

THE SOUL'S VIOLENT LIFE:
REVELATIONS FROM AN OBJECTIVE PSYCHOLOGY

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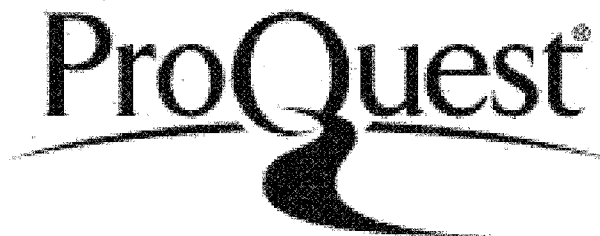


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ABSTRACT

The Soul's Violent Life: Revelations from an Objective Psychology

by

Marjorie Lewellyn Marks

This work explores the phenomenon of war from a psychological stance, i.e., a perspective that extends beyond conventional viewpoints of war, which themselves may actually inhibit revelations of war's truths. Consequently, we misunderstand war's reasons and the invisible world behind the world of violence. History is replete with the agendas of gods (including God), kings, warlords, zealots, mad men, nation states, and stateless terrorists. What is not usually considered in historical interpretations is the agenda of the soul or whether such an agenda has merit.

To listen to what the psychic phenomenon is telling us is also to suggest that war has something to impart to us beyond what is ego-determined, something that we need to ponder with a receptive attitude, as one does in dream amplification, for instance. From this stance of interiority, it is possible to glimpse the essence of the phenomenon. In this path to authenticity, we observe "the contents of the objective soul" (Giegerich, *Neurosis* 139). Wolfgang Giegerich's theory of psychology as the discipline of interiority presents the pivotal idea that "all that happens to the soul is the soul's own doing"—which can mean that the soul creates hubris for its own reasons. "Even trauma is staged by it for its own purposes" (Mogenson e-mail 1 Nov. 2009).

The “psychological difference” posited by Giegerich is a principal methodological lens employed in this study. From within, the animus initiates ruptures of anima innocence, a necessity to expose the truth of the phenomenon that war actually is. This perspective provides a clearing that allows depth psychology to go a further distance—not just into but through the thicket where soul resides within its own self-generated relationship to violence. Reflecting the Giegerichian theory that the soul shifts in history, this study facilitates an alternative understanding of the relentless mayhem of war. War makes explicit that which is hidden when psyche’s perspective is engaged—and it is perspective that determines the world.

To Richard, Leo, and Zachary
And in memory, to my Mother

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The style used throughout this dissertation is in accordance with the *Modern Language Association Style Manual* (second edition, 1998) and *Pacifica Graduate Institute's Dissertation Handbook* (2010-2011).

Chapter 1 The Problem of Violence

Introduction

Records of early humanity reveal the human propensity to worship gods and heroes as well as to enact violence and war—values and behaviors that continue to characterize human culture and psyche. These patterns are not discrete: violence and the Holy pervasively implicate one another in history, creating an archetypal weave of ongoing human passion and folly. The timeless and ingrained pattern of violent behavior wed to holy imperative makes it difficult to imagine another context for understanding the human condition. C. G. Jung reflects on the phenomenon that leads to war when he states: “It becomes a sacred duty to have the biggest guns and the most poisonous gas” (*Psychology and Religion* 60).

This study presents another approach to understanding the phenomenon of war violence, an approach based on Wolfgang Giegerich’s pioneering work on soul and consciousness. Giegerich’s theory elaborates Jung’s work and that of others whose views are grounded in an approach to phenomena based on soul as opposed to ego or humanistic approaches.

Soul

To witness evidence of the violent history of cultures throughout the world from antiquity to the present is stunning for its pervasive inhumane revelations, which evoke the question of what it means to be a species with soul. This implicit question relates to the oft-held idea of soul as human essence in its highest purity, not unlike the Christian West’s one-sided God-image of goodness and perfection. Such viewpoints require that

one ignore the many violent images explicitly presented in the Bible, as an example. Who we imagine ourselves to be, our own self-image, is at stake. Consequently, the image of soul often evokes an idea of unsullied goodness and positive intent; indeed, soul is evoked in reference to one's "highest self." Central to this way of thinking about soul is the perception that humans "have soul" and that each individual is proprietor of his or her soul. Giegerich presents a different premise: "Man *is* not the soul, and does not own it as his property or quality either. He can have soul, and yet also easily lose it too." Therefore, soul is "one possible perspective from which man can view his life" (*Neurosis* 111). A soul perspective is a psychological perspective that "opens consciousness to what is in order to learn how to think about it. It is about what is seen from within, i.e., making explicit the concept or spirit that things exist as" (Mogenson, e-mail 1 Nov. 2009).

Without a psychological perspective, violence, including war violence, remains attributable to the demonic, a force that invades individuals or nations and wreaks havoc. This perspective reflects the religious legacy of splitting evil from good, with which we still struggle in postmodernity. Although the perspective of depth psychology emphasizes the notion of soul, which is the crux of this study, alternative ideas of soul are not widely embraced outside depth psychology, even as the field itself wrestles with the meaning and the import of these ideas. As the foundational essence of depth psychology, the "notion of soul"—as C. G. Jung conceived it and as James Hillman, Wolfgang Giegerich, and others move our understanding of it forward—informs this thesis on violence and war. Pervasive violent patterns of behavior represent what post-Jungians such as James Hillman describe as archetypal or inherited patterns of thought related to the soul, "the

primary forms that govern the psyche”¹ (*Archetypal* 9). Something invisible and deep informs human violent propensities, something elusive that periodically bursts forth in the raging individual or the violent culture to challenge the common perception of ourselves and our tribes or groups as tolerant ones deserving of and destined for a sustained state of peaceful innocence. As Jung states, “Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. What we see is the blossom, which passes. The rhizome remains” (*Memories, Dreams, Reflections*, Prologue). The insidious rhizome is like the torment beneath the innocence, making what is visible only a superficial ruse or, more explicitly, a concealment of difficult truths. Depth psychology’s purpose is to reveal or to make explicit the essence or the truth of phenomena under study.

The Personal Equation

In *The Art of Inquiry*, Joseph Coppin and Elizabeth Nelson speak of the importance of two distinct postures important for inquiry: “seeking knowledge and being receptive to knowledge that seeks us” (15). The violence within my family-of-origin likely inspired my quest to understand the uses of power in the larger world, including my decision as a young undergraduate to major in political science/international relations. My earliest personal memory imprints were of the night beatings that my father inflicted upon my mother as she crouched in the corner of the kitchen. My earliest collective memory was to realize that my country was at war. Violence pervaded within and without—the explicitness of parental violence and, for a young child, the merely implicit violence of a faraway war.

¹ The field of depth psychology consistently employs the terms *soul* and *psyche* interchangeably.

Giegerich points out that

from out of their pathology [Freud's own "Oedipal conflict" and Jung's "pre-psychotic" state later described as his "creative illness"] they formed their life's work, which thus became a vessel for the pathology and preserved and transmitted its substance for us. Since we do not each of us possess the psychology of Freud or of Jung, we are called upon to stay with our own pathology and to develop, through its deepening and expansion or "amplification," our own psychology—each after his or her kind or, as Jung calls it, after his personal equation. (*Neurosis of Psychology* 116)

The "personal equation" of having been born into war on two fronts likely underlies my quest to understand the violence of the inexplicable: How could the father I loved be this monstrous? This longstanding question has beckoned throughout my life, not only in its basis as a family or so-called domestic violence problem, but also as a wish to understand the related question of the necessity of violence in the world-at-large.

C. G. Jung states that it is "a fatal mistake to consider the human psyche as a merely personal affair and to explain it exclusively from a personal point-of-view: The change of character that is brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast" (*Psychology and Religion* 16). As with the inherent uneasiness often felt by those living in occupied countries, in violent families the periods between episodes of unleashed violence often are characterized by the tension of the growing fear of the next random violent act to come. Randomness is the essence of terrorism's power to control. The longer the in-between interval, the more the fear of the looming irrational outburst of rage over any inconsequential event—my mother's misreading of a map or the driver who cut my father off—the unseen yet palpable rising force within him, that which Jung calls "the demoniacal power of a morbid idea" (*Psychology and Religion* 14).

International conflicts, too, can break out over events that initially may seem unworthy of the consequence of all-out war, such as the inciting incident that commenced World War I—the assassination of Austrian Archduke Franz Ferdinand and his wife, Sophie. Not merely a personal tragedy, the incident set off a chain of unanticipated events that led to a four-and-one-half-year war “that claimed ten million lives” and brought down four imperial dynasties (Ferguson 72). Similarly, in ancient times, according to historian David Kagan, “no one could have foreseen that an internal quarrel in [the] remote region on the fringes of the Hellenic world would lead to the terrible and devastating Peloponnesian War” (2). Fifth-century Greeks “legitimately” regarded the Peloponnesian War “as a world war” (xxiv).

What triggers violence and its consequences is more complex than it appears, whether one is speaking of family violence or the violence of the aggregate, i.e., state, nation, or the less definable stateless violence of terrorism. Historian Christopher Tyerman, in writing about the “endeavor” that was the Crusades, remarks on “the diversity and complexity of motive and performance” (*God’s War* 921).

One can easily presume that violence infers a cause-and-effect relationship that when discovered, will lead to solutions and preventions. My violent father was the product of his own violent father even as one war begets another. These assumptions prove inadequate in the face of all-out violence, including war, which overwhelms rationality in its potential to annihilate all parties to the conflict. How then are we to understand the kind of intractable violence by which we live?

It is the purpose of this study to understand war from a psychological stance, which extends beyond good-versus-evil fixations. Wolfgang Giegerich states:

The greatness and depth of a psychology does not lie in its answers, but in the spirit of its questions [. . .] whether it comes to its own psychological ideas with the reason of the heart, the depth and fluidity of the mind, a rootedness in the ‘cosmogonic’ imagination, a fundamental openness for what may show itself and the in-between space of the soul as its advance concession. (*The Neurosis of Psychology* 91-92)

This said, the usual perspectives with which we attempt to understand violence and war might actually inhibit revelations of war’s truths. Consequently, we misunderstand war’s reasons and the invisible world behind the world of violence. For that reason, as Jungian analyst and author Luigi Zoja states: “Psychology can study nothing more important than human destructiveness, because it is innate or structural, and because it can be remedied only by patient individual labor” (118). Zoja’s statement echoes Jung in “The Archetypes and the Collective Unconscious” when he speaks “of the frightful regressions of our time. This problem cannot be solved collectively, because the masses are not changed unless the individual changes” (*CW* 9i: 349).

Review of the Literature: Principal Theorists

The theories of Giegerich, Jung, and Hillman, among other depth or analytical psychologists, emphasize a soul perspective toward understanding the archetype of violence. Jung’s grasp of the “notion of soul” sets his psychological perspective apart from more conventional, pragmatic psychological approaches to understanding the phenomena before us. It is in the realm of soul where an alternative, psychologically more complex understanding of violent human behavior is discoverable. Giegerich, Hillman, and Jung, the principal theorists in this study, focus on examining culture psychologically, including its violence.

In this chapter, the basic concepts of these and other theorists are presented sufficiently to provide an initial understanding of their approaches as they relate to this

study.² Further discussion and reference to theorists and their perspectives are presented where relevant throughout the work, keeping in mind the need to provide fair representation of theorists' views in the context of discussions that utilize the thought and material quotations of these others and to provide adequate context to orient the reader.

Wolfgang Giegerich. Giegerich figures prominently in this work because his theory challenges conventional tenets of psychology by taking depth psychology to a more differentiated level, thus providing an enriched possibility for exploring the subject of this work. Giegerich is dedicated to “thinking the Jungian myth onwards” because of what he considers “its authentic notion of soul” even as he is “compelled by an even greater regard for truth to become its most exacting critic” (xi), states Greg Mogenson in his Foreword to *The Neurosis of Psychology* by Giegerich.

Giegerich's cutting stance toward what he views as psychology's propensity to view the world in a manner that perpetuates an ego or humanistic psychology provides a clearing that enables him to lead depth psychology a further distance—not just into but through the thicket where soul resides within its own self-generated relationship with violence. To enter the landscape that Giegerich presents in his critique of psychology's status quo is to encounter an initially desolate vista that can seem alarming to adherents of more traditional or conventional modes of psychology, including those within the already differentiated field of depth psychology.

In his paper titled “The Place of Interpretation: Absolute Interiority and the Subject of Psychology,” Mogenson discusses Giegerich's theory of the psychological

² Dissertation protocol set forth in the Pacifica Graduate Institute's *Dissertation Handbook 2008/2009* emphasizes that the Review of the Literature “is not the place to open the discussion in any detail about the various definitions” (2). The Review of the Literature is an anthology “that situates the intellectual context in which the dissertation belongs” (2).

difference (discussed below), quoting clinical psychologist and Kabbala scholar Sanford Drob, who “comments upon the disturbing character of Giegerich’s writings. Comparing them to ‘a trauma or a horrifying dream,’ Drob points to their having the important potential, precisely because of this, of ‘shattering our vessels’ and theories and . . . bringing us to a new way of seeing ourselves and our world” (62). Mogenson concurs with this assessment, further stating that the concept of psychological difference “constitutes a fundamental change in the constitution of man’s being-in-the-world” such that “interpretation must become psychological” (62). In a paper titled “The Reconsideration of Soul in a Maxed-Out World” written by this author in 2001 for David Miller’s graduate course, “Post-Jungian and Archetypal Theory,” I expressed a similar concern:

Despite my growing despair as I read *The Soul’s Logical Life* and the feeling of *Where can we possibly go from here?* it is Giegerich’s interpretation of the myth of Actaion and Artemis that finally makes clear his intention to force the reader to grapple with the very process necessary to correct the course of psychology itself, i.e., to move the thinking to its logical outcome based on a distillation process that requires a kind of violence and destruction or “killing” of the old frozen concepts. This is necessary to get to the truth or the fully realized logical argument, the complete distillation of the *prima materia*—the result of which is “sublation” or the emergence of the essential “logical” truth of the soul.

Giegerich’s critical reflections on the field of depth psychology profoundly challenge the status quo and provide a needed correction to the distortions that inevitably occur when the tenets of a profession are popularized in jargonistic language that trivializes the essence of the subject, thereby avoiding the turn toward becoming more truly psychological.

Giegerich’s idea of truth is related to “the discipline of interiority” that he believes is the requirement of psychology as it “works strictly by means of the

application of the theory in question or matter at hand *to itself*" (*The Neurosis of Psychology* xi). By interiority, Giegerich "means the process or work of interiorizing a phenomenon into itself, into its concept as its soul. 'External' and 'exteriority' [refer] primarily to that mode in which phenomena are not inwardized into themselves, but taken as how they appear [. . .] as positivities" (*Soul-Violence* 3). Giegerich's discipline of interiority, states Mogenson, means that "all that happens to the soul is the soul's own doing. There is no outside acting upon it (even trauma is staged by it for its own purposes)" (e-mail 1 Nov. 2009).

