

## Moments of Connectiveness to Others via Pearson's Archetypal Theory in Ludwig Benjamin's "Ginny Moon"

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*Abstract:*The paper expands upon Pearson's archetypes regarded as inner patterns through which the Ego can be re-educated. To this end, we will examine Ludwig Benjamin's character Ginny Moon, her life journey and her attempt to play the social role in foster care unable to integrate herself into her forever family before making sense of a heart-breaking experience from her past.

*Keywords:* Benjamin Ludwig, Ginny Moon, Pearson, archetypes, connectiveness

The standard two-valued human characteristics of the mind and heart turned into account by Pearson in his approach to archetypes will be tackled by us as those unconscious contents embodied under the form of archetypal images. Their connection with the Ego, the Self and the Soul is precious in the sense that the archetypes are regarded by Pearson as inner patterns through which the Ego can be "re-educated" (35) due to the individual's capacity to grow aware of his unconscious contents and to bring them to conscious view.

To bring them to conscious view implies the serious undertaking of the life journey and the proper training so as not to fail. Since Pearson considers that various archetypes can teach us how to assume clear responsibilities, we will examine Ginny Moon's life journey and her attempt to play the "social role" of a girl in 'foster care' unable to integrate into her 'forever family' before making sense of a heart-breaking experience from her past and before going 'back to put it right'.

Pearson posits that the Archetype of the Innocent is the one that enables us to construct our personality in terms of successfully playing our "social role" (32). It appears that the inner Innocent is present in each of us as early as our childhood, being eager to look for and finally choose a person to be loved by and with whom to share his or her innermost feelings and desires. In the best case, he or she will choose a positive and reliable person, in the worst, he/she might fail and can get addicted to the wrong person incapable to provide him or her with a decent "social place" (32) or a decent family to live with.

For our approach to Ginny Moon's social status to be properly constructed, Pearson's concern for the inner Innocent in relation to "the lost and the regained paradise" (72) seems to offer a precious interpretative key. The Christian association with the myth of falling from the Garden of Heaven has been exploited by Pearson through the suggestion that the inner Innocent will keep contemplating the idea that if that garden might have existed, "it might be recreated sometimes by someone" (75). He also argues that, from an archetypal perspective, no matter whether the inner Innocent is active or passive, he or she will entertain some sort of "primordial memory" regarding the fact that life could be better than it actually is (75).

The first hint at the so-called "the lost paradise" is present on page 9, through the reference to "the plastic electronic baby" which Ginny Moon's Forever Parents offer her supposing that it resembles that real baby she longs for, but who actually it does not because she cannot "make it happy". The sequence of actions undertaken by Ginny such as to rock it, to change its diaper, to give it a bottle, to allow it to suck her finger, to put her hand behind its

head and move it up and down on her toes has no positive effect as concerns the ceasing of its screaming. Ginny recalls her experience with the real Baby Doll entrusted to her by her ‘Birth Mom’, Gloria, to take care of and whom we learn that she had to leave in her mother’s room in a suitcase when she had been taken out of there to a foster-mother. Moreover, she starts looking for the real Baby Doll in the new home although she knows that it is not there.

Her failure to make the plastic electronic baby cease screaming generates the putting of the baby in a suitcase, the grabbing of blankets and the covering of its face with them and with some stuffed animals so that she would no longer hear the noise. As its screaming continues to bother her, she finally addresses her parents for help, who are shocked to find out that she has hidden it in a suitcase and covered it with blankets to make it cease screaming. The solution suggested by Mrs Winkleman, the health teacher, of putting a paper clip into the hole in the back of its neck to touch a button and shut it off brings about the ceasing of the screams and Ginny’s return to her normal breathing standards.

As concerns Ginny’s ‘normal’ behavioral standards, we learn from her first-person narrative that she has “autism and developmental disabilities” (14). For her, “the lost and regained paradise” equates with Gloria’s home and the Baby Doll (her little stepsister) about whom Crystal told her “so make sure you take excellent care of your Baby Doll, just like your mom says. She’ll always be your little baby, no matter what” (15). This imperative demand turns into an obsession because she keeps recalling that Gloria makes money mostly selling Maine coon Cats and that she “sometimes goes away for days and days. Plus she has a lot of man-friends come over. And she gets mad and hits. Plus Donald when he is in town” (15). An intensely colored description of Gloria goes as follows: “Gloria, who hit me..... Gloria, the second scariest person I know. Gloria my Birth Mom” (17). It seems that Ginny last saw her when she was nine years old when the police-woman entered their house, apologized and said “I am so sorry! I am so sorry, Ginny!” Then she took her away putting her up in various Forever Homes, the newest Forever Parents being Brian and Maura Moon, hence, her name Ginny Moon.

