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A Jungian Analysis of Personal Growth & Emotional Resilience: Understanding Anxiety, Depression, and Stress

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Abstract

This quantitative research explores the role of archetypes to personal growth and emotional resilience among adults of age. Sample comprised of N=500 men and women, recruited from Peshawar, Khyber Pakhtunkhwa. The level of personal growth and emotional resilience was gauged through Pearson-Marr Archetypal Indicator. While for measuring the level of life satisfaction and emotional wellness, a Subjective-psychological Well-being Scale was supplemented. Results reveal that respondents with high ego strength reported less neurotic symptoms, suggesting that as more people are aware of active archetypes in their life, the less depressed or anxious they will be. A significant linear relationship was also observed between the number of active archetypes and various measures of subjective-psychological wellbeing, confirming that these variables are not distinct from one another. Overall, personal growth and self-awareness are crucial for overall well-being. Future research can focus longitudinal effects of archetypal integration and self-awareness practices on mental health.

Key words: Archetypes, Personal Growth, Emotional Resilience, Anxiety, Depression, and Stress.

Introduction

Mental illness is a leading cause of disability (World Health Organization, 2023). If left untreated, it can lead to severe emotional and behavioral issues. These complications often escalate into chronic problems (Smith, 2021) such as physical illness and difficulties in maintaining healthy relationships with family, friends and community. In Pakistan, an estimated 45.5 million people suffer from mental disorders (World Health Organization, 2023). Among these, depression and anxiety are the most common, affecting approximately 24 million individuals (Pakistan Psychiatric Association, 2022). Research has shown that mental health problems can affect an individuals' ability to capitalize on important opportunities for personal growth and development especially in adults. Depression and anxiety can disrupt the developmental process and can bring long lasting negative consequences for their well-being and life prospects. This paper explores the role of personal growth on emotional resilience and its role in the development of anxiety, depression and stress among adults. By exploring this relationship, the findings aim to assist mental health practitioners in tailoring interventions that foster resilience and emotional well-being in them.

Carl Jung's concept of personal growth refers to self-awareness and inner resilience, helpful in managing stress and life's challenges (Cohen, 2020; Ryff & Singer, 2008). In the present context, the levels of ego, soul, and spirit represent a framework for understanding human development and personal growth. At the ego level, the focus is on individuality, survival, and external validation. The soul level marks a shift inward, where the focus is on meaning, purpose, and inner truth. The spirit level transcends the self, emphasizing unity, interconnectedness, and contributing to the greater good. Growth through these levels is nonlinear, and cyclic. A fully integrated person balances the practical strengths of the ego, the inner alignment of the soul, and the transcendent awareness of the spirit, achieving a harmonious and meaningful life. At the core of his theory lies the concept of archetypes, which he defined as universal patterns that influence human behavior and emotions (Jung, 1959; Fordham, 2019). These archetypes, when identified and integrated, can enhance ego strength or consciousness and thus enabling individuals to confront stressors with resilience. Conversely, neglecting or over-identifying with specific archetypal energies may lead to psychological imbalances, including helplessness, anxiety, and depression (Redondo, 2024; Hillman, 2018).

Depression in the present context refers to a disturbed emotional state marked by sadness, feeling of low self-worth or guilt and a reduced ability to enjoy life while anxiety refers to generalized apprehension and excessive fears (DSM-5). The two conditions are different but they closely comorbid with each other. These disorders commonly co-exist and increase the severity of the abnormal psychological condition in a person and impair all areas of his functioning. Indeed, the presence of one disorder may acts as a risk factor for the development of the other disorder (). It often arises due to the interplay of symptoms shared by both disorders, with over-lapping symptoms acting as so-called bridges, funneling symptom activation between symptom clusters of each disorder. Further, some studies have shown that anxiety and depression may predict psychosis in clinical patients. It has been suggested that depressive and anxiety symptoms often contribute to the development and maintenance of psychotic experiences (Garety et al., 2001; Morrison, 2001) such as schizophrenia (Kay et at., 1987; Kendall & Watson, 1989).