Perhaps Giegerich's most important contribution to psychology is his concept of "the psychological difference," which he first presented in 1977. The "difference" he speaks of is "between man and soul, the difference between soul and human being" (11). He believes that soul and man (or ego) must be distinguished because "Man *is* not the soul, and does not own it as his property or quality either. He can have soul, and yet also easily lose it too." Soul is "one possible perspective from which man can view his life" (111). The reason for this need of distinction between human and soul, according to Giegerich, is this:

Only when psychology ceases to defend the interests of the human person, and therefore of the ego, can it begin to become *objective* psychology, because then it is no longer speaking on its own (or the human ego is no longer speaking through it), but rather allows the psychological phenomena to have their say. (114)

Giegerich believes that conventional psychology wants to eliminate the psychological difference and do without it: "It acts as if the demonstrable human being were identical with the soul, containing it within himself as a part of himself, or as if the demonstrable human being *per se* implied the soul. It is for this reason that it likes to call itself

humanistic psychology” (111). Giegerich is speaking of the need to make a “ shift of *our standpoint, perspective, or the idea in terms of which we study*” (115).

A most relevant and intriguing overarching point for this work is to understand that, according to Giegerich, the soul undergoes shifts in its history. This view facilitates an alternative understanding of the relentless mayhem of war that, despite best intentions to counter its violent effects, accompanies humans through history.

Other basic tenets of Giegerich’s theory are briefly described below. In Giegerich’s theory, according to Mogenson

the animus is the anima’s own other; it is the soul incisively, self-critically, cutting into itself, turning against itself, opening itself to its self-contradiction, and thereby driving itself through *mortifacio* into new forms or statuses of itself. So, with Giegerich we do not have a set notion of what the soul is which we protect therapeutically from something that is anti-soul, afflicting it from outside. Rather, the soul turns upon itself violently and thereby transforms its definition, becoming more and more internal to itself, subtle, refined, distilled, logically negative. So the soul’s logical life is the logical movement of the soul’s being cut into by the animus of history, for example, through violence and war. (e-mail 1 Nov. 2009)

The “psychological difference” is a view that is based on the “notion of the *objective soul*” which “would see the development of consciousness as the soul’s own historical process and man as having his place in, and thus being exposed to, this development” (Giegerich, *The Neurosis of Psychology* 349-50). For Giegerich, in a “true psychology,” the human being “is nothing but the place where soul shows itself, just like the world is the place where man shows himself and becomes active” (115).

C. G. Jung. According to Jung in “The Archetypes and the Collective Unconscious,” *archetype* is a term that “tells us that so far as the collective unconscious contents are concerned, we are dealing with the archaic” or “primordial types, that is, with universal images that have existed since the remotest times” (*CW* 9i: 5). Myth and

fairytale are “expressions of the archetypes” (*CW* 9i: 6). According to Jung, “myths are first and foremost psychic phenomena that reveal the nature of the soul” (*CW* 9i: 7). Jung believes that for the primitive “the sun in its course must represent the fate of a god or hero who [. . .] dwells nowhere except in the soul of man” (*CW* 9i: 7). What Jung describes as the mythologized processes of nature are

symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man’s consciousness by way of projection—that is, mirrored in the events of nature. The projection is so fundamental that it has taken several thousand years of civilization to detach it in some measure from its outer object. (*CW* 9i: 7)

C. G. Jung’s notion of soul outlined in “The Symbolic Life” is the distinctive idea upon which depth psychology bases itself. Jung considered his foray into the “reality of the psyche” to be his “working hypothesis” as he collected “factual material to describe and explain it” (*CW* 18: 1507).

To view the conflicts of individuals as well as cultures and nations from a soul perspective rather than from psychology’s more conventional pathological point of view, which is designed to heal or to fix the pathology rather than to notice what the soul is expressing through itself as phenomenon is to open the possibilities for deeper understanding of the reality of the psyche as it manifests in both the individual and the collective. Giegerich expands this idea, even as he acknowledges the importance of Jung’s foundational contribution to the field based on his “notion of soul.” In “Religion and Psychology,” Jung speaks of the individual’s discovery of the reality of the psyche as “very like the discovery of a new world” and as “an all-transforming initiation”:

As it becomes filled with objective figures, having wills of their own, and is seen to be a cosmos that conforms to law, and among these figures the ego takes its place in transfigured form. This tremendous experience means a shattering of foundations, an overturning of our arrogant world of consciousness, a cosmic shift

of perspective, the true nature of which can never be grasped rationally or understood in its full implications. (*CW* 18: 1720-22)

Jung considers individuation to be the transformational process that loosens the attachment to the unconscious.

James Hillman. Depth psychology is indebted to James Hillman for explicitly taking analytical psychology to the culture to enhance understanding of society-at-large in lieu of the individual in the consulting room. His writings on violence and war are considered in this study, including *A Terrible Love of War*, which captures our strange love-hate relationship with war. He concludes that war is a mythological force driven by the presence of the god Mars “within the souls of all mankind, within the tenets of our religions” (cover). In acknowledgment of the importance of myth, Hillman states that “[w]ithout Ares and his sons there would be no urge to battle” (87-88). Notably, Hillman believes we can “learn how to tame” war.

Hillman’s *Re-Visioning Psychology* presents the concepts of (1) personifying or imagining things; (2) pathologizing or falling apart; (3) psychologizing or seeing through, and (4) soul-making, all of which delineate the ways in which psyche moves through culture. He brings soul into the discussion of psychology and, in addition, his *Archetypal Psychology: A Brief Account*, and *Puer Papers* indicate how the spirit and the soul develop.

Statement of the Problem

This study suggests that through the perspective of an objective psychology, cultures and individuals experience psychic shifts that enable them to enter history authentically, i.e., soulfully and consciously rather than egotistically, in order that the soul might achieve a new, more truthful status of itself.

The question arises whether individuals and societies can or should differentiate themselves from their violent legacies. Theorists of archetypal psychology, including post-Jungian James Hillman and third-wave Jungian Wolfgang Giegerich, provide alternative frames of reference to understand the soul of violent behavior discussed in this work. To forge an alternative understanding of violence and war, this dissertation focuses on matters of the psyche or soul rather than other important and well-documented approaches to war such as war policies, warfare, war dead, and other more usual examinations regarding war. This work discusses our paradoxical attitude toward war. We dread and abhor it even as we prepare for and glorify it. Indeed, the overarching question raised by Hillman in *A Terrible Love of War* is why do we love it so?

Methodology

This dissertation explores the necessity of war violence from two perspectives: an objective or depth psychological approach and an ego or humanistic approach. Wolfgang Giegerich's theories are the primary focus of this work because his vision is to bring depth psychology to what he believes is its natural *telos* in the context of the historical moment in which we live. His theory of *psychological difference* confronts the usual ways of viewing phenomena. He reminds us that psychology is about opening up consciousness to what is and learning how to think about it.

Giegerich draws upon theories initiated by Jung and carried forward by James Hillman and others. His theories stimulate an understanding of violence from a new perspective, even as other thinkers on the subject contribute to the discussion. In the history of humanity, violence and war have consistently remained among the most vexing

of humanity's chronic challenges to understand as usually conceived in their purpose to overcome or stop war.

The *psychological difference* posited by Giegerich is the principal methodological lens employed in this study to differentiate between approaches to understanding war violence.

Chapter 2 War as Psychological Phenomenon

*Falling towers
Jerusalem Athens Alexandria
Vienna London
Unreal*

—T. S. Eliot, *The Waste Land*

*I believe that imagining the other is a
powerful antidote to fanaticism and hatred.*

—Amos Oz, from his Goethe Prize speech of 28 Aug. 2005

History reveals that wars as understood by those who lead them find their justifications in the high purpose of identifying and routing out enemy Others for reasons regarded as transcendent. As many have observed, particularly including Erich Neumann in his extensive articulation of the dynamics behind the fascism and Holocaust of World War II, scapegoating necessarily precedes the conflict of war. Designating a necessary Other to demonize, conquer, subjugate, kill, or occupy justifies wartime annihilations. What is uncommon and less explicit in the history of humanity are fruitful attempts to fathom alternative reasons or other paradigms underlying the pervasive quest to wage war.

Although societies find it easy to single out an adversary, it is more difficult to identify the guilty Other within oneself or within one's national ideology. Historian Christopher Tyerman states: "Ideological warfare and the pathology of acceptable communal violence are embedded in this historical experience of civilization. Justification for war and killing for a noble cause never cease to find modern manifestations" (*The Crusades: A Brief Insight* iix-ix). In speaking about the Crusades,

he notes that demonization of opponents “reached extreme levels in crusading rhetoric, reflecting [. . .] a worldview conducive to a siege mentality, a form of cultural paranoia so often the underbelly of cultural assertiveness” (108).

Historical scholars whose vocation charges them with unearthing and presenting the “facts” of history readily acknowledge that their field relies in part on the scholarly art of interpretation or hermeneutical wisdom because facts are not always failsafe. Indeed, the historical “facts” that historians rely on may contain errors, obfuscations, even ancient falsifications and most importantly, the biases of the prevailing zeitgeist. History is replete with the agendas of gods (including God), kings, warlords, zealots, madmen, nation states, and stateless terrorists. What is not usually under consideration in historical interpretations is the agenda of the soul, or whether such an agenda has merit.

Such is the case with historical accounts of most wars, including the Crusades (a dramatic and well-recorded phenomenon), whose inherent belief and myth systems are astonishing to observe from the perspective of modernity. What becomes apparent when we peer at the phenomenon of crusading itself, however, is the state of consciousness of the individuals who led and participated in them. When Giegerich speaks of how the soul shifts in its history due to the dynamic violent cutting through by the animus (shadow) of the prevailing innocence (anima), his theory points to those crossover moments when some exceptional person or event shifts awareness and brings in a new consciousness. Such is the soul’s checkered history of gross violence, now seen as necessary to rupture prevailing unconsciousness or archaic pre-consciousness.

Consideration of an Other perspective on war (i.e., to think about the phenomenon of war from inside its own logic or even to realize that an archetypal phenomenon such as

war *has* a logic) has usually been missing in action, rhetoric, and consciousness. Crucial to the ability to understand the essence or internal logic of a phenomenon's raw truth is to become aware that such an Other perspective is possible.

Analytical psychology as interpreted by Wolfgang Giegerich offers such a perspective, which challenges the field to further points: "It will be the task of the future to elaborate in this sense the psychology of each psychic phenomenon, each of the archetypal worlds into which our symptoms want to initiate us" (*The Neurosis of Psychology* 116).

As Giegerich notes while discussing the psychologist-patient relationship, the "attitude of the psychologist is receptivity [. . .] the phenomenon does the talking: the phenomenon and not, as one might think at first, the patient" (137). Giegerich points out that Jung expresses the idea similarly: "What touched Jung to such a degree was the content, the matter that expressed itself and demanded his (as well as the patient's) attention" (*The Neurosis of Psychology* 137). To extrapolate this idea of listening to what the psychic phenomenon tells us is also to suggest that war has something more than is ego-determined to impart to us, something we need to ponder with a receptive attitude, as one does in dream amplification.

In speaking of the example of the therapist-patient relationship, Giegerich states: "a real communication and understanding between people is in general to be differentiated from an orientation upon the ego-personality as such of whomever one's vis-à-vis happens to be. We have to view what the patient says not as *his* speaking, *his* opinion, but as something that is itself spoken to him by the soul" (*Neurosis* 139). Similarly, Jung states: "We should never forget that in any psychological discussion we

are not saying anything *about* the psyche, but that the psyche is always speaking about *itself*" (CW 9i: 483). From this stance of interiority, it is possible to glean the essence of the phenomenon. In this path to truth and authenticity, we glimpse "the contents of the objective soul" (Giegerich, *Neurosis* 139). Giegerich's theory of psychology as the discipline of interiority reveals the pivotal idea that "all that happens to the soul is the soul's own doing"—which means that the soul creates hubris for its own reasons. "Even trauma is staged by it for its own purposes" (Mogenson, email 1 Nov. 2009).

Within what may be called the soul's syzygial moment, which is characterized by the animus as the anima's own other (the unity of unity and difference), Giegerich believes that the soul "incisively, self-critically cuts into itself, turning against itself, opening itself to its self-contradiction, and thereby drives itself through *mortifactio* into new forms or statuses of itself" (Mogenson, e-mail 1 Nov. 2009). It is important to keep in mind that by soul, the reference is to a perspective, e.g., a soulful as opposed to an egoist perspective. Yet perspective determines the world. As Mogenson states, "the soul's logical life is the logical movement of the soul's being cut into by the animus of history, including through violence and war" (1 Nov. 2009). From this perspective war may be viewed as a necessity for the attainment of consciousness. Indeed, cutting through the metaphorical virginal innocence to reveal the authentic truth of a phenomenon is the goal of what Giegerich describes as the soul's logical life.

Soul Shifting in War Paradigms

Through shifts in the soul's history the soul reveals itself. Most important for this study, it is in such moments that the state of collective or individual consciousness may be glimpsed. Such shifts are revealed through personifications, as Giegerich states:

“Without the spirit of personifications, this clear manifestation of the acknowledgment of the psychological difference, the psychic as psychic cannot be sighted at all.” Giegerich believes it is necessary to shift our standpoint away from “the human person” to the “soul.” He is talking of “a shift of our standpoint, perspective, or of the idea in terms of which we study, just as before, the concrete experience of individuals or peoples” (*The Neurosis of Psychology* 115).

War is a phenomenon that grounds soul in its authenticity, revealing truth stripped of civilization’s manners and protocols. War is exemplar of the dark side, a tangible, brutal phenomenon whose already sublated essence cannot be further reduced. War is the common denominator of the truth of humanity’s wholeness when the complete equation, i.e., both sides of the equation, is considered. As an underworld enterprise, war is a trench endeavor as elemental and as old as humankind. War is animus (shadow) personified, the personification of the phenomenon of projection from one point of view and the soul’s need, from another. It is the universal, ultimate scapegoat, the container emptied out when cultural leaders no longer can hold the tension of conflict. This would help explain why war is so intractable—it carries the addictive quality of annihilating ego power, acting out and letting loose in the primal ecstasy of having lost everything and thus having nothing to lose—the very definition of unleashed violence. War empowers shadow in the conventional psychological sense of an acted out, uncontained force. In the view of shadow as animus, war facilitates soul’s violent need to rupture innocence. War is an all-out, out-there phenomenon in all senses of the word. It makes explicit that which is hidden as it transcends that which is ordinary.