In spite of the fact that her new Forever Parents are very fond of her, Ginny tries to take advantage of each and every opportunity to contact Gloria on the internet in order to find out whether she has found the Baby Doll placed by her in a suitcase before leaving their house and whether she takes good care of her. Assisted by her colleague Larry, Ginny gets access and talks with her mother on the internet, finds out that her Baby Doll is all right and that she will come to see her at her school.

The narrative develops like a diary and so we learn what happens to her each and every day. The following day after the incident with her plastic electronic baby, Ginny meets Mrs. Lomos who enquires into the reasons that drove her to misbehaving with it. She is reminded that it is wrong to strike and shake a baby, even if it is not a real one and they decide that it is good for her to see Patrice, “an attachment therapist”, whom she first met on the adoption day in June and who will help her to “get ready to be a big sister” (24), because Maura is expecting a baby. The fact that Ginny feels really attached to her Forever Mother does not diminish her excitement as concerns her seeing Gloria at school as soon as possible.

Ginny’s concern for the real Baby Doll brings about a paradoxical tension within her new family environment. The email sent to Gloria and the mentioning of her new family’s address offers her Birth Mom the opportunity to look for her precisely at the Blue House, her Forever Parents’ dwelling. The tire tracks on the front lawn and the presence of two police cars help Ginny realize that Gloria had been there. The myth of “the lost and regained paradise” is reactivated, reinforcing Ginny’s capacity to believe in the miraculous recovery of the Baby Doll whom she first expects to be in Gloria’s car when she meets her and if not, through getting in her car and back to her apartment, to take her out of the suitcase and “take

excellent care of it" (30), due to the presence in her Birth Mom's house of the drugs and cats and the strange men at night.

The reliance on "dreams, hopes, visions" (75) and their enlivening under the most disadvantageous circumstances is regarded by Pearson in relation to the concepts of "insubordination and faith" (76) which are part of the inner Innocent's culpability for the fall. Paradoxically, the fall is regarded as beneficial due to the opportunity to discover the significance of Good versus Evil and the capacity to promote the former and to refrain from doing the latter. Hence, Ginny's permanent and intense desire to be reunited with her Birth Mom and the Baby Doll, no matter how difficult this thing might be. On the other hand, equally relevant is the concept of the "shadow of innocence" through which Pearson highlights the Innocent's intention to attentively "protect the inner state of trust and optimism" (76) and to refuse the fall. The denial of the fall finally brings about the Innocent's refusal to regard the parent or the teacher as "reliable" (77) persons. In terms of consequences, the Innocent within will continuously be abused and hurt.

After the incident with the plastic electronic baby Ginny expected her parents to be angry only to find out that the tire tracks and their supposition that she might somehow have got in touch with Gloria and informed her about their address made them be concerned with their daughter's emotional stability. The externalization of her parents' concern for her, their lack of hysterical gestures such as shouting and hitting, the postponement of the discussion regarding the tire tracks, the proposal of going to an apple cider farm the following week, the approaching of her birthday party, their smiling faces and the inquiring whether she would like a hug (29), all these make Ginny feel comfortable for a moment. However, specific for autistic children, the very next moment she starts contemplating how she can get ready for the meeting of Gloria, for finding out whether the Baby Doll is in the car and, if not, to demand to be taken to her so that she might continue to properly take care of her.

Pearson's concept of "internalizing" (78) the hostile attitude of the others might facilitate our comprehension of the war waged by Ginny with herself, which, in relation to the shadow, will manifest itself in terms of "denial, refutation, blaming ourselves, conformism, irrational optimism and the assumption of risks" (79). It is precisely the "assumption of risks" that characterizes Ginny's behavioral patterns and actions. The presence of a Tic Tac box with five white Tic Tacs inside near one of the tire tracks makes Ginny articulate her conviction that they are from Gloria, assumption confirmed by her Forever Parents. To make sure that she was there she enquires into the matter eager to know if Gloria brought her the Baby Doll and, since the answer was negative, to find out when she is coming back again. The information that the police forbid her to visit her daughter makes Ginny internalize her Birth Mom's former violent and unreliable attitude and to seriously contemplate the intense inner demand that she should have to know what happened to her Baby Doll.

Consequently, the next day although she is accompanied by Mrs Wake even in the library, she takes advantage of her having gone to the bathroom and asks her colleague Larry to get on the internet for her, convinced that she will not get in trouble if he went on the net instead of her. Ginny intends to tell Gloria where to meet her and to help her "get it right" (34). Since she fails to get in touch with her on the net assisted by Larry due to the fact that she is watched all the time she thinks of another risky plan. The depiction of how Ginny keeps her new plan in her brain and shut her mouth so no one can see it is done carefully, following the most intimate gesturing details: "I make sure my mouth is closed so no one can see what I am thinking" (36). Moreover, the invoking of the fact that she left the green notebook in Room Five where she used to jot down notes from Ms Merton's social studies, her demand of going there to recuperate it because the room was next to the library and last but not least, to go to the bathroom with the hidden intension to reach for a moment the library and somehow

convince Larry to help her contact Gloria, reveals how many risks she is inclined to run in order to settle a meeting with her.