From the perspective of Jungian psychology, the common risk factor associated with depression and anxiety disorders is neuroticism-a personality trait or temperamental characteristic associated with the development of both anxiety and depression. It is the tendency to react emotionally in certain situations. Jung's theory holds that a unified psyche is the product of conscious psyche (Ego) and unconscious psyche which is capable of balancing the opposing attitudes of the ego and the unconscious. Psyche manifests itself pathologically in neurosis or psychosis when conflicts or tension between these attitudes are unresolved because the conscious attitude is unable to recognize and effectively integrate issues important to the attitude of the unconscious. It is by no mean a pathological symptom when the conscious psyche does not know what the unconscious is doing and the people suffer from this divided personality.

Jung (1959) further emphasized the role of collective unconscious and archetypes in the development of personality and neuroticism. The collective unconscious, as theorized by Carl Jung (1959), represents a shared layer of the human psyche, housing universal themes or archetypes aligned in syzygy. These archetypes are innate patterns of behaviors that influence personality and the way individuals navigate life. Among the archetypes, anima and animus represent the opposing aspects aspects of our unconscious. A woman's opposite aspect of the unconscious would be the animus, and a man's would be the anima. In other words, Jung

believed that everyone has both a male and a female part and we need to integrate anima/animus into our conscious awareness. This integration leads to greater psychological balance and wholeness. Jung also emphasized that the anima/animus can have a shadow aspect (Jung, 1968). For example, it may hold unconscious projections and repressed qualities associated with gender stereotypes and cultural conditioning. These shadow aspects can manifest as irrational fears, prejudices, or idealized fantasies about the opposite sex. Exploring and integrating these shadow aspects is essential for a balanced personality which can be achieved through the process of individuation. This process allows personal growth by helping individuals to achieve self-realization and psychological wholeness by harmonizing conscious and unconscious aspects of their psyche (Redondo, 2024; McGuire, 2001).

Jung's framework extends beyond theoretical discussions, offering practical insights into the connection between mental well-being and psychological processes. For instance, understanding self has proven effective in personal growth and addressing various psychological disorders such as anxiety and depression (Gain, 2015; Ryff & Singer, 2008). Cultivating self-awareness and emotional resilience as effective coping mechanisms strengthens one's ability to manage stress (Gain, 2015; Bonanno, 2004). This type of growth is concerned with becoming the best version of oneself, developing life skills, and finding fulfillment. Personal growth encompasses a transformative journey of self-discovery, emotional regulation, and the cultivation of resilience (Cohen, 2020; Ryff & Singer, 2008). It encourages individuals to explore their strengths and weaknesses, fostering self-awareness and emotional balance (Cohen, 2020; Masten, 2014). For individuals grappling with mental health challenges, personal growth serves as a powerful tool, promoting resilience—an essential quality that empowers them to recover from adversity and thrive despite challenges (Cohen, 2020; Bonanno, 2004).

A growing body suggests that resilience play crucial role in coping stress, anxiety, and depression (Masten, 2014; Tugade & Fredrickson, 2004). For instance, it makes people more resourceful, creative and adaptive enough to maintain a positive outlook, regulate their emotions, and find purpose, even in adverse circumstances. To explain it further, resilience does not only ease the effects of stress but also reduces the likelihood of experiencing anxiety and depression (Masten, 2014; Seery, 2011). Taken together, these findings suggest that dynamic relationship between resourcefulness and resilience mutually reinforce each other's existence. In this way,

resourceful individuals frequently cultivate resilience through adaptive strategies, whereas resilient individuals leverage past experiences to confront new challenges successfully (Masten, 2014). This interplay underpins the foundation of mental health and well-being, emphasizing the importance of equipping individuals with skills to manage stress, work productively, and contribute meaningfully to their communities (Ryff & Singer, 2008; Masten, 2014).

Based on the evidence provided earlier, it is assumed that archetypes tend to carry self-transformation value for personal growth. In light of this evidence, it becomes essential to examine how awareness of archetypes can facilitate deeper level understanding of human behavior, how they empower individuals and help them to navigate psychological complexities (Jung, 1959; Fordham, 2019). From this perspective this study seems valuable for everyone especially for mental health professionals who need to tailor therapeutic practices for individuals struggling with anxiety, depression, and stress.