Giegerich makes the well-reasoned, intriguing argument that archaic animal and human sacrificial slaughter, which took the form of rituals of blood sacrifice, incubated violent human sensibilities. War is the modern blood sacrifice that provides the touchstone to that part of our essence that we frequently deny as we focus instead on the pageantry of honor and heroism at a remove from battlefield brutalities. The brutal blood ritual sacrifices, according to Giegerich, who is indebted to the scholarly research of Walter Burkert and others, represent the point of conscious differentiation from the unconscious animal. It is where the blow of the ax and the squirting of blood infuse the violent deed with perceptible meaning—where humans become more than instinctual.

So where are we now in modernity vis-à-vis the killing fields of war? Whatever the answer, a paradox appears. From Giegerich's theory of how soul kills itself into being, i.e., into being that leads to consciousness, we understand the importance of the self-inflicted rupture that animus inflicts on anima in order to abruptly facilitate the end of innocence. The loss of childlike innocence makes way for a new ontological paradigm that recognizes the difference psychologically between ego and soul approaches to every aspect of life and truth.

In the great World War I novel *All Quiet on the Western Front* by war veteran Erich Maria Remarque, the author indicates throughout the novel that the only way for a soldier to survive battle is to turn off his mind and operate solely on instinct, becoming less like a human being and more like an animal. Protagonist Paul personifies this approach, as do the other soldiers who survive multiple battles. War teaches them to trust their senses over their thoughts and to sniff out safety wherever they can find it. This motif of animalistic instinct contributes to the larger theme that war destroys the

humanity of the soldier, stripping away his ability to feel. Poet Deena Metzger writes: “the only way soldiers survive a war is to become unconscious” (113).

In both of these scenarios, violent death occurs for seemingly divergent reasons. The soul’s killing itself into being is theoretically for the high purpose of bringing in consciousness. The soldier in battle may or may not be killed for noble reasons, but in every war the idea of nobility drives the narrative or the myth until it is seen through. Remarque’s soldiers have seen the truth of war, and it has broken them and stripped them of their initial boyish patriotic innocence. Innocence is the victim in both events, but the perception or attitude toward the loss of innocence is different for each. Attitude determines their experience.

Giegerich’s theory teaches that psychology is about opening consciousness to what is and learning how to think about phenomena from within their particular essence. It is about what is, seen from *within* and making explicit the concept or spirit of phenomena, even if the soul has to create war in order to achieve its purpose and in effect, to educate the unconscious as personified in the individual. Indeed, war is a most efficient vehicle for its end of consciousness-raising.

The archetypal war: The Trojan War. As the most famous and first recorded war in history, the Trojan War helped set the archetypal heroic ideal of war. Author Barry Strauss notes that in *The Iliad* Homer “idealizes war” (*The Trojan War* 185) in its depiction of “divinely inspired heroes who carry out superhuman deeds and suffer only clean wounds” (185), which set the stage for the way ancient humanity’s descendents would fundamentally understand war’s exploits. The emphasis on heroism, valor, conquest and enrichment for the few overrides the reality of the “war of filth and disease,

of attacks on civilians, and of ordinary men who died lonely deaths” (185) on the battlefield.

An egoistic approach to understanding war minimizes the truth of the reckless loss of life, as indicated by Strauss when he states: “Bronze Age poets regularly inflate battlefield deeds” (185). The mythical men of the Bronze Age, according to Lucilla Burn, “lived principally for war; they were great and terrible warriors, and in time they destroyed themselves entirely” (10).

The holy war: The Crusades. Cloaked in misleading romantic rhetoric, “the image of mailed knights bearing crosses on surcoats and banners, fighting for their faith under an alien sun, occupies a familiar niche in the façade of modern western perceptions of the past” according to historian Christopher Tyerman (*The Crusades: A Brief Insight* 4). These images persist in popular culture as a misreading of the context of the underlying complex truths that sustained this longest of holy wars. “Iconography is never innocent” (5), Tyerman notes. “To invoke the Crusades is to stir deep cultural myths, assumptions, and prejudices” even now, he states. “One of the groups led by the fundamentalist religious terrorist Usama bin Laden was known as ‘The World Islamic Front for Crusade against Jews and Crusaders’” (*The Crusades: A Brief Insight* 5). So contemporary are the inflammatory images of the Crusades for Muslims, especially for the radical Islamists who supported the 9/11 attacks against the West, that when President George W. Bush used the term “Crusade” to describe the promised Western response to the attacks, he naively further inflamed the existing hatred and confirmed radical Islam’s own angry ideology based on historical Western aggression.

The wars that comprise the Crusades shifted society's concept of war through its "rhetorical definition of a pathology of respectable violence, the unique attraction of the associated privileges, and the disruption to public and private life" (Tyerman, *The Crusades: A Brief Insight* 130). In this way, the Crusades were not just holy, but also politically pragmatic in their quest for the power and rewards offered by the Pope, who promised indulgences to the faithful. As appalling as the carnage wrought by the mission of the Crusades may seem now, historian Jonathan Riley-Smith cautions us about our postmodern perspective: "the crusading movement flourished against a background of ideas on violence which were upheld by most educated men" (*The Crusades: A Short History* xxvii-xxviii). Tyerman notes that to observe the past "through the lens of the present invites delusion, so too does ignoring the existence of that lens" (*The Crusades: A Brief Insight* 10).

Despite the distance in time and sensibility from the Crusades to now, traces of this past resonate in current intractable conflicts exemplified in terrorism, the Arab-Israeli wars of hate, western racism, and anti-Semitism. In addition, Tyerman asserts, European and American imperialism embody traces of the old crusading justifications: "Crusading exemplifies the exploitation of the fear of [. . .] 'the other,' alien peoples or concepts ranged against which social groups can find or be given cohesion" (10).

The first Crusade in 1095 decreed by Pope Urban made explicit his proclamation of a holy war in which "the effort of the campaign, including the fighting and the inevitable slaughter, could be regarded as equivalent to strenuous performance of penance provided it had been undertaken devoutly" (Tyerman, *The Crusades: A Brief Insight* 16). Hence, "war, inherently sinful, could promote righteousness" (Tyerman,

God's War 87). Indeed, as the historical record reveals, “[a] Crusade was a holy war fought against those perceived to be the external or internal foes of Christendom for the recovery of Christian property or in defense of the Church or Christian people” (Tyerman, *God's War* xxviii).

The historical psychic shift this represented was helped by Augustine’s “Christian interpretation of moral virtue to right intent and authority” with three aspects: “just cause, defined as defensive or to recover rightful possession; legitimate authority; right intent by participants” so that the “fusion of the two became characteristic of later Christian formulations [. . .] that ultimately “rendered all public war in some sense holy, in defense of religion, approved by the Church” (Tyerman, *The Crusades: A Brief Insight* 88).

The rhetoric of Pope Urban II (1088-95) at Clermont became a decree that fused violence with a transcendent moral imperative in which Pope Urban appealed to a form of “primitive religious nostalgia” (*The Crusades: A Brief Insight* 16) embodied in the ambiguously liminal Holy City of Jerusalem, lost to Christendom since its capture by the Muslims in 638, yet central to Christian imagination as the scene of the Crucifixion and Resurrection. Here, according to Christian texts [. . .] earth touched heaven” (16).

Schisms in historical emphasis signal psychic changes in perspective toward phenomena, or indicate places where the soul shifts. Tyerman states: Holy reason became justification for scapegoating others. Scapegoating itself may have become necessary because some crusaders became conscious of their victims’ suffering indicative of recognition of their victims’ humanity. The hallmark characteristics of the phenomenon of scapegoating others are to demonize and to dehumanize them. According to Tyerman,

“demonization of opponents reached extreme levels in crusading rhetoric” (*The Crusades: A Brief Insight* 108).

Giegerich speaks of a moment in pre-history when man differentiated himself from his animal origins by engaging in sacrifice. Once awareness of others’ suffering dawned on ancient man, the concept of the Other as victim also entered consciousness. Thereafter, the perpetrator required justification for killing. The wholesale slaughter of the Other required of those who took up the cross was justified by God’s order. It was high reason for heinous action.

When war became God’s edict (conveyed directly through the Pope) to his followers to take up the cross to wage holy war, a more explicit purpose for war and a new kind of warrior force emerged. Average, untrained citizens took up arms, wore the cross and followed God’s order to kill any Muslims while on the mission to reclaim Jerusalem. One may deduce that during the period of paganism that preceded monotheism, humans created the gods they needed for containment of their fears and tensions. The phenomenon became the god. Pagan gods went to war on behalf of mortals, e.g., Ares was the personification of war. Paganism evokes various gods for the variety of ancient needs. They become the perpetrators of the convoluted relationships and reasons that justify wars on behalf of both the human and the divine. The shift from paganism to monotheism presaged the shift from gods warring among themselves on behalf of humans (even as the humans were the warriors) to an all-powerful one-God who brooks no nonsense from those whose opinions differ from His own. The pagan system was more open and less repressive, honoring of the many facets of what it is to be human

except one: Humans must not try to be divine because to do so is to invite hubris that not even Athena, helpmate to the gods, can mitigate.

It is astonishing to realize that only seven generations separate the Crusades' last adherents from us. Fortunately, another shift of consciousness in the sixteenth and seventeenth centuries brought to an end the "moral theology on which crusading rested" (Tyerman, *God's War* 255). In a sense, however, the Crusades continue. Religious scholar Karen Armstrong believes "that the Crusades [are] one of the direct causes of the conflict in the Middle East today" (xiv). Because the three Abrahamic religions claim the same land, she believes the only way to look at these conflicts is with what she calls "triple vision" which means noticing that there are three sides to the conflict. With this perspective "you can never see things in quite the same way again. [Triple vision] has given me a new appreciation of the mechanics of prejudice" (xv). Armstrong notes that the "seed of much future strife is found in the original revelation to Abraham: 'To your descendants I will give this land [of Canaan]'" (Genesis 12.7). In a later version, "God forbade David to build the temple because he had shed too much blood, albeit at the divine command. This shows the first sign of worry about the morality of the holy war. In this version, God tells David that the building of the temple has been assigned to his son Solomon, the man of peace" (9-10).

The great war: World War I. The war to end all wars, as World War I was naively characterized in 1914, reflects the grand positivism of the collective psyche at the beginning of the war as the Victorian Age was ending and the roaring twenties were soon to follow in a kind of early period of deconstruction and exposure of much that previously had been repressed. The emergence of the ideas of Sigmund Freud had begun

to dissemble fixed ideas of reality and the self. The *zeitgeist* was about to change. It is understandable that World War I soldier Erich Maria Remarque's fictional depiction of war would starkly confront romantic heroism and nationalism based on the wartime experience of young soldiers whose youthful patriotism is shattered in his acclaimed antiwar novel, *All Quiet on the Western Front*. The soldiers of this novel are caught between the idealistic innocence personified by the soldiers of the Great War and the literalness of war that damages not only their bodies but their psyches, too, if they survive.

War became questionable in a more widespread way, to which the success of this antiwar novel attested. Remarque incisively cut through the usual romanticism of the war narrative, poignantly focusing instead on the phenomenon of war as it is experienced by young men sent to fight wars concocted by society's old men. The cold reality of death on the battlefield brings home to its characters in *All Quiet on the Western Front* the betrayal of patriotism. The image of the soldier-buddies dispassionately planning who next and who after that will receive the boots of their dying buddy provides a powerful statement on the calculating madness necessary to survive war. Their unveiled competition for the boots overrides normal compassion for the dying, because they now know that they all likely will die on the lonely battlefield—and as the metaphor of the boots makes explicit, for what?

The good war: World War II. The so-called Good War was also, according to historian Niall Ferguson, “without question the most titanic struggle the planet has ever seen. By any measure, the Second World War was the greatest man-made catastrophe of

all time” (xxxiv). Altogether, “in the region of 58 or 59 million people lost their lives as a result of the Second World War” (649).

The true meaning of the appellation “The Good War” is that it was actually the unequivocal war in which all sacrifices to win were embraced to defeat fascism, as personified in Adolph Hitler. One could look at this war, as with most others, as driven by ego imperatives, but that would be reductive in the face of the very real threat of a world dominated by a crazed despot, albeit a despot who was democratically elected. Much fascination clings to this war because of its titantic destruction and losses and because of its singular achievement of the unleashing of the watershed weapon of mass destruction, the atomic bomb, which precipitated an epic shift of consciousness described by historian Niall Ferguson:

Truman had already revealed himself to be deeply reluctant to use atomic weapons again after Hiroshima and Nagasaki. “The human animal . . . must change now,” he had written in 1946, “or he faces absolute and complete destruction and maybe the insect age or an atmosphere-less planet will succeed him.” On this point, he and Stalin were at one. “Atomic weapons,” the latter remarked in 1949, “can hardly be used without spelling the end of the world.” (597)

Truman noted that both sides

understood that a full-scale thermonuclear exchange could “create on the whole globe conditions impossible for life.” In a Soviet first strike, the Pentagon estimated in 1953, around three million Americans would die. By 1956 they had raised the projected number of casualties to 65 percent of the entire US population. The paradox was that only by embracing this reality could both sides be deterred from launching such a first strike. Missiles should be targeted at cities; there should be no option for a limited nuclear war. This was the logic of “Mutually Assured Destruction.” (qtd. in Ferguson 597)

Despite the elegance of this argument, author Niall Ferguson states that “the world came so desperately close to nuclear war on at least one occasion that this technological-strategic explanation, for all its elegance, is ultimately unconvincing.” Then, as now,

“senior political and military figures in the United States regarded the use of both A-bombs and H-bombs as far from unimaginable” and a number of them argued for a “preventive [nuclear] war” (597). Fifty-six percent of Americans polled in the early fifties favored “using atomic artillery shells against communist forces [. . .] if truce talks break down” (598). Henry Kissinger argued in his 1969 book, *Nuclear Weapons and Foreign Policy*, that a limited nuclear war was conceivable (Ferguson 598). In a July 2010 documentary film titled *Ground Zero*, the history of nuclear threats and near misses are chillingly detailed, some revealed for the first time.

All of this would seem to speak to the unconsciousness of governments and citizens regarding the reality of nuclear war as an egoistic pursuit that continues to escalate among countries wishing to modernize in the sense of becoming competitive in the overarching need for both survival and perhaps equally, prestige among superpowers. Such a dangerous game of machismo allows no backing out unless a leader such as Truman emerges whose ego (albeit after the fact of Hiroshima) does not require the game anymore. He has already faced the dark god and understands that the challenge of the future is for leaders to hold the tension of the literal opposites of life and death of the world collective on the world stage.

