological maturation. Moreover, the reduced effect of *iChilo* (disgrace) makes for unfortunate consequences, like a young man confidently displaying his large family without having any means (tertiary qualifications) to support them. On the other hand, a person may, unfortunately, go through a divorce and get little or no support from society during that process

²⁰ Literally “take and keep” :a township slang which describes people who decide to who evade legalising their marriage but continue to live together as man and wife

because the elders have a reduced influence on communal life and marriage is no longer a societal adventure but an individual concern.

5.5 The Text, the Maturing Disciple and the Church

We need to realise that people at different stages of maturation approach the biblical text differently and it is counter-productive to impose a uniform approach to the text for all maturing disciples.

The church needs to be sensitive to the fact that people at different stages of maturation approach the biblical text differently and it is counter-productive to impose and promote a uniform approach to the text for all maturing disciples. It would be a huge blunder for the Church to seek to offer the same approach to the biblical text to a person who has just embarked on a maturation cycle simultaneously to a person who is at the mentor stage of maturation. For the one who is embarking on a maturation journey that biblical offering might be too much for him/her. On the other hand, that same kind of offering might be too unsatisfactory for the person at the mentor stage. Indeed the church has a duty to monitor and mentor – even the mentors because they too might be in danger in that while deeper levels of interpretation and inward journey are inevitable (even desirable), it could easily end up in a kind of Gnosticism in which there are different levels of being among Christians which break down the community of all believers.

The people who are embarking on a maturation journey need to have their dreams and imagination so inspired that they are ready to embark on a maturation journey in spite of the obvious obstacles. They need to be made to appreciate the vast possibilities which are available to them, only if they dig deeper in the biblical text. However, the whole expanse of the possibilities of one's maturation cannot be made available all at once to the maturing disciple. Extreme care should be made to encourage the maturing disciple to imbibe whatever is

commensurate with the stage the maturing disciple is in. Otherwise, there is great danger of the maturing disciple becoming discouraged by the immensity of the journey s/he is still to take s/he may abort or abandon the maturation trajectory altogether.

The church should also make the journey for the maturing disciple easier, especially as s/he moves from one level of interaction with the biblical text to another. Moving from one level to the next should be a smooth process and should not be made an onerous task. In fact, if it is at all possible, moving from one level to another should be made a desirable option by the church. Certainly when one encounters some cultural rites, the participants in those rites desire to proceed to the next level of the psychological motivation process.

The almost natural connection between one level and the next assists greatly towards making the maturing disciple maintain interest and involvement in the maturation process. Otherwise, they may become overwhelmed, discouraged and become the debris and detritus on the journey to maturation. It is, therefore, very important to manage how the maturing disciple consumes the biblical text as a hearer/reader. I am not here advocating the policing of the critical approach the maturing disciple may have towards the biblical text; I am rather arguing for the active presence of mentors all along the way so that the maturing disciple will have a point of reference all along his/her maturation journey. Due to the vast experience of the mentor, the maturing disciple will be introduced to the different scenarios offered by the biblical text. That glimpse into the myriad of meanings offered by the text would prevent the narrower view to hold ground. What usually happens when a narrower view of the biblical text is allowed to hold ground is that it gives rise to fundamentalist approaches to the biblical text. History records a huge number of tragedies when fundamentalist approaches are allowed to hold centre stage.

Maybe we need to comment here that there is a problem with “fundamentalist approaches” (whether Catholic or Protestant) when they are allowed to hold centre stage by mentors who

prohibit growth beyond pre-determined dogmatic boundaries – people who embarked on their own maturation journey for one or two maturation cycles and then abandoned going on any further maturation cycles. What is worse is that such people then force anyone who comes within their sphere of influence to conform to the growth ceiling desired by the so-called elder/mentor.

The feature of a maturing disciple which should never be discouraged is that of taking some roles – however minor – in the life of the church. Such role-playing may produce huge dividends in the future of the church. Andrew brought Peter to Jesus – an action which would later make a huge impact in the lives of the group of disciples as a whole.

Two things should never be under-estimated in that maturation journey: the importance of the individual as well as the communal spheres. The individual proceeds along the maturation trajectory if the communal also is on the same journey and vice-versa. No communal group experiences a maturation process if individuals within that group do not undergo the same maturation albeit at a different pace for each individual. The important note to make is that these processes – individual and communal – are complementary to each other and one cannot take place without the other.