Objectives

1. To explore relationship between the integration of archetypes and the level of personal growth and emotional resilience in adults.
2. To examine the effects of integration of archetypes on neurotic symptoms.
3. To explore association between identification with adaptive archetypes and emotional resilience.

Hypotheses

1. Individuals who are able to integrate archetypes consciously exhibit personal growth and emotional resilience as compared to those are unable to integrate.
2. Individuals with balanced identification across syzygial archetypes tend to report lower levels of Neurotic symptoms.
3. Depression, anxiety, and stress are linked to archetypes associated with loss or struggle (e.g., Orphan or Martyr of Ego level).
4. Adaptive archetypes (such as Magician, Sage or Fool of Spirit level) tend to buffer respondents against neurotic symptoms by fostering emotional resilience.

Methodology

This quantitative study explores the complex relationship between personal growth, emotional resilience, and mental health outcomes, as analyzed through a Jungian framework. The study

examines the extent to which integration of archetypes promotes personal growth and emotional resilience. The research is guided with the assumption that integration of archetypal syzygy tend to enhance personal growth, life satisfaction and emotional wellness. It is hypothesized that those who identify with adaptive and relational archetypes tend to be emotionally more resilient and show less signs of neurotic symptoms. Over identification with archetypes associated with loss or struggle tend to increase emotional distress. Similarly, Magician and Sage archetypes buffer adults against stressors. A multi-stage sampling technique is used to identify the sample. The sample size was calculated using Cochran's (1977) formula, resulting in a final sample of 500 participants after adjustments. The study randomly recruited 500 men (n=262) and women (238) from Peshawar, Khyber Pakhtunkhwa. Participants' ages ranges from 17 to 47 (mean = 26.05 ± 6.38). The sample represents diverse socio-economic and cultural backgrounds. The data is gathered with the help of standardized scales, including: The Pearson-Marr Archetypal Indicator (PMAI) and Subjective and Psychological Well-Being Scale. Pearson-Marr Archetype Indicator (Pearson, 2002)-a 72-items scale is used to assess the archetypes related to personal growth and anxiety, depression and stress. The scale measures the extent the participants identify with archetypal energy at the Ego, Soul, and Spirit or self-phase of development (Pearson & Marr, 2003). Of all the archetypes, the most active archetypes were identified in the participants' lives. High scores on any archetype reflect the greater influence of it on the subjects. The low score on the scale reflect repressed energy partly because of the negative impact it has upon the participants when they experience it. The mid-range PMAI scores (18 - 23), suggest that the participants are likely ambivalent about expressing these archetypes in their lives (Pearson, 2003). The Depression Anxiety and Stress Scale (DASS-21) is a set of three self-report scales designed to measure the negative emotional states of depression, anxiety and stress. The essential function of the DASS-21 is to assess the severity of the core symptoms of depression, anxiety and stress. DASS-21 has shown high internal consistency and yielded meaningful discriminations in a variety of settings (Lovibond, 1995). Subjective-Psychological Well-Being Scale by Diener, and Biswas-Diener (2008) was supplemented which measures both cognitive (life satisfaction) and affective (emotional) components of wellness (Diener et al., 2003). The SWLS is short 5-item usually requires only about one minute of a respondent's time. High reliability coefficient ($r=.90$) is reported by Diener et al.(2003).

Table 1

Descriptive Statistics

Variables	Mean ± SD
Age	26.05 ± 6.38
Depression	17.96± 5.40
Anxiety	17.74± 6.36
Stress	22.13± 6.57
Life Satisfaction	20.06 ± 7.97
Pleasant Feelings	23.19 ± 8.98
Unpleasant Feelings	26.38 ± 7.26
Hedonism	-3.42 ± 14.73
Psychological Flourishing	43.77 ± 19.90

Mean age of the respondents is 20.05 years with a standard deviation of 6.83 years, indicating a relatively young cohort with some variability in age. The respondents are found to be moderately depressed, anxious and stressed, 17.96± 5.40, 17.74± 6.36, and 22.13± 6.57 respectively. The mean life satisfaction score is 20.06 ± 7.97, suggesting moderate satisfaction levels among participants. The average hedonism score is found to be -3.42 which indicates that respondents are experiencing more negative (26.38 ± 7.26) than pleasant (23.19 ± 8.98) emotions. The mean score of 43.77 ± 19.90 on psychological flourishing scale indicates overall psychological well-being across the sample.