In 1931 Albert Einstein suggested that Sigmund Freud join him in establishing an association of intellectuals to “make an energetic effort to enlist religious groups in the fight against war” and, according to historian Ferguson, “Freud replied skeptically, asserting the existence of a perennial human ‘instinct to destroy and kill’—the antithesis of the ‘erotic’ instinct ‘to conserve and unify’”:

These are [. . .] the well-known opposites, Love and Hate, transformed into theoretical entities; they are, perhaps, another aspect of those eternal polarities,

attraction and repulsion, which fall within your province Each of these instincts is every whit as indispensable as its opposite, and all the phenomena of life derive from their activity, whether they work in concert or in oppositionWith the lease of speculative efforts we are led to conclude that [the destructive] instinct functions in every living being, striving to work its ruin and reduce life to its primal state of inert matter. Indeed, it might well be called the “death instinct”; whereas the erotic instincts vouch for the struggle to live on. The death instinct becomes an impulse to destruction when, with the aid of certain organs, it directs its action outward, against external objects. The living being [. . .] defends its own existence by destroying foreign bodies (qtd. in *War of the World* 634)

The upshot of these observations [. . .] is that there is no likelihood of our being able to suppress humanity’s aggressive tendenciesWhy do we, you and I and many another, protest so vehemently against war, instead of just accepting it as another of life’s odious importunities? For it seems a natural enough thing, biologically sound and practically unavoidable. (634)

This statement by Freud in 1931 represents the status quo thinking of a depth psychology that itself was oppositional to the ever-present desire to seek peace through the old evocations of the gods (in this case through an effort “to enlist religious groups in the fight against war”). Depth psychology understood the power of the energy-producing tension of opposites. Freud’s thinking seems to represent an in-between place beyond the positivism of the humanistic desire to stop war as put forth by Einstein, but not yet able to imagine the autonomous life of the soul’s own need and role in the creation of it. Freud’s is not an egoist stance but neither is it yet a soul perspective in the sense that third-wave Jungian theorist Giegerich offers. Freud does not here imagine beyond the psychic stalemate of “just accepting [war] as another of life’s odious importunities” that are “practically unavoidable.” The following comments made by Giegerich regarding Jung’s stance more than seventy years after Freud’s 1931 statement to Einstein reveal the similar approaches of Jung and Giegerich:

By committing us, through the concept of actual conflict, to the present and blocking our glance from straying off to the left or to the right on the

developmental scale, Jung forces us to dwell at the one point ‘between’ the causal past and the final future, i.e., dwell on the phenomenon at hand, but thereby discover the vertical dimension of depth and the autonomy of the soul’s life in the sense of the psychological difference. (*The Neurosis of Psychology* 116)

The twentieth century provides abundant *prima materia* with which to consider the phenomenon of war. As has been noted, Giegerich’s theory of interiority posits that all that happens to the soul is the soul’s own doing, even war. Jung states that “the psyche is the most powerful fact in the human world. It is indeed the mother of all human facts, of culture and of murderous wars” (*Psychological Reflections* 11).

It would seem, then, that if the soul can mother war it also can abandon it. The fact that Psyche does not stop war and, indeed, seems to collude in its continuance invites a deeper exploration of the defining endeavor that war is. Despite the suffering that it produces, the propensity to go to war remains unabated, to which the oft-cited fact of the twentieth century as the most violent in history attests. Nations still project their anxieties and fears onto designated Others in an unconscious move to avoid awareness of their own hubristic role in contributing to the circumstances that lead to war and its consequent devastations.

Daniel Dierdorff notes that “the requisite cost of denial is the endless task of finding some person, group, or nation to scapegoat—the great civilizing strategy—foisting our defects onto Others” (xviii). War continues to thrive despite the progress of humanity in ways that would seem to offer alternatives to its devastations, including longstanding insight into the phenomenon of scapegoating itself, a characteristic indication of shadow manifestation.

Depth Psychology on Violence

A traditional psychological perspective on violence indicates that as a first step society might acknowledge its inherent and obvious propensity toward violence and then stop short of acting upon its destructive imperatives. When faced with the reality of war, however, such a stance seems facile, the exemplification of one of the many aspects of depth psychology's innocence that Giegerich finds troubling. Such a viewpoint represents a kind of awareness-without-portfolio, a going only halfway into the wilderness of exploring the reasons that take us to war—a lovely platitude without the rigor of thinking it through. Nevertheless, depth psychology teaches us to acknowledge our own violence as well as that of others, but without splitting or dissociating into the familiar default modes of either self-righteous indignation or demonization of the Other.

Yet, such an admonition against psychological dissociation ignores the reality of the many caught in violence not of their making, which is a definition of war. How *can* individuals and nations avoid psychological dissociation when faced with possible annihilation? Despite the variety of ways in which initiating incidents commence wars, the essence of war is the hatred for the Other, which all sides project. War as the ultimate distraction, however, takes its perpetrators away from what is needed in order to move toward consciousness, which is a reflective pause prior to the unleashing of all-out violence. To hold the stance of depth psychology's tension of opposites while an alternative to war gets worked out is often more than the powerful who wage wars can maintain. More often, leaders are vulnerable to the force of the tension of opposites, particularly when an inciting provocative incident such as a threat from outside puts them on the spot to make a decision, to take action. Quiet diplomacy neither showcases heroic

scenarios nor satisfies the egos of the war-driven and perhaps the fears, too. It is true that leaders are expected to counter provocative attacks by others in kind or be perceived as weak, yet certain historical events reveal moments when leaders actually did contemplate or pursue another way, which is discussed in this work, and includes the already-cited conversation between Truman and Stalin that represents a point of shifting consciousness.

Consciousness

As modern people, albeit still in search of a soul—as Jung notes early on and which remains a compelling endeavor within and without the field of depth psychology—Jung observes that modern man “is rarely met with. There are few who live up to the name, for they must be conscious to a superlative degree [which] requires the most intensive and extensive consciousness, with a minimum of unconsciousness” (*Modern Man in Search of a Soul* 196-97). Jung once somewhat facetiously noted, according to author George Lakoff, that “on the street one meets people at all stages of development—Neanderthals, medieval people, moderns, people at all conceivable levels of conscious development. To be living in the twentieth century does not automatically confer the status of modernity on one’s development of consciousness” (267). In addition, the people one meets, even if they appear to be “modern” people, may not be whom they seem, subsumed as they are in their particular personas.

Interiority

Giegerich’s theory of interiority presents the idea that soul is on its own quest toward attaining “logical life” or the end of innocence necessary to bring psyche into the logic of the age in which we live. A chapter from Volume III of Giegerich’s *Collected English Papers* titled “First Shadow, then Anima, or the Advent of the Guest” indicates

that one cannot attain a soulful status until the encounter with the shadow, or animus, is initiated and endured. For the soul to attain the status of logical life requires “the logical movement of the soul’s being cut into by the animus of history, for example, through violence and war.” In Giegerich’s theory, as noted, the “animus is the anima’s own other; it is the soul incisively, self-critically, cutting into itself, turning against itself, opening itself to self-contradiction and thereby driving itself through *mortifactio* into new forms or statuses of itself” (Mogenson, e-mail 1 Nov. 2009).

Clearly, a hallmark feature of the world that is “created by our psyche” is its incessant hosting of violence. Diligent attempts to end war by talking our way out of it, peacefully marching on behalf of its demise, mutually agreeing to stop doing it by getting together at summits and signing documents, resolving to make love instead, even setting standards regarding what we mean by radical evil as opposed to acceptable torture—are mere distractions to the bloodlust imperatives of the invisible world behind the world of war, imperatives that Giegerich attributes to soul when he posits that all that happens to the soul is the soul’s own doing.

This theory indicates that those who seek peace unwittingly may practice circumlocution, beating around the bush chanting slogans at war dancers. As René Girard indicates, the practice of ritual can distract from the interiority necessary to hear what the soul has to say for itself about violence. Ritual fosters unconsciousness because its purpose is to bypass any dialectical process that might illuminate ritual’s shadowy aspects.

The Phenomena

Giegerich's theory of the psychological difference emphasizes the importance of allowing psychological phenomena to have their say, in effect, to follow their inherent *telos*, in order to discern what they are telling us or what we need to hear. Phenomena present themselves in myriad ways, including dream images, literature, art, and nearly everything we encounter and enact. Everything is an image with which to imagine. In the context of war this means, in effect, to step back and let its various expressions unfold in our own psyches. It takes courage to witness without commentary from the ego. Here one may observe the psychological difference, i.e., the difference between ego and soul approaches to understanding war.

On the basis of Giegerich's theory, for instance, the proclamation of World War I as "the war to end all wars" indicates a lack of awareness of forces at work beyond ego or humanistic desire. A similar stance was observable upon the launching of the luxury vessel Titanic in 1912 when it was declared "unsinkable." Such exaggerated positivisms evoke counterbalancing unseen opposites, as though that which is banished becomes re-energized with vengeance. Mythologically speaking, the gods of the psyche are alert to hubris that is indicative of the human tendency to usurp divine powers for self-serving reasons, perhaps an indication that peace can only emerge from a psychological stance of humility, a surrender of ego armaments personified in the dark nights of soul necessary to the attainment of consciousness, whether of private individuals or of world leaders.

James Hillman asserts that we "can never prevent war or speak sensibly of peace and disarmament unless we enter [the] love of war" exemplified by General Patton's proclamation in the movie of his name in which he says of battle: "I love it. God help me

I do love it so. I love it more than my life” (qtd. in *A Terrible Love of War* 1). To understand war, one must first sympathetically imagine it and enter into its pathology, as Hillman emphasizes (2). In fact, he believes we must sympathetically imagine war, not just from the military general’s point-of-view, but also from every side—including that of the soldier, the terrorist, and the innocent civilians. Then, most importantly and overarchingly, we need to imagine from the psyche’s or soul’s point-of-view. In *The Structure and Dynamics of the Psyche*, Jung speaks to this last observation when he notes that all “activity of the psyche is an image and an imagining; otherwise no consciousness and no phenomenality of the process could exist. Imagining is also a psychic process, and therefore it is totally irrelevant whether a ‘revelation’ is described as ‘real’ or ‘imagined’. We are overpowered by a world which was created by our psyche” (*CW* 8: 166).

Phenomena of the soul are oblique, often imperceptible, and thus only selectively engaged consciously, having been swept into ritualized, subconscious realms where sacredness rules the response. Once sacralized, as even in war, the collective psyche can feel that violence has been dealt with and there is no need to take responsibility for its brutal aspects. The gods have their reasons, one may say, and the reverent among us honor the gods who seem to require brutality as even the most cursory acquaintance with the stories that are humanity’s sacred heritage attest. In *The Archetypes and the Collective Unconscious*, Jung comments: “We have almost completely refused to see that myths are first and foremost psychic manifestations that represent the nature of the psyche” (*CW* 9i: 154). Historically and psychologically, we are at the point where we can look down and see the opaque image that shadows us, but we have not yet looked around and up to see that we, not the gods, are its projectionists.

Modern technology and direct access to widespread communication combined with ideological polarizations bring the fate of both the terrorist and the capitalist into an awareness of each other's reality. Since 9/11, those in the West now are forced to understand the impulse to terrorize from a terrorized point-of-view. What the twenty-first century psyche, however archaic, is able to do with this opening to a view that potentially encompasses a higher degree of differentiation and empathy continues to reveal itself post-9/11. Even as the country has become more polarized in the wake of 9/11, a national dialogue, however vitriolic, has exposed the fault lines of the West's shadow in the sense of its personification of unconsciousness, which is implicated in collective and individual responses to 9/11.

A Notion of Soul

The most compelling theory related to violence is that of German Jungian psychoanalyst and depth psychology philosopher Giegerich, whose challenge to the field is his idea of the need for a more rigorous notion of soul. Through his many writings on the subject, he pushes off from Jung's own early statement: "But spiritually the Western world is in a precarious situation—and the danger is greater the more we blind ourselves to the merciless truth with illusions about our beauty of soul. The Occidental burns incense to himself, and his own countenance is veiled from him in the smoke" (*Modern Man in Search of a Soul* 213).

Sacrificial Killing

Because war is so destructive yet intractable despite most efforts to understand, mitigate, or stop it, something inherent in the psyche must exist that needs, attracts, or creates manifestations of violence. Giegerich's theory of soul-violence corroborates this

point of view. Violence is necessary, he believes, because it is the way that the soul “kills itself into being.” Giegerich compellingly argues that through ancient sacrificial slaughter soul created itself. It is the blow of the ax that incisively and explicitly separates the originary animal nature at the point when the violent act becomes infused with meaning, which was not possible before the differentiating brutal act of the slaughter.

Giegerich believes that “there is a deep connection between soul and violence [because] violence, at least certain instances of it, comes from the soul and is its own authentic form of expression, indeed, at times, a soul need” (*Soul-Violence* 1). He asserts that violence in the form of sacrificial killings is “*the* primordial soul-making” activity (*Soul-Violence* 190). Giegerich focuses on the “phenomenon of ritual killings or sacrificial slaughter in archaic and ancient situations in the history of the soul” (191). He is speaking about “soul killings” or killings that have a soul meaning (191) and that are inherently psychological for that reason (192). What makes sacrifices psychological for Giegerich “is precisely that they are a cultural institution without empirical cause, be it (internally) people’s ‘biology’ or external factual conditions” (192).

Slaughter seems a cruel moral price, not unlike the most frequent answer to the question “Why evil? to which the similarly costly and commonly given reason is that it provides humans with free choice. But Giegerich states that morality is not a relevant consideration in the context of the forces toward logical life. Even so, the conventional mind cannot conceive of the idea of sacrificial slaughter as the soul’s desire because most individuals understandably come to every violent encounter with a moralistic point of view. In his concern for where the soul is in all this, however, he states:

the soul can only truly inhabit this world if it, i.e., if our consciousness learns to match in its logical form the *niveau* [def: level] of the intellectual complexity

invested in our real world and in the social organization of life. Otherwise, psychology will continue to simply bypass, pass under, the level that the soul's problems are on today, and the soul has no chance. (*The Soul's Logical Life* 30)

Giegerich makes a compelling argument regarding the soul's need of sacrificial violence as an initial step toward meaning and consciousness. He notes that "sacrifice is the oldest form of religious act" based on the research of Herbert Kuhn (qtd. in *Soul-Violence* 196). Most importantly, "big-game hunting was originally a sacrificial act, and the hunt may date back one million years" (196). Giegerich cites research by Walter Burkert that "points out that the transition to hunting is perhaps *the* decisive ecological change that distinguishes humans from the other primates and that the period of the hunting societies comprises the largest part of human history by far, an estimated 95 to 99%" (196). The timeline that encompasses ritual slaughter by humans is astonishing to contemplate: up to 99% of human history "was determined by huntsmanship, i.e., by killing, and not only as one incidental form of acquiring food, but as the center out of which human existence acquired its meaning" (196). The literal sacrificial killing continued on down in human history to as recently as only 2,000 years ago. Therefore, humans have *not* practiced ritual slaughter for only 1% of their existence! Giegerich's argument regarding soul's rise is this:

If the decisive millennia of humanization circled around killing and blood, and if, furthermore, early-human hunting practices in all likelihood represent the crucial ecological change over against the primates, then one might assume that humanization came about precisely through man's killing activities. The birth of the gods, of piety, and thus also of soul and consciousness as well as culture at large does not arise merely from the spirit of the killing, but from actual killings. (197)

Other theorists of the same research terrain reach similar conclusions: In writing on ritual and sacrifice, René Girard derives the sacred from the violence of acts of killing:

“Violence and the sacred are inseparable. But the covert appropriation by sacrifice of certain properties of violence—particularly the ability of violence to move from one object to another—is hidden from sight by the awesome machinery of ritual” (*Violence and the Sacred* 19).