Pearson opines that the activation of the “shadow of innocence” generates the refusal of the Innocent to regard the parent or teacher as “reliable” (77) persons. As such, not even in the presence of Patrice, whom she likes a lot, and who calls her “my adventures friend” (39), due to her several attempts to run away from various foster parents, does Ginny dare to disclose her secret plan of going on Facebook or on *Manicoon.com* in order to contact Gloria. Besides talking about the approaching birth of her stepsister baby Wendy, Patrice enquires into Gloria’s arrival at the Blue House, whereas Ginny keeps telling her about how unreliable her Birth Mom is and about the fact that she did not bring her Baby Doll. Asked how she feels regarding Gloria’s visit at her foster parents’ house, Ginny says: “I really feel bad. My baby Doll is all alone” and, after that, she highlights that she does not mind if Gloria might hurt her or if Donald might get his gun, she only wanted to know what happened to it, namely “if anyone found it in the suitcase or if I’m too late” (42).

The tension increases when Patrice tries to explain Ginny that Gloria intends to kidnap her and that it is totally illegal and when she demands that Ginny should explain her why she mistreated the plastic electronic baby. The discussion reaches culmination when Ginny explains how she tried to calm the electronic plaster baby down, how she failed although she mentioned that knew how to take care of it from having taken care of her Baby Doll, a “real baby”. Unable to realize the truth about Baby Doll’s genuine existence, and after invoking the fact that she made a thorough investigation to find out whether Gloria had another child, Patrice vehemently demanded that Ginny should not touch Baby Wendy when she is born.

All the above-mentioned details can be related to the first level of the archetype of the inner Innocent through the suggestion that this level implies an inquiry into a safe social environment and the wish “to be protected, to experience love and unconditioned acceptance” (Pearson 79). Protection, love and unconditioned acceptance are intensely experienced by Ginny with her Forever Parents. A perfect schedule of her free time, permanent inquiries regarding which “jimmies” (47) or dish she preferred, all these suit her role of the Forever Girl, and yet, although she recognizes that she will miss them, she sadly admits to herself: “I don’t want to go back to that scary place but I have to, I have to, have to” (47).

According to Pearson the first level of the inner Innocent also involves “the credulous acceptance of the environment, of the authorities, the belief that there is nothing else except this world”, and, last but not least, “dependence” (80). Dependence on her former duty of taking care of the Baby Doll, due to her mother’s ‘unreliability’, is what characterizes Ginny’s behavior. She takes each and every opportunity to get in touch with Gloria, no matter how disturbing those attempts are. For instance, while working on the hurricane projects she grabs the glue and squeezes it all over Mrs Wake’s chair, which results in her teacher’s immediate departure for the bathroom and Ginny’s access on the internet where she leaves a comment to Gloria’s letter, informing her that she can come to the Harvest Concert on October 18<sup>th</sup> and that she should get her Baby Doll from the suitcase under her bed and not leave it there alone.

The second level of the inner Innocent involves social matters related to the experience of falling associated with disillusion and disappointment, on the one hand, and, on the other, the preserving of one’s kindness and faith under difficult circumstances. Falling is intensely experienced as early as the 14<sup>th</sup> of September when Gloria pays her a visit while she is at school. Intuitively, Ginny looks out of the window, notices Gloria accompanied by two policemen, angry, spitting and finally reaching the door of her Green car compelled to depart. As concerns Ginny, she leans back, hits the window glass over and over again, grabs a chair, lifts it up high above her head, runs and falls. She even goes “ape-shit” because she feels the imperative need to tell Gloria to come and help her escape so that she could look after the

Baby Doll. She continues to “kick and fight”, to bite Ms Dana’s arm and ends up feeling as if she were “under water or a blanket” (58) and then everything was dark. When she recovers, the policemen inform her that she should continue to stay at the blue House with her reliable Forever Parents, lest she would be hurt and abused by Gloria’s indecent behavioral patterns. She keeps on being upset due to the fact the policemen only approximately know what happened in the apartment when she was taken out of there, her basic concern consisting in the repeated demand to be allowed to join her Birth Mom and get her Baby Doll.