Table 2

Level of Personal Growth by Gender

Personal Growth	Women	Men	N	%
Ego level	71	91	162	32.4
Soul level	102	52	154	30.8
Spirit level	65	119	184	36.8
Total	238	262	500	100

Gender, $\chi^2(2, n=500) 33.48, p<.05$.

The majority of the respondents (36.38%) are found to be at the highest level of personal growth and have undergone significant individuation. Only 32.4% identify at the ego-development level, where the primary focus is on their individual identity and personal goals. Approximately 30.8% of respondents in the data are at the soul level of psychological development, indicating a growing awareness of their potential and purpose. The study supports significant gender-wise variation in the personal growth, as indicated by the chi-square value, $\chi^2(2, n=500) 33.48, p<.05$.

Table 3

Integrated scores on Masculine and Feminine Archetypal Energies by Gender

Masculine vs. Feminine Energies	Idealist vs. Realist		Seeker vs. Lover		Warrior vs. Caregiver		Revolutionary vs. Creator		Ruler vs. Magician		Sage vs Fool	
	M	F	M	F	M	F	M	F	M	F	M	F
Gender (N=500)												
Masculine Energies	18.5	14.5	20.1	18.8	22	18.8	17.8	20.6	26.1	17.7	21.7	20
Feminine Energies	15.6	20.6	20	21	22	22.2	20	17.8	21.2	19.1	19.8	17
Mean Score	34.1	34.1	40.1	39	44	41	37.8	38.4	47.3	36.8	41.5	37.
t-value	-2.48*		0		7.43**		-2.48**		27.25**		12.40**	

Data provides multiple sets mean scores on PMAI for men and women. Mean scores on all pairs except for Pair-2 are found statistically significant. The difference between the means on Pair 1 and Pair 4 suggests both men and women are identifying with the archetypal energies. These differences are found significant at alpha 0.05 level, indicating gender wise variation in the integration of psychic energies represented by Pair 1 and Pair 4. Mean scores on Pair 3, Pair 5 and Pair 6 have shown a very strong significant difference by gender. However, mean values on Pair 2 have shown no significant difference. Despite this gap, all archetypes at other levels are well-integrated which is a sign of considerable mental maturity and psychological growth. This integration is an indicative of the fact that respondents are prioritizing their personal growth and are pursuing their life goals that are quite aligned with their inner values and purpose of life.

Table 4

Difference between the Mean on DASS by Emotional Resilience

DASS	Emotional Resilience	Mean	Std. Deviation	Severity Levels	N	t-statistic	p-value
Depression	Low Ego Strength	21.42	5.539	Extremely severe	318	18.92	0.00
	High Ego Strength	11.92	5.156	Severe	182		
Anxiety	Low Ego Strength	21.07	6.361	Extremely severe	318	15.46	0.00
	High Ego Strength	11.93	6.358	Moderate	182		
Stress	Low Ego Strength	25.59	6.612	Moderate	318	15.57	0.00
	High Ego Strength	16.09	6.486	Mild	182		

Table 4 represents the scores on psychological resilience which reflects the participant's ability to adapt in challenging situations, maintain emotional stability and emotional regulation effectively. Results reveal that 63.6% of respondents lack mental toughness, inner stability, or

self-regulation capacity. Approximately, 36.4% are found to be emotionally resilient. Further, respondents with low emotional resilience scored significantly high on scale measuring depression, anxiety and stress as compared to those with high emotional resilience, $t(498, n=500) 18.92, p<.00$; $t(498, n=500) 15.46, p<.00$; $t(498, n=500) 15.57, p<.00$, respectively.