Giegerich further points out, citing the ancient Indian Shatapatha-Brāhmaṇa, that man is distinguished from other “domesticated animals” precisely “only by his being able to offer sacrifices” (*Soul-Violence* 198). Perhaps his most important conclusion regarding violence is that “human killing is, from the outset, an undertaking having its origin, not in biology and nature, but in soul and mind. It stems from psychological and spiritual necessities. It is based in *meaning*. And this is why we can state that the early hunter’s killing is genuinely human” (198).

These conclusions may be contemplated in the context of ever-at-war peoples who dream of peace but keep enacting war. Rituals are practiced to ensure a good outcome for the living by offering a sacrifice to the gods, but not any sacrifice. The offering must be of the highest value, which is why some early societies offered up their most highly regarded members. Erich Neumann speaks of “the primitive tendency to make a ritual, vicarious sacrifice of the best and most outstanding personality and to exploit him as a scapegoat for the expiation of the sins of one’s own collective” (*Depth Psychology and a New Ethic* 54). Until a few thousand years ago, human sacrifice was still practiced in the traditional way we usually think of it: before the gathered crowd at a dedicated altar or mound where the blow of the ax caused screams and spurting blood, with stench to follow. Ritual sacrifices were sacredly enacted for all major life events and festivals.

Ritual Slaughter

Although such graphic brutal reality now seems far removed from the contemporary sensibility that regards ritual slaughter as ancient history, to understand that what differentiates the 1% of modern human history from the whole of humanity actually was made possible *by* sacrificial slaughter is quite stunning. Modern humans statistically are only 1 to 5% removed from most humans in history who engaged in the ritual of human slaughter (*Soul-Violence* 196).

To then consider what war means, the meaning of war, even now, which is to annihilate others, through what Girard calls “unleashed violence,” is to realize how likely it is that we are what we continue to enact through the extreme violence of war, but now with the capacity to discern meaning from it all. Even as our rituals at home have evolved into mere symbols of blood sacrifice, our unleashed behavior continues in the forms that war, holocausts, and terrorism take. War, too, is a ritual that requires sacrifice to placate the gods. “The Lord is a man of war,” the Bible reports (Exodus 15.3). “Violence, approved by society and supported by religion, has proved a commonplace of civilized communities,” states Christopher Tyerman (*God's War* xiii). It is a difficult step toward consciousness to accept the uniquely human paradox: human existence derives its meaning from the ritual slaughter of the lives of others.

The Imaginal

In *The Soul's Logical Life*, Giegerich raises questions about such foundational tenets of depth psychology as the veracity of the imaginal (9) or the “world of images” (*The Neurosis of Psychology* 115), the gods, and what he calls psychology's general

avoidance of truth and consciousness—and whether psychology has the rigor to deal with the realities of postmodernity.

Giegerich believes that in order to gain a rigorous concept of psychology, “we have to go beyond the imaginal” by which he means that the myths are no longer relevant, on one hand, while on the other he states that depth psychology’s imagination does not go far enough. Giegerich notes that the “imagination is self-contradictory” (161) in that “it presents its contents as existent entities moving about in a world of visible things and geometric space, while at the same time ‘suggesting’ that they are not *meant* to be taken ontologically [as literally existing or as philosophical truths]” (161).

Indeed, it is the imagination that is behind taking the images literally, since the “inherent *telos* of the imagination is to seduce us into *believing* its products [. . .] the imagination wants us to take its images literally,” making archetypal psychology’s opposition between the literal and the imaginal “precarious, if not faulty” because “literalism is not really the undoing of the imagination; it is its natural outcome, the outcome of one’s faithfully going along with the inherent pull of the image” (161). Depth psychologists, he believes, refrain from literalizing the imaginal by meeting the image with a mental reservation and thereby, Giegerich notes, “imaginal psychology stops the internal movement of the image short, or freezes the image, before it can establish itself as an absolute truth to be believed in” (162). The result is “a half-way movement out of the ego’s city into the world of soul” (163).

Therefore, it seems that such a “halfway movement” is only a halfway house for the soul, which itself is only halfway represented when good is split from evil. If one cannot imagine all the way the plight of the Other, if we can only envision ourselves as

good and others as evil, as war requires, then the soul likely will remain in the halfway house of a war-nurtured, fractured identity forced to reside in psyche's blighted neighborhood.

According to Giegerich "the gods, the myths are only formal abstractions of what they once were; the Greek gods of imaginal psychology stem from, or are the products of, our learning, our higher education. For us, they are not the result of religious or mythological experience" (*The Soul's Logical Life* 167). Yet myth remains central to the *raison d'être* of depth psychology. The value of myth is to deepen psychological perspective through understanding the spontaneous and synchronistic outpourings of the psyche expressed in dreams and other numinous phenomena.

In addition, Giegerich believes that "Jung clearly saw the gulf that separates us from the old myths" (167). In a pivotal statement, Jung asserts that we can do without the Greek gods if we are able to appreciate our own souls: If "instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart" (*Psychological Reflections*³ 16). From Jung's *Red Book* and through his process of active imagination, we read the following: "The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life" (231). A looming challenge at the center of depth psychology and also of life in general is to begin to appreciate our own souls.

³ Note that *Psychological Reflections: An Anthology of the Writings of C. G. Jung*, selected and edited by Jolande Jacobi, was published in 1953 for the Bollingen Foundation by Pantheon Books, NYC. Originally published in German. Front matter states: "This volume is the 31st in a series of books sponsored by and published for Bollingen Foundation." This citation in this dissertation is one of only three such references drawn from this source.

War and the Soul

Hillman speaks of the importance of going to war in order to write about and understand what it means: “Unless we enter into the martial state of soul, we cannot comprehend its pull” (*Blue Fire* 180). This soul’s battle, however, requires imagination and stamina. An additional consideration is that, like Hillman, Giegerich believes that psychology needs to move from the confines of the personal and the individual to “reach the real world of the soul” that is the culture-at-large. He believes the psychological mode of thinking about the world needs new approaches relevant for the world that people live in now in which “there has never been a comparable situation to ours in all of human history” (*The Soul’s Logical Life* 28). Humans now live on a far more abstract level that requires “new psychological approaches” (28). Because the current basic models of thinking were acquired during historical epochs when man was “hunter and agriculturalist,” according to Giegerich, he believes that “consciousness has to advance beyond pictorial thinking and move on to the abstract level of thought proper” (29) to enable the psyche to live in a new level of reality represented by technical and social changes. In addition, he believes that psychology “does not even sense the problem of the soul” and yet “psychology has to be about the life of the soul” (31).

This indictment speaks to a state of unconsciousness in a field whose vision for itself is consciousness. Such a status quo of the soul portends much to worry about for the future of humankind if not addressed. Post-Jungian depth psychology has sought to locate the problem of the soul in a broader context of the world soul without, one presumes, abandoning Jung’s original vision related to the necessity of healing the individual as a prelude to healing the planet (a project that Giegerich finds grandiose). The need for

consciousness, or as Jung describes it, wholeness, would, like peace, have a better chance if we allowed paradox its place, which could by its acknowledged existence mediate the polarization that is the culture's legacy of dualism.

Neither philosophy nor history directly create the kind of awareness necessary to transform the psyches of the powerful—that coalescence comprised of what many perceive as the soulless corporate-government-military-industrial and now technological complex that increasingly usurps the power of the individual despite democratic structures, which themselves often are undermined. These factors are implicated in contemporary wars. Indeed, Giegerich believes that soul now resides in places such as the technology-profit maximization-corporate complex, which some consider innately soulless, i.e., without love and focused on power above all else—perhaps a definition of capitalism run amok or extreme capitalism, which the world has been experiencing historically most recently since the 1980s, with an acceleration of the phenomenon over the last decade.

Literature, for instance, speaks to the soul, yet paradoxically, access to its transformative powers may be less likely for the average person now that the human environment is increasingly influenced by a pop culture sensibility characterized by diminished attention spans and waning respect for the soul's need of reflection. Instead, indiscriminate distraction is what pervasively claims attention. The problem with psychology's current status quo, according to Giegerich, is this:

Neither the ancient tools for making the soul's plight visible and for thinking about and dealing with it, namely myths, symbols, divine images, rituals, oracles, visions and the like, nor the modern tools (empathy, hermeneutic understanding, subjective confession, free association, dream interpretation, analysis of transference, etc.) are capable of really catching sight of where the soul is today

[. . .] abstract thinking is what today's soul needs. The soul does not need more feelings, emotions, body work. All this is ego stuff. (31)

Giegerich regrets that “we approach life on this new abstract level still with the old categories” (*The Soul's Logical Life* 27-28). As noted, his belief is that “abstract thinking is what today's soul needs.”

Abstract thinking, however, is a distillatory result, a coalescence of what one has been exposed to. Before abstract thinking is possible, there are necessary steps in between to prepare consciousness. What Giegerich posits is a way to break open the closed circle of positive reinforcement, what he calls the “positivism” of the depth psychology movement to date, which he considers in need of rigor to inform a more appropriate and effective way to see through to the truths of our collective shadow.

Can one get to the point of abstract thinking *without* “the ancient tools”? (By “ancient tools,” as noted above, Giegerich is referring to myths, symbols, divine images, rituals, oracles, visions.) Would we want to? As noted previously, Giegerich criticizes the imaginal approach that is at the heart of depth psychology, not because it is unneeded, but because he believes it lacks the rigor to go all the way in exploring its own implications. James Hillman, however, states that

psychoanalysis is a work of imaginative tellings in the realm of *poesis*, which means simply “making,” and which I take to mean making by imagination into words. Our work more particularly belongs to the *rhetoric* of *poesis*, by which I mean the persuasive power of imagining in words, an artfulness in speaking and hearing, writing and reading. (*Healing Fiction* 4)

It is just this idea of *poesis* that Giegerich believes is the wrong move for psychology, which needs, rather, a logical life instead of the above-noted approach inherent in the “making by imagination into words.” Certainly, Giegerich's paradigm compels by the inner logic of its controlling idea. Although his argument moves logically and persuades

powerfully, one is left with a sense of unease, a conviction that he is right but something feels wrong. Giegerich's paradoxical thesis is intellectually convincing in its logical intactness, but seems phenomenologically bereft. In addition, we cannot *not* evoke the gods, whether explicitly or implicitly, overtly or covertly, although Giegerich is correct about the difference in meaning they have for postmoderns versus the ancients. Edward Edinger believes, moreover, that

[t]he archetypal ideas which so gripped the early Greek philosophers are living psychic organisms and they undergo differentiation and evolution as various minds grapple with them. Eventually they become dried up, desiccated, so that what is left in Greek philosophy is an abstract skeleton, all structure and no life. In depth psychology, however, we still encounter these ideas as living organisms in the unconscious. Jungian psychology redeems the relevance of ancient philosophy. (*The Psyche in Antiquity* 13-14)

In terms of war itself, the gods and archetypes of war still inform the postmodern psyche, whether consciously or unconsciously. They are the inherited legacies that have formed our psyches, but as Giegerich would argue, are no longer adequate since they do not have the same sacred numinosity and meaning as they did for the ancients. It may be true that the meaning they have for us has changed, but their relevance continues. People do still operate Homerically. Worship of war and the warrior gods permeate every aspect of collective life, including most pervasively the contemporary art form of cinema. Some exceptional films even evoke a modern experience of the numinous in the form of sublated or hauntingly reflected responses that do not come home to one until one leaves the theater and realizes the images are still vividly present; they stay with us as we continue to think about them. Endless films that exploit or enlighten, but in either event present aspects of the mythic include *The Deer Hunter*, *Patton*, *Inglourious Basterds*, *Saving Private Ryan*, *Schindler's List*, and *The Reader*.

If myth is dead for the modern man (Jung) or at least irrelevant (Giegerich), how can myth continue so powerfully to inform the culture? Collectively, people imagine in terms of the hero, the warrior, indeed, the war sensibility. Indicative of this is the fact that with the exception of the collective few, the public rhetoric on peace for the last thirty or more years, on making love not war, on giving peace a chance, even the attempts to understand the motivations of the other side have been widely regarded outside the political Left as weak, quaint, pandering, and dangerous points of view. Even to question reckless leadership decisions on going to war polarizes the nation and the world, all of which reveals that an archetype is present.

Hillman believes that pathology is necessary for the working of the imagination, which is where soul may be found (*Inter Views* 23). Robert Romanyshyn suggests that “the imaginal is the landscape where archetypes dwell.” If soul is in the imagination, then imagination is what this project needs in order to understand the soul of violence, which perhaps includes the challenge to revision or to see through to a new way of being in the world collectively. Consequently, what is to be done about imagination if Giegerich is correct when he posits that relying on the imaginal is now the wrong move for psychology in light of the needs of the culture? The progression is this:

- ◆ Soul is consciousness (Giegerich)
- ◆ Soul is in the imagination (Hillman and Romanyshyn)
- ◆ Soul is entangled in myths (Hillman)
- ◆ The imaginal is the wrong move for depth psychology in light of the needs of the culture (Giegerich)

To quote Hillman:

We are entangled in [the gods'] myths—we can't exclude them. The soul lives mythically: it may be inside us, but it is also inside the Gods—and that's the more significant way to imagine the soul as being entangled in myths, as being inside the Gods. So, we are always going to get into their styles of destructiveness—cheating like Hermes and tricking. There's no way out. And that sense, that feeling of being bound by their necessity, turns us toward them. I don't see how we can ever realize the soul as *real*, and that mythical things really are happening to us, except through pathologies. (*Inter Views* 26)

In a fundamental way, we are at war because we carry the myth of war—not inauthentically or irrelevantly, i.e., without meaning, but, rather, as a numinous, immediately experienced phenomenon that manifests in the violence of our psychic dreaming and imagining and that becomes actualized in everything from the arts to war itself. Modern people carry images of war from Homeric stories and other myths into the reality and truth of this life. Sometimes, as in the arts for instance, where the old stories are consciously reflected, that reflected quality could be defined as sublation, meaning that the reflected, newly conscious awareness of who we are also incorporates aspects of our originary essence.