Ginny’s disillusionment is closely related to her failure to see Gloria and to find out if her Baby Doll is okay and to the other persons’ failure to realize how important this demand is for her. Patrice’s explanation regarding the reason why they all consider the idea of her taking care of a Baby Doll a fantasy is that “you were like a little baby when you were in the apartment”, that “Gloria isn’t capable to take care of young children” and that Baby Doll isn’t a real baby “because it is not in records”. Ginny’s answer that the baby is not in the records, but in the suitcase is counteracted by Patrice who informs her that the social workers who visited the apartment after her departure found no trace of any baby at all. This reply makes Ginny’s “brain work hard” in order “to figure out” what happened after the police took her to the hospital. She even ponders that Donald might have taken it out of the suitcase. The obsessive thought, most of the time kept locked in the depth of her mind, concerns who took her Baby Doll out of the suitcase, and this is usually associated with recollections regarding various other circumstances when she was forced to protect it by putting it in the suitcase so as not to be found out by the police when Donald used to misbehave shouting, hurting or firing his gun.

On Ginny’s birthday, she can hardly contemplate anything else but figure herself out being nine years old and keeping her Baby Doll safe (70). Stuck in her room, she feels little attraction for playing catch or basketball, her imperative desire being to get on the computer and ask her Birth Mom what happened to her Baby Doll and to tell her to wait for the Harvest Concert and not to try to come sooner as she could “get caught and ruin everything” (71).

Illusion and disillusion go hand in hand as concerns Ginny. Demanded to write a composition about meaningful things she finds one of Robert Frost’s poems extremely appealing due to his reference to a “ladder” which stands for the idea of reaching “heaven”. In her own poem, the ladder would mean climbing out of the bedroom window to go with Gloria (72). Demanded to draw a picture in tune with the poem she draws the Green Car, the Blue House and the ladder climbing out of the window. The picture revealing her innermost thoughts and desires is the interpretative tool of the teachers’ reading her mind and of taking the necessary measures so that they all could prevent her encounter with Gloria.

We further claim that Pearson’s archetype of the Orphan is equally precious for us to facilitate our approach to Ginny’s evolution from an anti-social into a highly empathetic person as regards her school and family environment. He opines that once the inner Innocent has chosen the person(s) regarded by him/her as suitable for accomplishing his/her wishes, in Ludwig’s novel Maura and her husband as the Forever Parents, the inner Orphan, being active and critical will continuously evaluate his/her inner qualities that must be sacrificed or hidden so as he/she could satisfactorily cope with the new social image (33). The inner Orphan will also try to protect himself/herself from abandonment, harming or victimization by taking advantage of those pieces of information that the others are hardly aware of.

As concerns Ginny, the typicality of the inner Orphan arises from its being activated by the dramatic experience from her past family environment characterized by humiliation, instability, unreliability and physical injuries that have paradoxically turned her into the twofold construct: “the disappointed idealist” and “the disillusioned Innocent” (Pearson, 83). Raised until the age of nine by her unreliable mother engrossed in solving her own existential

problems, the archetype of Ginny's inner Orphan comes to feel exiled due to inner pain and loneliness and, moreover, she cannot stand any foster parents, rebelling and running away from them. This happens mainly because she comes to realize the truth about her own sufferance and to continue to feel pain and the incapacity to trust people and school authorities. However, the Moons, her new Forever parents, encourage her to bring the inner Orphan archetypal contents to conscious view so that she could "wake up, give up past illusions, face the traumatic reality" (Pearson, 85) that has profoundly victimized her and recover her trust in the new family members and the school authorities meant to assist her in accomplishing her mental evolution. This first level of her incoherent inner structure is brought into bold relief by her continuous attempts to contact Gloria with the intension to find whether her Baby Doll is safe and to even to run away and help her Birth Mom raise it properly. Some disturbing family and school experiences related to it have already been tackled in relation to the archetype of the inner Innocent and will be set in relation to various other archetypes.

For Ginny's innermost desires and intensions to be properly decoded and commented upon, Pearson's archetype of the inner Warrior could also be a valuable interpretative tool. The inner Warrior partly increases the "potential of the Ego", partly "favors the development of the Superego", argues Pearson (33), who further adds that the parental and school members forge themselves ahead into the child's life constituting themselves as "an ideal of the Ego" that can appear "oppressive" due to the fact that we tend to suppress those inner contents that are unsuitable for it. Since the Superego mirrors our system of values, inner Warrior facilitates the manifestation of the feelings of courage and our capacity to establish the targets and accomplish them. It also follows from Pearson's approach that the inner Warriors are eager to remain devoted to their principles and values and, if demanded, fight for them no matter how exhausting or 'costly' that might be coupled with the intense need to identify the unsatisfactory individual or collective aspects and try "to change them by force" (98), if necessary.