Table 5

Difference between the Mean on Subjective Psychological Wellbeing by Emotional Resilience

Subjective- Psychological Wellbeing	Low Ego Strength (N=318)		High Ego Strength N=(182)		t-statistic	p-value
	Mean	SD	Mean	SD		
Life Satisfaction	18.37	7.23	26.14	6.07	-12.24	0.00
Pleasant Emotions	21.27	8.08	30.09	6.71	-12.48	0.00
Unpleasant Emotions	27.54	7.72	21.77	5.52	8.87	0.00
Hedonism	-7.23	14.23	9.19	9.16	-13.99	0.00
Flourishing	46.45	19.07	59.01	12.78	-7.92	0.00

The components of subjective psychological wellbeing defined by Diner and Diner-Biswas (2008) have been accounted for and analyzed for groups classified on the bases of their ego development level. The mean Life Satisfaction score of 18.37 among respondents with low Ego Strength reflects neutral attitude towards the life situations, accompanied by higher prevalence of negative emotions (M = 27.54). The negative Hedonic mean value of -7.23 suggests that respondents with low Ego Strength experienced more unpleasant than pleasant feelings, a concerning trend. In contrast, Psychological Flourishing scores demonstrated greater psychological wellbeing among the two groups.

Results reveal that respondents with high ego strength report significantly higher levels of life satisfaction, positive emotions and psychological flourishing than those with low ego strength, , $t(498, n=500) -12.24, p<.00$; $t(498, n=500) -12.48, p<.00$; $t(498, n=500) -7.92, p<.00$, respectively. Similarly, low ego strength is associated with significantly higher levels of unpleasant feelings compared to low ego strength, $t(498, n=500) 8.87, p<.00$.

Table 6

Active Archetypes in Relation to DASS and Subjective Psychological Wellbeing

Criterion	Predictor	β (Standardized Beta Coefficient)	Sig. (2-tailed)
DASS			
a. Depression	Number of Active Archetypes	-0.272**	$p < 0.01$

Criterion	Predictor	β (Standardized Beta Coefficient)	Sig. (2-tailed)
DASS			
b. Anxiety	Number of Active Archetypes	-0.153**	p < 0.01
c. Stress	Number of Active Archetypes	-0.205**	p < 0.01
Subjective Psychological Wellbeing			
a. Life Satisfaction	Number of Active Archetypes	0.214**	p < 0.01
b. Pleasant Feelings	Number of Active Archetypes	0.214**	p < 0.01
c. Hedonism	Number of Active Archetypes	0.227**	p < 0.01
d. Flourishing	Number of Active Archetypes	0.146**	p < 0.01
e. Unpleasant Feelings	Number of Active Archetypes	-0.173**	p < 0.01

Bivariate Correlation correlations (β) in Table 6 depict the extent and direction of relationship between number of active archetypes and DASS scores. Number of Active Archetypes is considered as predictor and Depression Anxiety and Stress Scale is considered as criterion. The negative β values indicate an inverse relationship between the number of active archetypes and the DASS dimensions (Depression, Anxiety, and Stress). This suggests that as the number of active archetypes decreases, the scores on the DASS (which represent higher levels of depression, anxiety, and stress) tend to increase. All dimensions of DASS have strong association with number of active archetypes. It is found that depression anxiety and stress inversely correlated with number of active archetypes in one's life ($\beta = -.272, -.153, \text{ and } -.205$ respectively). These results are significant at $p < .01$ levels.

Bivariate Correlations for each factor component of Subjective-psychological Wellbeing scores and the predictors (number of Active Archetypes) suggest a significant linear relationship between number of active archetypes and the various measures of subjective-psychological wellbeing. The existence of correlation between number of active archetypes and components of wellbeing strengthens the assumption that two variables are not distinct from one another.

The results indicate positive association between Pleasant Feelings ($\beta = .214$), Hedonism ($\beta = .227$), and Flourishing ($\beta = .146$) and number of active archetypes. While, inverse relationship is observed between the Unpleasant Feelings ($\beta = -.173$) and number active archetypes. Specifically, hedonism ($\beta = .227$; $p < .001$) and an amount of pleasant feelings ($\beta = .214$; $p < .001$) have the highest weight of prediction, respectively. The positive correlations between the number of active archetypes and the Life Satisfaction, Pleasant Feelings, Hedonism, and

Flourishing components of wellbeing indicate that individuals who have a greater number of active archetypes tend to experience higher levels of these positive psychological attributes. Results suggest that an increase in the number of active archetypes is associated with a moderate increase in these positive feeling and psychological wellbeing. On the other hand negative correlation between number of active archetypes and Unpleasant Feelings suggest that as the number of active archetypes increases, unpleasant feelings (such as negative emotions or distress) decrease. All these relationships are found to be significant at $p < 0.01$, strengthening the assumption that active archetypes play a role in promoting subjective-psychological wellbeing by fostering positive experiences and reducing unpleasant emotional states.