Hillman's perspective is that "any psychology that bases itself upon soul" must deal with "pathologized events [. . .] that are central to the soul" (*Re-Visioning Psychology* 55). This reality of the soul may be applied to war, which could be viewed as a way to animate soul, to feel alive in some sense; we create the pathology of war to feel ensouled. When Hillman speaks of soul, he means "first of all, a perspective rather than a substance, a viewpoint toward things rather than a thing itself" (xvi). In *The Archetypes and the Collective Unconscious*, Jung states that the "natural philosophy of the ancients" led them to project soul "into the unknown world of external appearances"

(Jung, *CW* 9i: 116) and he believes with Friedrich Nietzsche “that the psyche is the foundation of all philosophical assertions” (Edinger, *The Psyche in Antiquity* 9). Edinger believes that “philosophy, especially early philosophy, like religion, is primarily psychology. It is the phenomenology of the psyche revealing itself in a particular setting” (9). In “General Aspects of Dream Psychology,” Jung asserts that “underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error” (*CW* 8: 525).

Chapter 3 Shadow Reflections

*There is no light without shadow and
no psychic wholeness without imperfection.*

—C. G. Jung, *CW* 12: 208

*Denial is contagious and facts are
an addictive substitute for truth.*

—Daniel Deardorff,
The Other Within, xv

Wolfgang Giegerich's Concept of Shadow

A key aspect of Giegerich's theory as it relates to this work is that the animus or shadow is the act of negation itself "and nothing more; he is not so much a killer but rather the pure function of killing" or of critique and reflection. In himself he is nothing because he is dependent "on there being something that can be negated. As part of the syzygial union he is the anima's own other" (*Soul-Violence* 113). Animus is always seen in relation with the anima. Giegerich states: "Our task is to focus on the whole interplay between anima and animus or on the relation of the soul (as animus or killer) to itself (as anima or victim), including all variations of this relation" (113).

This approach presents the shadow as an explicitly interior phenomenon in contrast to the more usual characterization of shadow as repressed or discarded contents of the psyche, which then must be retrieved in order to make a whole personality. The difference is subtle because depth psychology does of course realize that shadow material represents inner (not outer) content—albeit shadow content projected outward onto another individual or nation. When shadow material is off-loaded onto some designated Other as though we are done with it and it no longer belongs to us nor is our own

responsibility, unfortunately, it releases the tension necessary to achieve consciousness. Perhaps this is why from the point of view of traditional depth psychology (i.e., pre-Giegerich), the struggle even to acknowledge one's shadow, is so difficult. In subtle contrast, Giegerich's point of view is that we must assess stories from the perspective of the soul. What does the soul itself make accessible to itself through this course of events? Which experience does it inflict upon itself? This approach provides a different and less personalistic perspective for dealing with shadow contents, which would seem to bring relief to the individual in the same way that Jung's archetypal approach attunes itself to what the soul is trying to say through dreams and other numinous experiences, rather than focusing on the pathology of the patient.

Even so, for Giegerich, conflict maintains its necessity because "animus is true animus, real killer, real negation, only if he meets with resistance, so that his killing encounters something" (*Soul-Violence* 125). The "something" that animus encounters and kills is its own "unsuspecting innocence" in the form of the anima so that the anima stage of innocence may be overcome. Giegerich notes that this movement can only take place if the phenomenon is entered into in order that it be viewed "from the inside, from out of its wholeness" (130) that represents psychological reflection in which one does not take sides but rather, takes the soul's point of view or internal reflection. Both sides of the story are "yoked together in syzygial relation" (131), thereby mirroring each other with each having an inherent role.

In this animus or shadow theory posited by Giegerich, the innocence must be killed in order to reveal the murderousness contained within the innocence. Through the unpacking of the Bluebeard fairy tale, he illustrates his point that if the young woman

who is innocence personified and is the latest wife of Bluebeard the wife-killer (whose dead wives are locked in a forbidden chamber) remains innocent, she will herself be locked out of consciousness. In this way, “the absolute innocence of consciousness [. . .] has the diabolical murderousness totally split off outside of itself” (138).

C. G. Jung's Concept of Shadow

Among the most compelling of C. G. Jung's concepts is that of the shadow, the archetype that invisibly and constantly saves us from ourselves by allowing us to opt out of knowing that which is too overwhelming and frightening vis-à-vis our consciously constructed self-image, which Jung defines as the persona. Although we may deny the shadow in ourselves, we readily recognize it in others.

We observe psyche's shadow only indirectly, in its affects, its inappropriateness, its misbehaviors, its cover-ups, and, at its extreme, in its collective apocalyptic effects that are war, terrorism, torture, and the grave dishonesty that is the shadow's great tool of manipulation of reality toward the achievement of its goals. Shadow is humanity's burden, its cross to bear that other creatures unfettered with the tension of opposites or repressed psychic material need not encounter as misplaced perceptions. Animals without an unconscious or the need to moralize are motivated to fight by the simple and clear survival instinct unsullied by self-deception, repression, and the need to protect the persona through projection.

The hallmark aspect of the shadow is that we readily disown it by projecting it onto designated others, from the merest uncomfortable daily encounters on up to the apocalypses of war and its effects. The shadow, according to E. Whitmont, “refers to that part of the personality which has been repressed for the sake of the ego ideal” (160). Such

an “ego ideal” can engage not just individuals, but collectives of every kind, in what represents the respective group’s values and vision as it wishes them to be perceived by others. One’s center of awareness is very much established by cultural conditioning. Such an image is crucial to identity, which often is what wars are fought over. Whitmont states:

The shadow is the archetype of the enemy, its projection is likely to involve us in the bloodiest of wars precisely in times of the greatest complacency about peace and our own righteousness. The enemy and the conflict with the enemy are archetypal factors, projections of our own inner split, and cannot be legislated or wished away. (168)

The image of shadow is that of unidimensionality bereft of inherent animation or detail. Shadow is flat, dark, unreflective. Shadow can be the catalyst for individual or collective transformation when its existence within is acknowledged. Jung has noted that the acceptance of the shadow-side of human nature verges on the impossible: “People will do anything, no matter how absurd, in order to avoid facing their own souls” (*Psychological Reflections* 20). So compelling is the drama of the encounter with the shadow that it is a defining characteristic of art, literature, film, and life itself. People never tire of its permutations and enactments, whether expressed through high or low culture, because such encounters between shadow and ego can reveal aspects of psychic transformation. To witness encounters that are exterior to oneself, as in art and war for instance, offers individuals opportunities to gain insight into the struggle within that is the encounter with one’s own shadow.

Shadow Retrieval

At a collective level, three notable modern examples of deep soul-searching are those of the post-Nazi Nuremberg Trials and the post-Apartheid South African Truth and

Reconciliation Commission, as well as the Canadian Truth and Reconciliation Commission's proceedings. Although their purposes differ in part—the Nuremburg Trials to prosecute genocidal criminals and the Commissions to provide victims an opportunity to be heard and to hear official apologies—the effects of the truths revealed by all three examples are redemptive for the surviving victims and their cultures. These proceedings are exemplary models of how collective humanity progresses toward consciousness. The historic Truth and Reconciliation Commissions represent the withdrawal of shadow projections. The Commissions were acts of great courage and humility so unusual that the world was taken aback. Standards of humaneness for the future world were established by these painful ordeals, themselves ritual sacrifices on behalf of the previously unseen and unacknowledged—that is, the truth of the world's complicity in the horrors.

The Nuremburg Trials also exposed the world to what Hannah Arendt describes as the “banality of evil” (front matter). Her thesis is that the great evils in history, particularly the Holocaust, were not necessarily committed by sociopaths, but rather by ordinary people who unquestioningly accepted the premises of their governments and therefore participated with the view that their actions were normal. The ordinariness of individuals who commit horrendous crimes is often remarked upon by those who know them and who later are shocked to learn of their violent acts. The perceived ordinariness or banality of evil that causes those who commit monstrous acts to be perceived as normal is because the shadow functions so well to keep dark secrets from exposure.

Recent scholarship questions Arendt's argument regarding the banality of evil. In his 2006 book, *Becoming Eichmann: Rethinking the Life, Crimes and Trial of a "Desk Murderer,"* noted Holocaust-researcher David Cesarani argues that Eichmann was

strongly anti-Semitic, which motivated his genocidal actions. Thus, he challenges Arendt's claims that Eichmann's motives were "banal" and nonideological (344). Racism, hatred, and scapegoating are shadow's unsublated content projected onto others in order to maintain the distorted, rationalized world view that is the ego's persona.

War can result from extreme avoidance that entails projecting negative traits onto a designated enemy other. Hatred that leads to scapegoating constellates the archetype of the shadow. The scapegoating that ultimately led to the Holocaust is a specific extreme example of such avoidance. Attempts to avoid the shadow motivate much of human hubristic activity. Psychology has affirmed our desire to avoid painful realities as we ricochet between pain and pleasure, simultaneously evoking and resisting the resulting anxiety.

Given the world's apparent tolerance for and rationalization of unrelenting violence and its effects, the shadow that hides itself from us warrants exploration to reveal the images it conceals. Questions arise: Why must we continually be at war? Is it possible that we regard war as normal in order to avoid our shadow? Indeed, author Charles K. Bellinger states that the "Jungian understanding of the roots of violence builds on the idea of the 'projection of shadow'" (18).

Although violence committed for self-defensive reasons is not the subject of this discussion, it is worth noting that because shadow content is elusive and protective of negative truths, it can be difficult to discern self-defensive reasons from those which are not, those which stem from complete innocence. The leap from scapegoating to violence is inherently small, as history repeatedly reveals. Scapegoating, however, is a necessary step toward the enactment of the violence of war. The kind of violence initiated by

psyche's shadow eruptions—that unprovoked, pre-emptive violence that thoughtful people ruminate about regarding the Iraq war, for instance, is the subject of the shadow projections discussed here.

Jung's notion of "eternal darkness" relates to the beginning innocence portrayed in the Garden of Eden. In the beginning there was no psychic shadow, only the childlike innocence of Adam and Eve as set forth in the Bible: "And they were both naked, the man and his wife, and were not ashamed" (Gen. 2.21-15). The purity of innocence can prevail only so long as there is no pretense, no awareness of the need to cover up and hide, and therefore no need to develop what Jung defines as the shadow. In the Christian myth, the seeking of knowledge by Eve caused God to cast her out of Eden, thereby creating the long shadow of a shame-based way of being that people of the Christian myth have carried on throughout history. The apple from the tree of knowledge, representing what Whitmont describes as "the devil's present" (164) is easily understood as a story that reveals knowledge itself to be a sin requiring banishment. Biblically, the end of innocence implies hubris: "Ye shall be as gods, knowing good and evil" (Gen. 3.5).

Shame entered the picture in the story that is the most sacred guide of the Western psyche. Shame brought forth the compensatory attempt to hide, to conceal the consequences of an "evil" act. This evil act, so defined by God, raises the question of whether God has a shadow of his own that he was projecting upon the couple in the Garden of Eden—specifically castigating Eve for seeking *knowledge*. Eve's transgression evoked perhaps the original scapegoating response. By casting Eve's desire for knowledge into a negative, sinful light, the archetypal pattern of projecting negativity

onto an Other, in this case the feminine opposite, set a pattern of demonizing women that has been replicated ever after.

What is it about the feminine desire for knowledge that so enrages this God of perfection that He must cast her out of the Garden and humanity into sin in perpetuity? Why cannot God's perfection embrace the seeking of knowledge? One may infer that this often benevolent God has a shadow side that reflects His own psychic split. He casts out the part of His being that seemingly threatens His self-image. Subsequently, for His human subjects and disciples, suffering and being cast out replace innocence. As children of God, we live out His projections even now, even as postmodern individuals seek to know who this God of perfection is who is not without His own shadow aspects. Recent scholarship delves into this subject. For instance, scholar and former Jesuit priest Jack Miles explores the God-image from a literary perspective that is bold and fascinating in its deconstruction of God's character and behavior. In a radio interview subsequent to the publication of his book, *God, A Biography*, Miles spoke of what it might be like for a contemporary person to meet the personified God, describing him as a stern neighbor.

The innocence portrayed in the origin myth of Adam and Eve may be interpreted as a metaphor for unconsciousness. The unrelenting lightness of innocence lacks the spectrum of light interpenetrated with darkness, which produces movement and the sense of dancing light that is now here, now there. Instead of the interplay of the forces of lightness and darkness, woman's place became fixed and infantilized, an immovable object caught in God's divisive directive. Adam also was cast out of Eden because Eve persuaded him to eat of the apple. God sees Eve's act as reprehensible—she alone is blamed for the Fall. To seek knowledge and to share it with another brings on God's

wrath, from which we have the foundational story of the Fall. The story of the Fall and the attribution of responsibility for it to the feminine remains prevalently in the psyches of modern people. The redemptive biblical feminine figures of Sophia and the Virgin Mary compensate the portrayal of the temptress Eve. The Protestant myth provides no feminine figure comparable to the ubiquitous Catholic Virgin Mary. Mary Magdalene and Eve are fallen women prominent in the patriarchal bias of the story transmissions. Recent postpatriarchal scholarship questions the negative historical portrayals of both Eve and Magdalene.

In another related (Abrahamic) religious context, it is notable that the modern-day Islamist fundamentalist movement is most concerned to return Islam to what Lawrence Wright calls “idealized early days of the religion” (37), which embodies extreme repression and punishment of women for the merest transgressions of daily life. This reductionistic return to radical Islamic patriarchy is at the core of recent terrorist activities directed at what extremists perceive as threatening encroachments by the West’s infidels.

Even now, Adam’s scapegoating accusation (Gen. 3.8-13) directed at Eve is notably undiscussed or under-discussed in relation to Eve’s transgression, providing modern corroboration of belief in the rightness of the divinity’s harsh castigation toward the feminine. This foundational myth set forth the unfortunate proximity of feminine to masculine in relation to good and evil that still lives in the psyches of fragile individuals who reject postmodernity’s imperatives of communication and progress toward openness that threatens patriarchal sensibilities all over the world.

Images throughout history provide evidence that women have been regarded not only as evil evocateurs of temptation, but also as those for whom wars are fought, as in

Homer's *The Iliad*, for instance, in which the Trojan War is fought over a city for a woman, even though as a woman Helen embodies an ideal of Greek culture. Even now, violence against the feminine is justified in the quest to return Islam to a perceived purity exemplified in the repression of women and others. Closer to home, the campaign for control of women's bodies that is inherent within the regressive post-Roe vs. Wade anti-abortion movement that endeavors to overturn already-established individual freedom, choice, and privacy rights has been revived and is sustained by fundamentalist Christian directives. These contexts reveal how resilient the shadow is, including where it hides and reappears.

Indeed, repressions and wars begin quietly in psyche's unseen shadow, according to Jolande Jacobi in *The Psychology of C. G. Jung*, but they are "experienced in projection upon an object outside us" (113). This phenomenon occurs without awareness, which also contributes to its unchecked power. At the root of war violence is the individual psyche that underlies consequences so profoundly apocalyptic that both survivors and perpetrators often refuse to bear honest witness to or take responsibility for their own experiences. Instead, they silence themselves through repression of the overwhelming content. What is unconscious continues to be projected in accordance with the dynamics of the threatened ego. In this manner, war continues to accompany humanity through the centuries.