Pearson argues that we should well train our inner Warrior in order to "protect" (96) us and that if we are deprived of it, we are unlikely to defend ourselves from the intrusion of other people. For the inner Warrior to grow strong and to side with social justice, he is eager to promote his inner Orphan, increasing the other persons' empathy, with the consequence that the inner Innocent diminishes his cynical attitudinal manifestations (98). Conclusively, since neither the archetype of the inner Innocent nor that of the inner Orphan is able to ensure our successful discovery and emulation of our spiritual potential in life, it follows that it is the archetype of the inner Warrior that assists us in discovering ourselves, in setting up "our boundaries" and in protecting them "against outer aggressive agents" (98).

It is specific for Ginny to reason out her principles and values in strict relation to the inner need to look after Baby Doll due to the unstable environment she is being raised by Gloria.

The intensity of her mental experiences is increased by her innate incapacity to realize that her step sister is no longer a baby who might need special care in terms of having her diaper periodically changed, of being strictly offered the milk bottle, of being rocked and played songs to fall asleep. The status of the gifted Warrior implies the strong responsibility of defending himself. This responsibility is brought into bold relief by the novelist when Ginny could not refrain herself from emailing messages and comments to Gloria. Both her parents and the police have discovered their exchanging of messages and so, she is forbidden and totally disconnected from her. The lack of any reaction on Ginny's part gives way to a series of questions regarding how she feels living in "a safe place" and "having "plenty to

eat”, about “knowing that no one is going to hit” her, about becoming a big sister and staying at the same school or at the same house for two years in a row” (75).

Being autistic, Ginny is incapable to grasp the meaning and to answer the all questions immediately and this makes Maura yell and demand that “this all has to end” (75) for the safety of the baby that is likely to be born in two weeks. Moreover, Patrice reiterates Maura’s arguments regarding how dangerous and unhealthy her attempt to get in touch with Gloria is, concluding that, if she does not stop trying to get Gloria to come and see her, she is going to have to leave the Blue House forever (77).

The first level of the inner Warrior implies the fight for oneself and for the others, and, in Ginny’s case the concept of the others is extremely limited and restricted basically to Baby Doll and, by extension, to Gloria. Ginny’s twofold plan involves on the one hand her being quiet and apparently following all the rules from the Blue House in order to avoid getting herself “*unadopted*”, even if the things in her brain keep pulling her “into dark places”. On the other hand, she continues to ensure Patrice that she “wanted to be a good big sister” and that she will do her best and “take excellent care of Baby Wendy when it’s born” (78). Her plan also involves contemplating the idea that she is very likely to be kidnapped at the Harvest Concert and in her “backpack” she has got her “flute”, her “quilt and half a half gallon of milk” being “all set to take care” of the Baby Doll as soon as she finds it (78).

At the Harvest Concert Ginny keeps looking outside in order to identify Gloria’s Green Car. All of a sudden, she notices Crystal, Gloria’s sister, inside the school building. Crystal follows her to the bathroom and asks her to enter there, then to “come right back out”, then to walk into the gym and, when she notices the exit sign above the door, to push it open and run (80). The first question posed by Ginny when she is in her aunt’s car naturally refers to her Baby Doll and whether Crystal found it. She assures Ginny that she herself found it in the suitcase and that she is “alive”. Crystal’s question “what did you think, that you killed your baby sister?” brings Ginny into a state of immense inner tension rendering her incapable to say “*Yes, thank you, thank you for finally telling me*”. Her throat hurts, she can’t open the mouth, then it “opens all by itself” and her chest “moves up and down fact. No sound comes out but hot, hot tears fall” on her face and pants and she starts crying and shaking (82). Crystal’s comment is prompt and equally intense when she says: “Ginny, I just can’t believe it. It’s been five years. Five frigging years. I know that your nom is a real piece of work and that you needed to be away from her, but it’s just awful to imagine what you have been through, not knowing what happened to your sister” (82). We further learn that when Crystal found her Baby Doll was in “a pretty bad shape”, rather unconscious and that she only came right back, through her giving her “mouth –to–mouth” (83). She took the baby to her place and carefully looked after her, feeding and helping her to recover. The similarity between the way Baby Doll looked like and the way Ginny herself looked like when she was found by the police makes Crystal sadly recall the policeman’s comment on her when they took her from Gloria’s house. It revealed the fact that she was “so thin and beat-up” that she looked as if she came out of “a concentration camp” (83).

Crystal concludes that Baby Doll “was suffering from malnutrition”, that it survived and was kept alive only by Ginny’s devotion, ending up with the providential statement: “You saved your sister’s life” (83). Ginny’s pathetic rhetorical question: “By putting her in a suitcase?” drives Crystal into producing a critical description of Gloria: “she’s not a good mom. And she’s fucking impulsive! I mean, she’s come a long way, especially from the parenting classes, but she still doesn’t have her act completely together, you’ll see”. There follows a sequence of questions regarding whether Gloria gives the Baby Doll plenty of food, whether she gives it a bath, whether she changes its diaper, and, finally, whether she puts socks on its hands so it won’t scratch its face” (83). Such questions only prove that Ginny

cannot realize that her sister is no longer a baby and cannot accept the fact that she is no longer “one year old”. Crystal is shocked to find out Ginny’s perception of her sister, informs her that she hardly thinks she is ready for the truth to be revealed to her and concludes their discussion saying: “I forgot the way your brain works”, followed by the girl’s remark: “The brain is in the head” (84).