The complementarity of the maturation processes for the individual and the communal place a huge burden on the mentor/elder as well as the church. The mentor/elder and the church have the responsibility of nurturing the two processes at the same time. That nurturance is not an easy process as one is tempted to encourage one and not to be so keen on the other. Mentors/elders who are keen on encouraging individual maturation end up populating the church with people who are so intent on an individual journey that they are of no benefit to the life of the church at large. However, focusing the energy of the elders/mentors on the communal to the exclusion of the individual may actually lead to more people opting out of – and leaving

– the church because they may feel unfulfilled within the structures of that institution. When a person embarks on a journey of maturation, one faces a lot of discouragement from negative forces which make it difficult for one to begin that process. It, therefore, requires a lot of courage for one to even begin that process of maturation and support for such person by maturation is of utmost importance. The maturing disciple, therefore, obtains support from both the mentor/elder as well as from the communal .i.e. fellow maturing disciples and the Church.

The support initiative to the maturing disciple requires a lot of patience even when there are no evident signs of maturation where the maturing disciple seems to be only imbibing information and spiritual sustenance without sharing any outflow of that inflow of support. When the maturing disciple eventually begins to show signs of maturation the energy that had been expended on getting the maturing disciple to that point is all the more worthwhile. A number of attributes which the maturing disciple develops along the way are equally valuable. Expressing loyalty and commitment to the maturation process is crucial to the development of maturing disciple. There are always a myriad of forces which are not amenable to the growth of the church, so expressing loyalty to the church and to Jesus is a good attribute of a maturing disciple. The second crucial attribute which the maturing disciple develops during the maturation process is the ability to discern and make choices at the crucial stages of maturation process. At some point or the other of the maturation process one has to discern and decide whether one desires continue with the maturation process or not. Making that discernment and choice is a crucial phase the development of a maturing disciple. The third attribute the maturing disciple acquires during the maturation process is the desire and willingness to transform. During the maturation process there comes a phase when the maturing disciple will have to go beyond his/her present environment to create a new scenario altogether if s/he desires to continue his/her maturation trajectory. That transformation is engendered by forces beyond one's ability to fathom. It is as if the whole of one's ancestry conspires to effect a

transformation in a person's life. However, the crucial step towards that transformation belongs to the maturing disciple at each and every turn.

These three attributes – courage to embark on a maturation journey, ability to discern and make a choice and willingness to transform – are the ones that carry the maturing disciple towards the completion of a maturation cycles as well as to move beyond. The church needs carefully to nurture these attributes in a maturing disciple for the well-being of human species.

5.6 Conclusion

In this chapter we followed closely the journey of maturation as encountered by the maturing disciple in the church. The pitfalls and setbacks encountered by the maturing disciple on that journey give a glimpse on the difficulties the church faces in assisting the maturing disciple as s/he proceeds along the path of maturation. We discovered that based on Jung's individuation process as complemented by the traditional Zulu rites of passage, a five-stage process of deepening biblical understanding and interpretation can be unveiled to counter some of the common difficulties faced by a maturing disciple in the church. Two things are achieved in that process: firstly we will understand how the maturing disciple understands and interprets the biblical text at each of those levels of maturation. Secondly, the process will indicate to us the kind of assistance which can be offered to the maturing disciple at each level of maturation. The deeper the understanding – and interpretation – that is offered or available to the maturing disciple, the greater the maturation process that takes place.

In the first instance the maturing disciple is only imbibing what is presented to him/her by his/her leaders in the faith i.e. mentors. In the second instance the maturing disciple is beginning to have questions and opinions about his/her new-found faith – maturation process - whilst at the same time desiring to be different from his/her present life. In the third instance the maturing disciple has reached a crisis point and has to discern and make a choice on whether

to proceed or abort the maturation path. In the fourth instance the maturing disciple experiences such a fundamental transformation that the way forward towards intense maturation is more attractive than the present environment. In the last instance the disciple has matured, has had significant maturation, has established for himself/herself a definite role amongst peers and is reaching out to maturing disciples and strengthening them on the journey in which those maturing disciples have already embarked on.

We need to appreciate that the process of maturation that is evident for the individual is also normative for the group in which one finds oneself at one point or the other. The maturation of the individual will always be tenuous unless the communal maturation takes place alongside. The church – mentor/elder – acts as a gatekeeper to ensure that both processes take place without one obstructing the other. Furthermore, the church – mentor/elder – has to be vigilant to the fact that the maturation cycle is not a singular event for all time but that there are further maturation cycles which take place in a person's life which may be further triggered by a variety of environmental factors. For instance, the generation of a new maturation cycle may be influenced by a new understanding and interpretation of a biblical text – socio-historical, psychological – or the structural conditions of society, hence liberation theology. What we need to accept is that whenever the new maturation cycle begins, a new five-stage maturation process begins with all the attendant permutations of that journey.

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