Unfortunately, as Jung observes, "certain features" of the shadow that "offer the most obstinate resistance to moral control" and are "almost impossible to influence" are those resistances bound up with projection (qtd. in Storr 92). To look at war from the perspective of projected shadow content, one understands the inevitability and

intractability that is the nature of war—unless, that is, the war-nurtured psyche becomes transformed.

As individuals we can sequester and ignore those ill-fitting aspects of ourselves that we perceive as deficits to our self-image only so long as they remain hidden in shadow. In *Civilization in Transition*, Jung states: “In the long run nobody can dodge his shadow unless he lives in eternal darkness” (Jung, *CW* 10: 362). The attempt to avoid the shadow, whether personal or collective, whether from a humanistic or egoist point of view is at the heart of the darkness of war, terrorism and the desire to subjugate, control and destroy. For the shadow, violence is not always the last resort but rather, the first line of defense when psyche’s ego fears the threat of exposure and consequent disintegration of its separateness.

Historical figures can carry the shadow of their people, as did Adolph Hitler in the years leading up to and during World War II, for instance. Without the collusion of the people with such a despotic and deeply mentally disturbed leader willing to carry and exploit the dissociated content of the people’s psyches, a leader such as Hitler, who arose within a democratic nation, could not have attained such power. Jungian scholar and author Edward Edinger speaks of the “vast collective psychic moods [that] have immense contagious power (*Archetype of the Apocalypse* 179). If the Nazi-era German leadership and its followers could have been made to understand the nation’s growing condition of “mass psychosis” (Jung, *CW* 10: 465) and to take responsibility for its increasingly repressive consequences, the catastrophe that followed might have been mitigated. The Holocaust originated in the hatred that is potential in each human being, the central theme presented at The Los Angeles Museum of the Holocaust, for example. The basis of such

hatred is a scapegoating xenophobic belief system. Because hatred so naturally is the companion of goodness, perhaps the best humanity can do at any point, even in postmodernity's precocious deconstruction of all things hypocritical and reductive, is to recognize hatred's potential within each of us.

To have stepped back from the hatred that precipitated the Holocaust was no more likely in the 1930s than it was in ancient or is in postmodern times. The state of the world and much of its leadership indicates that the psychic thread by which we weave our history has not fundamentally changed. The best among humanity, however, have attained a degree of consciousness that introduces doubt into the deliberations about the conduct of war, a point that underpins Hillman's *A Terrible Love of War*. Leaders who do not entertain doubt or who disparage its value are among the most dangerous because they are unreflective and unstoppable in their righteous quests. As a case in point, author and journalist Bob Woodward describes President George W. Bush as follows: "He hates people who revisit their important decisions" ("Larry King Live," CNN, 18 March 2003).

For Germans and the rest of the world to understand the growing "mass psychosis" mentioned above would have been an unlikely undertaking for people seeking order from chaos by scapegoating their troubles away. Although the horror of the Holocaust is seared into postwar consciousness, the suffering and fear generated by Germany's extreme and ongoing economic decline in the post-World War I era made it possible for the German people to accept a potential savior figure, however disturbing and delusional his ravings and his megalomania. As an indication of the vulnerability of the populace in this period, accounts of the time reveal the economic desperation of post-World War I Germany after the German mark plunged in value. Nicholson Baker notes:

“To repair a broken window now cost more than the whole house would have cost before the inflation; a single book now cost more than a printing company with one hundred presses had” (8).

Historian Niall Ferguson, however, does not believe the extreme economic factors of the twentieth century explain “the bloodiest century in modern history” (xxxiv) when he states: “Nor can economic crises explain all the violent upheavals of the century” (xxxviii). Ferguson explores and negates the prevalent theories that most people accept as the reasons for World War II. Instead, as he states, “For the century as a whole, no general rule is discernible” (xxxviii). In any event, it is clear that attempts to understand violence in terms of the various known theories have had little deterrent effect.

In *Civilization in Transition*, Jung states that “there were plenty of reasons—political, social, economic, and historical—to drive the Germans to war” (Jung, *CW* 10: 466). In addition, he notes that nations “have their own peculiar psychology, and in the same way they also have their own particular kind of psychopathology. It consists in the accumulation of a large number of abnormal features, the most striking of which is a suggestibility affecting the entire nation” (*CW* 10: 466). These “abnormal features” are part of the collective that undermines consciousness.

From a mental health standpoint, the desired wholeness of individuals and nations requires integration of the cast-off content of the unconscious, i.e., the shadow aspects. A definition of mental health is the ability to retrieve one’s projections. Without that step, we can never see each other authentically. Instead, we see the other person or the other nation or group through distorted perceptions, which can take the form of inflation or of demonization, usually the latter in the context of escalating differences that lead to war.

A foundational conflict occurs in the psyche of the individual who takes on the task of withdrawing projections. Unless peace-making begins with the war-nurtured psyche itself, the old hatreds will continue to prevail and undermine peace-keeping. The arms will be picked up again to continue the re-enactment of tribal, cultural, national, and terrorist activities in service to the unconscious psyche. Indeed, Freud believed that the “compulsion to repeat,” was “more primitive, more elementary, more instinctual than the pleasure principle which it overrides” (*Beyond the Pleasure Principle* 25). Consequently, old patterns continue to prevail in the creation of history, myth, and psyche. The psychic change necessary to challenge the source of war violence remains difficult to achieve so long as the continual re-enactments of war reinforce the repetition compulsion effect that maintains a war-bound state.

According to Elie G. Humbert, “one must not conclude [. . .] that the shadow is the mere opposite of consciousness. It represents, rather, what each conscious personality lacks” (49). In fact, “the shadow is for each individual what the individual might have been but has not had a chance to be. Because of this, the shadow brings to the forefront the question of identity. Who are you relative to the one you might have become?” (49) Although many situations can activate this question, the shadow often is implicated in questions of identity. One can ask that question of states or nations, as well as of individuals. This goes “beyond the issue of repression: it draws attention to what happens to all of us as a result of the choices we make” (49). And of the choices we are not able to make because of the hold our shadow has over us. Shadow is the great barrier to self-determination, depending on the extent to which we are governed by our unseen, unconscious repressions.

Repression and the Media

Media that penetrates national borders increasingly challenges repressive governments. The globalization of information distribution has broken through state-mandated repression of information leading to knowledge. China is a prominent example of how information technology can undermine the best efforts of authorities to keep the people from accessing information. When open communication exposes repressive nations the balance of power changes. This appears to be happening in China, among other countries, as the nature of repressive and corrupt governments is exposed. Whether authentic identity, i.e, the national character that might have evolved in the absence of repression, can ever become what it might otherwise have become remains unknown.

Mass communication has bestowed on people the mixed blessing of universal awareness of each other's cultures with the result that information-impooverished people see what previously was invisible. This includes lost opportunities and freedoms of every kind, which are irretrievable. When citizens are able to measure their own culture against the reality of other societies, they begin to comprehend their own society's shadow or that which has repressed them. When people realize that access to modernity's offerings was denied them, feelings of both outrage and empowerment are evoked. Such dawning awareness is changing the developing world as collective frustration erupts into populist protests against repressive governments, who eventually and increasingly must respond as the world witnesses their behavior. Author Bernard Lewis states that the

people of the Middle East are increasingly aware of the deep and widening gulf between the opportunities of the free world outside their borders and the appalling privation and repression within them. The resulting anger is naturally directed first against their rulers, and then against those whom they see as keeping those rulers in power for selfish reasons. It is surely significant that all the terrorists who have been identified in the September 11 attacks on New York and

Washington came from Saudi Arabia and Egypt—that is, countries whose rulers are deemed friendly to the United States. (119)

Erich Neumann notes that in repression “the ego is entirely unaware” of the existence of the “excluded contents and components of the personality which run counter to the dominant ethical value” (*Depth Psychology and a New Ethic* 35). As with the collective, in the individual “the complexes of the unconscious which have been shut away from daylight by repression, undermine and destroy the world of consciousness.” Thereby, alternatives to violence also are repressed. The complexes are dangerous because they prevent “the ego and the conscious mind from achieving a genuine orientation to reality” (42).

The ego is under-defended when it is not well-informed, which forecloses awareness of alternatives to violent acting out. If the individual remains unconscious of his shadow, he will personify the unexamined life. According to Whitmont,

the shadow is an inherent aspect of ego development, coming about as a “product of the split” that occurs during the establishment of a center of awareness. It is that which we have measured and found wanting and then repressed or in effect, ordered away and buried in the unconscious. The existence of or necessity for a shadow is a general human archetypal fact, since the process of ego formation—the clash between collectivity and individuality—is a general human pattern [. . .] shadow qualities are usually in glaring contrast to the ego’s ideals and wishful efforts. (163)

Eventually, if we evolve, we realize that the shadow is our lodestone of psychic richness because only by incorporating the darkness of the repressed aspects of ourselves can we gain wholeness. Most people make that discovery reluctantly and painfully, if at all. Yet when we become conscious of our shadow, it is the source of renewal. Psychic energy is released and in that respect, it is true, as Humbert believes, that the “shadow is the door to our individuality” (164). In contrast, as Jung notes in *Aion: Researches into the*

Phenomenology of the Self, “when an inner situation is not made conscious, it happens outside, as fate” (CW 9ii: 126) and, one could add, often to one’s detriment. So long as unconsciousness prevails in individual humans and therefore in nation-to-nation relations, we will continue our fate of fighting and promulgating otherwise unnecessary or questionable wars. It takes courage to become conscious of our shadow and our projections (the latter which Jung describes as our *archaic identity*).

Without consciousness of our shadow material, we project it outward onto others whom we designate as the enemy or the evil other. Humbert notes that it “takes nerve not to flinch or be crushed by the sight of one’s shadow, and it takes courage to accept responsibility for one’s inferior self. When this shock seems almost too much to bear, the unconscious usually exerts its compensatory functions and comes to our aid with a constructive view of the situation” (Humbert 164). The ego resists knowing that which has been repressed and yet, as Jung notes in *The Archetypes and the Collective Unconscious*: “There is no development unless the shadow is accepted” (CW 9i: 600). The confrontation with this archetype, which Jung at an early point called the “devil dominant,” denotes, according to Peter Homans, a “kind of ‘prologue’ to the individuation process” (104). For Jung, it is “the tension between the ego and the persona which sets the stage for the beginning of individuation” or core process, a kind of crucifixion. Such a process is necessary if one is to live authentically, free from the “compelling influence and power” of the social or collective.

Despite our attempts to exist pain-free through unconscious living, Humbert notes that Jung believes “conflict is at the root of our progress toward self-knowledge and freedom. The absence of conflict represents an ideal, but only after conflict has been

overcome. This conflict-free state comes about when the subject lives with contradictions and does not back away from them” (Humbert 33). Jung’s theory is reflected in Giegerich’s discussion of the stance of consciousness in which the (previously discussed) girl in the Bluebeard fairy tale

has appropriated the power of negation, which before had been completely outside of herself. This appropriation is possible not because of a mere (undialectical) reversal of innocence into its opposite, but because the devastation of the Bluebeard situation has been withstood, been received by unconsciousness into consciousness, and because in this way consciousness has grown in this experience. (*Soul-Violence* 149)

Although the average individual tries to minimize the pain of inner conflict, to depth psychologists such conflict is a positive indicator of growth. Humbert notes that “Jung insisted upon the fact that becoming conscious puts the ego in jeopardy” (61).

Jung states:

the repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites. (qtd. in Storr 159)

Consequently, and as Homans notes, “Jungian therapy is for people who choose not to adapt entirely to the world of social convention” (200). Jung’s process is, “in effect, a doctrine of the private self” focused as it is on the unconscious, represented largely by dreams.

Humbert states that “shadow comes about through a growth of consciousness and not through the forces of repression” (49). This viewpoint relates to what occurs in the Garden of Eden when Eve dares to eat of the tree of knowledge, thereby setting off a cascade of events that bring shame and the beginning of both consciousness and shadow.

As previously noted, people of the Biblical tradition remain affected to this day by the enduring effects of this sacred story.

Humbert explains that “once engaged in the adventure of becoming, one can observe that the psychic components once more projected entirely outside appear within the individual psyche in the form of shadow figures” (49). The shadow images become partners to consciousness and Jung, in *The Archetypes and the Collective Unconscious*, explains, “The shadow is always everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly” (Jung, *CW* Vol. 9i: 513) because it wants to be known, perhaps to be un-shadowed. Humbert further posits:

The awareness of the shadow leads to what the alchemists called a *nigredo*, a sort of psychological crucifixion and torture. Experiencing what has been repressed or what has never been made conscious discom-bobulates the ego, deprives it of its bearings, and plunges it into darkness. The ego is then forced to live in a regressed state. (50)

This is the state of the United States in the post 9/11 world that ended America’s long innocence of its own shadow. The subsequent national ongoing commentary, which includes an examination of cultural values and revelations regarding America’s culpability in the creation of international tensions, continues to polarize the country. This process of finding Jung’s “doorway to the real” (Humbert 50) has, indeed, “forced” the country “to live in a regressed state,” the “characteristic features” of which include new repressions. The fragile threads of democracy have been profoundly undermined by American government leaders since 9/11 because they have manipulated citizens by capitalizing on their already existing fear and confusion.

Foundational to depth psychology is the notion that one must experience the negative as completely as possible. In *The Practice of Psychotherapy*, Jung states: “It is the most effective antidote imaginable to all the idealistic illusions about the nature of man (*CW* 16: 145).” In this regard, Jung is echoed many decades later by Wolfgang Giegerich, whose process of reaching the negative end point in order to reach the soul’s essence requires the violence of the negative. Speaking analogically, Giegerich evokes the myth of Actaion and Artemis to demonstrate that without the achievement of the entire process of going into the wilderness—and not just going into the wilderness but metaphorically experiencing killing—truth will be missing from the proposition. Giegerich argues that Jung’s so-called “Third” actually is a hiding place that allows unconsciousness to continue to prevail. In fact, Giegerich notes:

The invention of the Third has the function of dodging the philosophical conundrums connected with either a materialist-positivist stance or an idealistic stance, without having to pay the full price that a real redemption from our bondage to them would demand of us. The stance of the Third allows consciousness to avoid the pitfalls of the other two [. . .] *to hold on to the same old level of consciousness*. The imagination as a third ground thus also serves as a neutral hiding place.” (*The Soul’s Logical Life* 189)

The implication is that the situation is made worse by “the Third” because the psyche not only is let off the hook, but it now has acquired the fallacious belief that it has dealt with its condition. Instead, now the truth is another layer deeper in the psyche, buried by a further romancing of the soul rather than wrestling with its shadow. Jung discovered that psychic growth comes from the unconscious and takes place as a result of the paradoxical relationship that exists between the conscious subject—that is, the ego—and the unconscious subject, which Jung later called the Self. The relationship between the ego and the Self is the new thing, the third term; it takes the form of a symbol, a gradient of

energy, a new point of view. As a consequence of this relationship, the subject is freed from an earlier state of conflict.