In spite of Crystal’s decision not to clarify the issue related to her sister’s age, Ginny’s comments force her into arguing that she aged, being almost fourteen, and that she wonders how the nephew continues to regard her step sister as being only one year old. She adds: “You’re pretty good at math, aren’t you? The math doesn’t add up”. This makes Ginny vehemently conclude: “It’s because *she’ll always be my little baby* just like you said” (87).

Ginny’s repeated attempts to run away from foster parents and to look for Gloria can be set in relation to the archetype of the inner Destroyer. Perhaps not only Ginny’s archetypal inner Destroyer but Gloria’s as well can be tackled from this perspective. Pearson argues that the shadow of the inner Destroyer is likely to bring about self-destruction and the destruction of the others; it also appears that the first level of the inner Destroyer is associated with inner confusion due to losses or intense suffering. Both Ginny and her Birth Mom experience confusion and the inclination towards self-destruction, the former through her attempts to question any sort of family relations except the one related to her step sister, the latter through the guilt of having mistreated her daughters and through her conviction that she can set things right. However, her mother’s “dysfunctional” thinking brings about Ginny’s “dysfunctional relations” (142) with all the people around her. It is Ginny’s archetypal inner Destroyer that intervenes while she is carrying her daily life making all the customary activities either at school or at home appear meaningless and force her into traumatically experience the existential void. Paradoxically, the concern for the Baby Doll’s safety is the only source of Ginny’s tranquility and emotional stability due to the fact that she is no longer the autistic child that needs being permanently looked after, but the caregiver. Both the second and the third levels of the inner Destroyer appear meaningful in relation to the archetype of the Caregiver, the former through the acceptance of losses and of the relative lack of power, the latter through activating the capacity to detach itself from all those things that do not support personal values (Pearson, 146).

It is Crystal’s acting like a genuine Caregiver that stimulates Ginny’s behavior even under the most unsatisfactory circumstances. Although she feels safe in Crystal’s house, while she is in town for shopping, Ginny experiences the intense need to go and find Gloria’s apartment at once. Her first attempt to leave the house proves a total failure due to the fact that the man encountered on the highway gave her the impression that he suspects her status of the kidnapped kid present on all the news channels. Crystal informs her about the danger of being found out and of spoiling her reunion with Gloria and the Baby Doll and their departure for Canada. Despite the warning, the following day, while Crystal left for work, Ginny leaves her house determined to get to Harrington Falls where Gloria and the Baby Dolls are living. Crystal’s unexpectedly returns, sensing the danger of being found guilty for kidnapping, drives her back to her school and advises her to pretend that cannot remember what happened to her. Taken to the hospital for being tested whether she has been harmed or abused, Ginny is finally brought back to the Blue House, where her Forever Sister named Baby Wendy was born. Moreover, she learns from the policewoman that brought her home that they knew that Crystal kidnapped her and that succeeded to catch her and take her away for being put in jail.

Ginny’s status as Caregiver is permanently alluded to through references to how she once succeeded to look after her sister when her Birth Mom was engrossed in promiscuous life experiences. Placed within Pearson’s archetypal grid, the archetype of the Caregiver, most of the time associated with the positive characteristics of the Superego, encourages us to be

empathetic towards the others. Judged on moral grounds, it appears that this archetypal charge increases one's potential for self-sacrifice for the benefit of the others. If the part played by the inner Innocent and the inner Orphan mainly consists in teaching us how to differentiate the good from the bad people, whereas the inner Warrior, our private trainer, increases our courage, the Caregiver is the promoter of the genuine feelings of Kindness and compassion(34). These are Ginny's basic characteristics activated when she lived in Gloria's house and turned to good account in relation to The Baby Doll that was dependent on her total devotion and affection.

However, the ideal of the Caregiver is to behave himself/ herself as the "perfect, careful, affectionate parent" (108) who does his/her best to ensure the development of the child's gifts and concerns. Pearson also opines that the archetypal charge of the Caregiver does not drive him/her into setting up social boundaries but rather into establishing interpersonal relations meant to help him/her evolve (109). By binding us to the community one lives or learns, the Caregiver helps the others to acquire the feeling of belonging, of being turned to good account, cared for, encouraged to improve the behavioral patterns and become a useful and reliable person. Also regarded as "the archetype of generosity" (110), it usually associated the mother as protector rather than with the father.