Table 7

Descriptive Statistics on Depression, Anxiety and Stress by level of Personal Growth

Personal Growth	Mean (Depression)	Std. Deviation	N
a. Ego level	19.07	6.214	162
b. Soul level	27.79	5.218	154
c. Spirit level	13.60	6.691	184
Total	19.74	8.441	500
Personal Growth	Mean (Anxiety)	Std. Deviation	N
a. Ego level	17.60	9.173	162
b. Soul level	28.72	5.978	154
c. Spirit level	14.40	7.334	184
Total	19.85	9.731	500
Personal Growth	Mean (Stress)	Std. Deviation	N
a. Ego level	20.99	7.770	162
b. Soul level	33.47	6.010	154
c. Spirit level	18.65	7.385	184
Total	23.97	9.579	500

Based on the Personal Mythology Archetype Inventory (PMAI), the table reflects how different archetypes at Ego, Soul, and Spirit level correlate with Depression, Anxiety, and Stress. The table presents the means and standard deviations for each of these dimensions across three groups of archetypes. Results reveal that people who at highest level of personal growth experience less stress ($M=13.60$), anxiety ($M=14.40$), and depression ($M=18.65$) as compared to people who are at Ego or Soul levels. Participants at the initial stages experienced higher levels of emotional distress. According to these figures individuals with Soul level of identifications suffered extreme depression and anxiety whereas, individuals at Ego level of development have moderate depression and anxiety.

Table 8

Post-hoc test Comparing mean scores on DASS by Levels of Personal Growth

	Group comparison		Mean	M ₁ -M ₂	Significance
Depression	Ego level	Soul level	-8.72*	.688	.000
		Spirit level	5.47*	.659	.000
	Soul level	Ego level	8.72*	.688	.000
		Spirit level	14.19*	.668	.000
	Spirit level	Ego level	-5.47*	.659	.000
		Soul level	-14.19*	.668	.000
Anxiety	Ego level	Soul level	-11.12*	.858	.000
		Spirit level	3.20*	.821	.000
	Soul level	Ego level	11.12*	.858	.000
		Spirit level	14.32*	.832	.000
	Spirit level	Ego level	-3.20*	.821	.000
		Soul level	-14.32*	.832	.000
Stress	Ego level	Soul level	-12.49*	.802	.000
		Spirit level	2.34*	.768	.007
	Soul level	Ego level	12.49*	.802	.000
		Spirit level	14.83*	.778	.000
	Spirit level	Ego level	-2.34*	.768	.007
		Soul level	-14.83*	.778	.000

The long argued benefit of the social-emotional maturity or psychological maturity is supported by the results in Table 8. The mean differences are found significant at alpha .01 levels for all three groups on DASS. These results indicate that psychological maturity tends to reduce scores on depression, anxiety and stress. Further, Personal growth increases psychological resilience, and the capacity to maintain a stable sense of self while facing challenges in life. Whereas, those individuals who are at lowest in the personal growth are more likely to experience emotional instability, difficulty in regulating emotions, and a lower sense of control over their lives.

Discussion

The present study aimed to investigate the role of archetypal awareness in personal growth and emotional resilience among adults. It was assumed that awareness of archetypes tend to increase ego strength, a personality characteristic that allows to cope with stress and setbacks. Findings reveal that individuals with good personal strength are more likely to be resilient and exhibit less neurotic symptoms. They are more likely to maintain emotional stability while coping with internal and external stressors. Contrary to this, individuals with less personal strength are more likely to be avoidant, inflexible, hostile and/or easily overwhelmed by minor stressors. These individuals while attempting to solve their problems may become prone to use less adaptive coping strategies. As a result, they get stuck in certain problematic loop of behaviors and

situations. They perceive can themselves as not growing or adapting over time. This aligns with Jungian concept of Complex, a group of emotionally charged feelings and identification related to certain archetypes. The theory posits that a complex has a tendency to behave independently or autonomously so that the individual may feel that his behavior of out of his control. With this abnormal state of mind psyche's capacity of self-regulate diminishes and people become neurotic. Jung believed that complexes manifest themselves when the ego is not strong enough to bring into the dissociated complexes and archetypal material in order to provide a balance or compensation to conscious life. Further, the integration of unconscious archetypal patterns into conscious awareness can foster emotional resilience and psychological wellbeing. The results further support previous research indicating that self-awareness and identity integration serve as protective factors against emotional distress (Smith & Jones, 2018).