As concerns Ginny, both parents are very fond ensuring her basic needs but also offering moral support in order to help her acquire the feeling of belonging. One of the most touching information regarding her parents' major concern for Ginny's welfare is offered by Patrice right after her aunt brings her back to school and it sounds as follows: "Did you know that when you were gone, your Forever parents miss you so much?" "Yes," I say. Because they told me". "Everybody missed you, Ginny. The whole town. The whole state, even. Everybody was looking for you and saying prayers and worrying. They wanted to find you and keep you safe". In spite of the disclosure of the intense concern for Ginny's safety experienced by the majority of the community members, for her, "*safe for me*" equates with "*not safe for my Baby Doll*" (108) and she starts contemplating "a new secret plan" of running away in order to reunited with her baby sister so that she could continue to look after her. What really annoys Ginny is her Forever Parent's refusal to allow her to assist them in feeding and taking care of Baby Wendy. Moreover, she is warned that she is not allowed to touch or feed the baby when she is born. It is precisely this aspect that makes Ginny experience intense anger because, on the one hand, she considers that her mother does not properly feed it and, on the other, because nobody trusts her when she mentions her former experience with her Baby Doll, whom they all consider a nonsensical piece of information.

The so-called "smooth transition back to school" (122), a proof of everybody's intension to be kind to Ginny, is tolerated by her because Halloween is approaching, and she keeps contemplating a secret escape plan. The idea of "being dressed up as a witch", because Gloria used to choose it for her, is replaced by another option, that of being dressed up as a "ghost", due to the fact that she wanted "to be invisible, to be (-Ginny)", an idea that she herself is afraid of. Caring only for her Baby Doll makes Ginny disregard her parents' status of Caregivers, thus coming to dislike the way her mother used to hold her hand, to hug her. Cynically she concludes: "Because I'm not who I used to be anymore, and I don't think my Forever Mom likes the person I turned into. I don't think I like the person I turned into either" (129).

Two circumstances increase Ginny's discomfort and discontent. Firstly, her mother continues to forbid her to get close to her Forever Sister fearing that she might hurt her. Secondly, her Birth Father, a truck driver, who has been kept at a distance by Gloria for fear that he might take Ginny away from her, sends her a letter and expresses his wish to better know her. Due to her autism, Ginny's first reaction is "to go" in her "brain to think" (133).

Here are a few thoughts that cross her mind while lying on her bed after having been informed about her father's intentions and which best translate her way of thinking: "I my head I need to say what happens to me right after it happens. I need to say it all back to myself because it helps me understand. That's why I talk inside my brain. It's like a diary except I'm not good at writing" (134).

The idea of writing a letter to her father and beg him to give her a ride to Canada and to inform Gloria to meet them there is her "new secret plan" (135). Considering her plan functional, Ginny asks her parents to intermedate her encounter with her Birth Father pretending that she is ready to meet and know him better. Comments on the letter reveal more issues related to autism. She informs her Forever Parents that she is happy but that she will like "to add some hisses", similar to those practiced by her when people laughed or said mean things to her. The explanation that she did not dare to share with other people is that the Maine coons from Gloria's house used to hiss when someone new came to their place. She even adds to her inner speech: "It makes me feel strong. I do a lot of things that the Maine coons do" (141). Her Forever Mom's reaction: "Forever Girls are never supposed to hiss. Ever. You can't act like a wild animal" (142) best sums up autistic children's way of reacting to new circumstances either by remaining quiet and impenetrable or by re-enacting and mimicking former gestures or behavioral patterns. These behavioral patterns can be related to the inner Orphan, through the fact that the infants were often left alone in unfriendly environments and were forced to live either in the company of unreliable people or to become familiar with various animals of company such as cats or dogs. It also sends us to the inner Innocent and Caregiver, always ready to take care of pets or kids who were deprived of protection and affection.

What Pearson calls "the "active searching" (133) will be closely analyzed in relation to Ginny's attempts to be reunited with her Baby Doll so that she could properly look after her. For the "active searching" (133) to be properly accomplished we assume that the archetype of the Magician should be also closely observed. "Changing consciousness" (193), the basic form of manifestation of this archetype, can produce both positive and negative effects, due to its capacity either to heal or to generate various diseases. The spiritual charge of the individual's conscious voyaging between inner and outer worlds is associated by Pearson with the "foreshadowing" of future experiences that mostly occur either in "dreams, fantasies" or "in moments of intuitive insights" (197).

The ethical implication of the archetypal Magician arises from the way we try to change our perception of ourselves, or as Pearson puts it, from the way we "name our experience" (198). The tendency to regard ourselves indebted to past mistakes or, in Ginny's case, to past duties, mentally activated under the form of the imperative need to take care of her baby step sister without realizing that she has grown up and no longer needs to be fed and protected, will finally destroy her potential for positive transformation. Following Pearson's approach, it appears that for Ginny's magical potential to be turned to good account she should avoid being again entrapped by her Birth Mom, her "enchanter" (199), lest she will continue to be victimized and lured.

On the other hand, Rick's visit is regarded as beneficial by everybody because Ginny is perceived as "a creative and resourceful problem-solver" (199), precisely after they realized that her Baby Doll really exists and that it is not an illusion, an invention or a pretext for the girl to perform the social role of a Caregiver. The conversation about the Winter Concert when both Rick and her Forever Father are supposed to take part in suddenly evolves towards Ginny's past and her unpleasant experience with Gloria. The idea that Gloria might 'recover' and, that, under the new circumstances, she might visit Ginny and her new family, brings about their firm refusal grounded in her being unreliable and unsafe for Ginny. Rick's retort:

‘But sometimes it’s safer to get people together than to keep them apart’ (202) sounds very encouraging for Ginny who keeps contemplating that Rick is the one to bring them together. The present brought by Gloria and left on the lawn for her is not offered to her as a Christmas present with the explanation that it is not for her and that whoever left it in their house “must have made a mistake” (211). It is an explanation that makes Ginny realize that for the first time her Forever Father lied to her in order to keep her safe and she that will never believe what he says. Her mother’s conversation on the phone which she was not supposed to hear confirmed her that “a stuffed animal-a giant cat” (211) was the present delivered by Gloria. This event makes Ginny recall another unusual and sad experience when she was in a shop with Gloria, tried on a pair of boots and, since her mother had not enough money, she asked her daughter to ask an old lady to get the boots for her. This recollection makes Ginny contemplate how unreliable Gloria is.

Gloria’s attempt to find someone to deliver a pizza for Ginny at her Forever parents’ Blue House, Rick’s insistence on the idea that people cannot be kept separated, because the situation will finally explode convinces her parents that he is not welcome in their house either and kindly invite him to say goodbye to her. Rick’s last gesture was to insert in a DVD offered to Ginny as his present Gloria’s phone number. Her Forever Father’s heart attack, the changes brought about in Ginny’s regular schedule prevent her from getting in touch with Gloria. Since her only concern is “to go up to Canada with Gloria to take care of Baby Doll” (257), she decides that she has to find a cell phone and make the call and the only way to do that is to steal one. Moreover, her stepparents are determined to go and have a look at Saint Genevieve’s, so that Ginny could be well taken care in a new foster home, despite her having considerably improved her behavior. Such events are instances of Ginny’s troublesome life journey with the only reasonable purpose of being reunited with her Baby Doll in order to properly look after her.

Pearson’s structural corroboration of various archetypes meant to suggest paths to be followed during our life journeys also involves the presence of the archetypes of the Ruler and of the Sage. The archetype of the Ruler implies the endeavor to create a “single, unified self” (958) by merging the previous dispersed aspects of our personality on condition that we were harmoniously developed. If the archetypal Ruler were not satisfactorily developed, the constructs imposed by him to become functional in relation to the others might generate the repression of some parts of the psyche and the consequent dramatic inner split.

Pearson also assumes that only if we are satisfactorily developed and “active” (182) we are ready to assume our life responsibilities, otherwise we would act according to inner impulses, generating intense inner tensions. The aspiration at reaching some insight into those matters and people that we are concerned with is related to the process of transformation and implies creating functional visions and of making eligible plans. The limitations of our inner power might often make us blame the others for our problems. Pearson’s archetypal model also highlights that our “talents will be wasted” if we do not learn to “compromise” (186) with the world around us.

The archetype of the Sage is that part of our personality that helps us observe our “pathological pattern” (59), strengthening our desire for reaching the truth. The “call” of the inner Sage concerns one’s intense desire to find the truth doubled by “confusion and doubts” due to the inherited oscillations in distinguishing truth from lies. Hence, the first level of the inner Sage concerns the seeking of truth and one’s need for “objectivity” (212). The second level regarding the reaching of truth involves “skepticism, and the complexity and the relative character of truth” coupled with the acceptance of subjectivity. This is precisely the case of Ginny whose basic concern is to find out the truth about her baby sister, respectively whether she was found in the suit-case in due course of time, whether she is well taken care of and

whether her mother has changed or is still addicted to drugs and inclined to be violent and unreliable. The third level celebrates the “experience of ultimate truth” (212) and the reconciliation with the beloved. The ultimate truth in Ginny’s case refers to the actual age of her stepsister who is no longer a baby but a six-year-old girl. The shred of evidence regarding Krystal’s real age helps Ginny to reconcile with her Forever Parents and to celebrate the acquisition of a certain amount of wisdom, the ultimate source of her genuine chance to develop in a safe environment.

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