Additionally, a significant linear relationship was observed between the number of active archetypes and mental health, indicating that awareness of these energies increases resources for well-being. Hence, personal strength and personal growth are important markers of well-being. Personal strength enhances consciousness or self-awareness, while personal growth increases ego's actualizing tendency for wellbeing. However, all this starts with self-awareness-a process of understanding unconscious patterns of thoughts, emotions, behaviors, and bringing them into conscious awareness. For Jung this integration of unconscious into conscious integration gives meaning to life. Concluding these arguments, the ultimate goal of self-awareness journey is to bring harmony between our internal world (thoughts, emotions, archetypes) and our external realities (relationships, responsibilities, societal roles). It is important because a lack of self-awareness can lead to dissatisfaction, poor mental health, and a lack of purpose in life. Only through being self-aware and self-accepting we can live a healthy life. This further, finding reinforces the notion that psychological well-being is not merely a product of external circumstances but is also shaped by one's internal cognitive and emotional processes (Brown & Taylor, 2020).

The results of this study reinforce the hypothesis that adaptive archetypes of the Spirit level such as, Magician, Sage and/or *Jester* can enhance emotional resilience for mental health and wellbeing. This outcome may be attributed to the ability of these archetypes to create an adaptive mindset capable of navigating life's uncertainties with depth, agility, and optimism, as evidenced

by Jung. For instance, the magician archetype which represents our empowered and visionary self that has a power to transform and bring shift in our perspectives and mindset. With this ability a person can reframe challenges and perceive adversity as an opportunity for growth. A person with magician archetype becomes more intuitive and deeply connected to subconscious wisdom. In times of crisis such a person with Magician energy will transform his negative emotions into empowerment and in this way he will turn the crisis into a catalyst for his growth and development. Similarly, Sage archetype of the Spirit level is associated with cognitive mastery and represents our knowledge and intellectual resilience. It fortifies emotional resilience through maintaining observational stance and conducting cognitive appraisal of the situations, preventing us to overreact or impulsively to stressors. It ensures stability with think critically reframing hardships as lessons for future growth. The Jester archetype is the most overlooked in building emotional agility and resilience. One of the most powerful emotional tools it offers is humor. It allows cognitive flexibility and adaptability by reducing rigidity in thinking patterns. Playfulness and laughter increases resilience and reduces stress. Since it is more engaged in present, therefore minimizes the chances of rumination and anxiety about the future.

These findings have significant implications for mental health practitioners in various settings. In order to bring Magician archetype to surface for self-transformation, guided imagery, meditation, and neuro-linguistic programming (NLP). Therapists can use this energy in post-traumatic growth (PTG) models to help their clients transform and overcome their trauma. Similarly, Sage archetypes can be made conscious through psychoeducation which can encourage insight driven coping mechanisms in clients. Practitioners can also educate clients on emotional regulation, stress responses, and cognitive distortions to empower them with greater self-awareness. In order to balance emotions, therapists can use Sage archetypes while using dialectical behavior therapy (DBT) or rational emotive behavior therapy (REBT). Socratic questioning, journaling and other reflective practices can keep the Sage alive and active which will enable the clients to process their emotions and memories. Practitioners can also use the Jester energy in the laughter therapy and play-based interventions. Humor has been shown to reduce stress and improve mood and social connection.

Despite the strengths of this study, certain limitations must be acknowledged. The study uses cross-sectional design which cannot establish the causal-effect relationship. Therefore, Future

studies need to employ longitudinal design to examine the long term effects of archetypal integration on psychological well-being. Additionally, while the sample was drawn from a specific region, further research is needed to explore the role of archetypes across diverse cultural contexts to determine the universality of these findings. Future research should investigate the potential applications of archetypal integration in therapeutic settings, with an emphasis on its long-term psychological benefits.

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