Neumann discusses the guilt-feeling that individuals carry, whether conscious or unconscious, which is “attributable [. . .] to the apperception of the shadow” (*Depth Psychology and a New Ethic* 50). He speaks of how that feeling becomes discharged, whether individually or collectively, through scapegoating of the perceived ethically inferior. The shadow elements are relegated to the exterior world and thereby experienced as outside objects.

Whitmont calls this “the archetypal urge for a scapegoat in order to vindicate oneself and be justified; it is the archetypal experience of the enemy, the experience of blameworthiness which always adheres to the other fellow, since we are under the illusion of knowing ourselves and of having already dealt adequately with our own problems” (162).

The scapegoating that leads to war is a primitive-level activity necessary, according to Neumann, “where the consciousness of the individuals who make up the collective is still relatively weak” (*Depth Psychology and a New Ethic* 53). At this level, progress in the direction of the values necessary to society can be achieved in no other way than by the external projection of the shadow or that which does not coincide with the ideal.

In a compelling discussion of how these shadow aspects are played out in the national and world collective, Neumann states: “No war can be waged unless the enemy can be converted into the carrier of a shadow projection; and the lust and joy of warlike conflict [. . .] is derived from the satisfaction of the unconscious shadow side” (*Depth Psychology and a New Ethic* 57-58). In this regard, Neumann speaks of the “inflation by

the good conscience” that is “not in the slightest degree disturbed by the acting out of a bestial shadow” (58).

Similarly, Jung states that “the common man suffers from a hubris of consciousness that borders on the pathological. This psychic condition in the individual corresponds by and large to the hypertrophy and totalitarian pretensions of the idealized State. In the same way that the State has caught the individual, the individual imagines that he has caught the psyche” (Storr 243). These ideas speak to the necessity of individuation.

According to Jung, “Unconscious dynamics react in a compensatory manner toward consciousness. Whereas these dynamics are at the source of psychic conflict, they also have the capacity to propose a symbol, a new orientation, or an unforeseen solution to the previous conflict, provided that the ego can tolerate the tension of opposites. In this way, these dynamics demonstrate the existence of an unconscious center of the personality.” Jung also speaks of perhaps the most profound meaning of the shadow archetype: “Recognition of the shadow [. . .] leads to the modesty we need in order to acknowledge imperfection [. . .] it is just this conscious recognition and consideration that are needed wherever a human relationship is to be established” (qtd. in Whitmont 168).

Humbert believes the uniqueness of Jung’s perspective is clearly evident when one contrasts his description of the shadow with the Freudian notion of repressed contents: “Jung held fast to a perspective that sees psychic phenomena as appearing to and beckoning the subject. He assumed repression but did not study it. Nor did he construct a model to explain the mechanism that produces psychic phenomena. Instead, he observed what happens to the subject and this history that subsequently unfolds” (48). Jung’s perspective that “sees psychic phenomena as appearing to and beckoning the

subject” presages Wolfgang Giegerich’s own perspective of an objective psychology that allows phenomena to have their say.

Writing in 1948, Erich Neumann discussed ethical problems related to the discovery of the unconscious—an effort that Jung described in his 1949 Foreword to Neumann’s *Depth Psychology and a New Ethic* as “the first notable attempt to formulate the ethical problems raised by the discovery of the unconscious” (18). The book itself was conceived during the Second World War “under its direct impact” (19). His ideas seem to have been a call to address the horrors of the age before a compensatory repression descended on the collective memory. Jung observed at the time: “Moral principles that seem clear and unequivocal from the standpoint of ego-consciousness lose their power of conviction, and hence their applicability, when we consider the *compensatory significance of the shadow* in light of ethical responsibility” (qtd. in Foreword to *Depth Psychology and a New Ethic* 12).

Robert A. Johnson believes that “there are ritual ways of approaching the shadow and having a creative relationship with it” (51). He speaks of ritual as the way to integrate shadow this way: “Medieval heroes had to slay their dragons; modern heroes have to take their dragons back home to integrate into their own personality” (51). He points out that a symbolic or ceremonial experience, such as drawing, sculpting, writing a story, dancing it, burning or burying it—all are ways of giving expression to the shadow material without doing damage because “the psyche is unaware of the difference between an outer act and an interior one.” To be effective a “ritual ceremony has to contain as much darkness as light” (53). Such a ritually creative act honors the wholeness of our own

experience. In this way the opposites are embraced, which is the only way “fate can truly be altered” (53).

Johnson speaks of the mandorla, an idea from medieval Christianity that he considers “far too valuable a concept to have lost” (97). He states: “All good stories are mandorlas. We like to think that a story is based on the triumph of good over evil; but the deeper truth is that good and evil are superceded and the two become one” (107). Since our ability to hold opposites is limited, i.e., “our capacity for synthesis” is limited, Johnson believes that “many stories can only hint at this unity. But any unity, even a hint, is healing” (107) and, in any event, is the best we can do. As Johnson notes: “Whenever you have a clash of opposites in your being and neither will give way to the other [. . .] you can be certain that God is present” (107). Johnson emphasizes that “conflict-without-resolution is a direct experience of God” (107). Johnson arrives at this conclusion by understanding the significance of the symbol of the mandorla, which “is that almond-shaped segment that is made when two circles partly overlap,” signifying the “overlap of the opposites” that represents “the overlap of heaven and earth” (98-99). Johnson notes: “The mandorla binds together that which was torn apart and made unwhole—unholy,” representing “the most profound religious experience we can have in life. The mandorla is the place of poetry” (102-03).

Echoing Jung, Johnson believes, “To honor and accept one’s own shadow is a profound spiritual discipline. It is whole-making and thus holy and the most important experience of a lifetime” (x). In fact, that holy place—that inner center that each of us has—is not attainable in any other way. To fail the task of owning one’s own shadow is “to fail one’s own sainthood and to miss the purpose of life” (17).

Therefore, the antidote to projecting our darker self out there on unsuspecting others may be to curl up with a good mandorla on a rainy day that is the culmination of all the rainy days of our lives—and through our own story (which Jung describes as the precious “living water” of the shadow) begin the process of taking it all back. Entering the depth therapeutic process is like this. In the process of setting up any good story, one encounters the shadow archetype early on. This is the first test. Many cannot endure it and flee from therapy forever. Without the shadow character, however, most readers of stories quickly become bored with the banality of such a censoriously crafted tale. Authors and analysts learn the importance, Glen Slater writes, of “balancing the Promethean shadow” (“Re-Sink the Titanic”). This is acknowledgment that the shadow belongs in us; individuals and collectives need to seek balance rather than destroy the one over the other. The fact that this is so infrequently understood is indication of its repressed nature. Like war, repression occasionally breaks out. Johnson states: “It is clear we must make a shadow, or there would be no culture” (9).

Slater notes that the deconstruction of culture is a “righting” of the imbalance of repressed shadow elements. Post-fifties popular culture has fostered the exposure of society’s duplicitous nature most obviously, beginning with Elvis Presley and continuing on through the sixties to the more recent phenomena of anything-goes *YouTube*, *Facebook*, and *Twitter* nonstop social media self-exposure broadcasting and the array of reality TV entertainments—to pick among random examples of society’s having become saturated with the deconstructions of postmodernity. Society has been wrestling with shadow exposure facilitated by old and new media of every kind. Icons such as pop singer Madonna force us to witness previously repressed hypocritical societal constructs, including pre-teen girls who

emulate the look of prostitutes, which represent one of Madonna's unfortunate gifts to society (among the many positively transformative ones), a side-effect of exposing truths.

Artist René Magritte, another prescient iconoclast, reveals the splitness of the human condition in an aptly descriptive 1938 lecture related to his work "La Condition Humaine." He states: "We see [the world] as being outside ourselves even though it is only a mental representation of what we experience on the inside" (qtd. in Schama 12). Schama elaborates: "What lies beyond the windowpane of our apprehension, says Magritte, needs a design before we can properly discern its form. And it is culture, convention and cognition that make that design." Indeed, war as a principal way in which people interact and confront each other is nurtured by "culture, convention and cognition." The species increasingly understands that it needs a new paradigm. Presidential candidate Barack Obama spoke of this in the 2008 campaign when he suggested that as president he planned to change "the mindset" that takes us to war.

In another powerful and famous artistic image titled "The Face of Rape," Magritte puts a face on violence by making the viewer confront a feminine countenance whose features are comprised of genital parts and hair. The hallmark aspect of shadow exposure is in our discomfort with the unspoken but well-known taboos. At some point, some average citizens begin to accept the duplicities that fester beneath the personas of everyday life and the slightly less repressed begin to see unacknowledged connections and the synapses begin firing in what is an indication of growing consciousness.

This very phenomenon of openness and freedom to doubt and question in Western culture is at the heart of what Islamic fundamentalists find so deeply threatening. Suicide bombing has become a symbol of their martyred quest to maintain and resurrect the most

heinous of their regressive religious values, which scholars and mainstream Muslims agree actually are a distortion of Islam's traditional, authentic values. The most recent wars reflect the tension between the familiar repressive religious ideologies and the postmodern deconstructions of every kind that threaten such repressions. The latter contain aspects of arrogance characterized by hostile encounters with traditional taboos, for instance, that further enrage the Other that is the fundamentalist world. Conciliation or, at a minimum, tolerance become more remote as the cultures seem increasingly more alien to one another.

A seemingly less-discussed aspect of the shadow archetype is the effect that shadow's projections have on those who are the recipients of unwarranted and distorted perceptions. Those who are the passive recipients of others' projections, i.e., those who are the scapegoats, ultimately may develop ways to exercise power of their own, as the Palestinian suicide bombers have, as an example of a disempowered and repressed group fighting back. They have used their disempowerment and lack of resources to transcend powerlessness. Initially, however, the experience of the scapegoat is that of invalidation and disempowerment. It is profoundly disorienting to be mischaracterized by others, which often is what both sides to a conflict experience and project because in part each claims absolute possession of the truth.

In a *Discovery* TV special on the nature of Iraqi people that aired subsequent to 9/11 and America's invasion of Iraq, the point was made that the young men of Iraq have grown up to feel like "dwarves," based on the images of themselves and their region of the world that they see in the media. One of these young men stated: "Americans think our blood is cheap." The reporter noted that because these alienated young males have been made to feel "dwarfed" by the way they are portrayed through the projections of others, it is not

coincidental that a number of these globally disenfranchised young men chose the tallest icons of western capitalism into which to perform their suicidal missions that were designed to bring down the West as they themselves portray what for them is their “Other.”

In his essay “Re-Sink the Titanic,” Glen Slater explores the connections between the technological masterpiece named the Titanic and the Titans of Greek mythology, a race of powerful giants that included Prometheus. The Titans, Slater reminds us, were “architects of hubris,” characterized by an irresponsible arrogance and a disregard for natural limits or cosmic balance. They were overthrown by the Olympians, champions of order, and banished to the underworld. For a time, the Titans had the power and freedom to run roughshod over common notions of decency, community, and justice, but as their mythology suggests, this could not be sustained.

To mediate the arrogance represented by man’s control of nature in all the ways it takes form, Slater believes it has become the necessary task of the modern ego to “learn to make sacrifice” (“Re-Sink the Titanic”). If we do not, he believes the “gods will sacrifice us.” This mytheme is played out in the true story of the *Titanic*, in which the inflation of the psyche of modern man is personified in the belief that an unsinkable man-made perfection had been created—the gods, in effect, be damned. Consequently, Slater observes that in keeping with “archetypal principles,” the fate of the *Titanic* “belongs at the bottom of the ocean [. . .]” (118-19). It returns to depth. The hubris of all that followed in the sinking of the *Titanic* became etched in our sensibility—at least romantically. Even now, what society still needs is the development of “a sacrificial attitude,” according to Slater who believes that collectively we have begun the descent. One hopes that Slater is right when he states that our “cultural attachment to the disaster resembles an obsession with an open wound, and has all

the characteristics of an unrecognized cultural complex. The obsession will help us to get to the bottom of the literal reality” (105).

Slater’s “unrecognized cultural complex” became recognizable in the call to arms catalyzed by the literal reality of 9/11, which represents the end of the secular-materialistic innocence of the West. No longer is it possible for western peoples to maintain an Edenic innocence regarding the consequences for others of the acquisitive, imperialist Western way of being. The vitriolic response by American leadership to the terrorist attack of 9/11 produced notable phrases such as “clash of civilizations” and “the evil empire,” which facilitated the hubris necessary to justify the new American war campaign of “shock and awe.”

By focusing on the extremists in terms of what is being responded to, for instance, in the Palestinian situation, opportunities for peace are overlooked. The suffering of the rest (of the family or the state) becomes less visible as the focus is on the extremists who act out most vigorously and hauntingly. The whole of the people then is represented in the suicide bomber, or the arrogant leadership when, in fact, the majority of the people just want to be able to make safe passage from home to work and back and know that their children can attend school and play outside safely.

These dynamics echo the dynamics of the family that must deal with a mentally unstable member: the ever-present drama requires the collective focus to remain on the troubled one who needs care. The heroic drama of the family on behalf of the most disturbed one distorts the group, which must use all its love and energy to save the one at the expense of the needs of the healthy majority. In Israel, for instance, 70% of the populace desire peace, but the extremists represented in the government in Israel, like the

extremists in Palestine, have been unwilling or unable to examine critically their belief systems that continue to compromise the possibility of peace. Their anger cannot be mediated.

Whether one is speaking of the family or of the nation, the tendency is for the hubris of the relatively few to co-opt the resources that could be put to the cause of balance and peacefulness for the whole group. Latent alternatives and more thoughtful solutions to unity and peace are held hostage and at bay to the eruptions of psyche's shadow. In the meantime, the people suffer, the contagion grows throughout the family or the region, and voices of conciliation are trivialized to the detriment of peace or wholeness.

If we are to look beneath the acting out that war represents to see what is at work on the unconscious or shadow level of the respective collective psyches engaged in terrorist and other warfare, we must step back and down into the forces of darkness on all sides of conflict in order to understand the phenomenon that it is.

Chapter 4 Killing for High Purpose

The Lord is a man of war.
—Exodus 15:3

Whoever is near the sword is near God.
—*The Gospel of Thomas* (99)

Our concern is [. . .] with the human soul and its relation with God.
—*Insearch* (44)

*It is sobering to think that only seven generations
separate the Crusades' last adherents from ourselves*
—Tyerman, *The Crusades* (xxx)

The Godly Imperative

Humans have always needed their gods. Like ducklings at the right instinctual moment, individuals project that need onto what is proximately compelling, thereby worshipping what is considered sacred according to ingrained tribal, familial, and cultural patterns. It is a universal human need to imprint with a transcendent force. Religious scholar Karen Armstrong states that “religious faith is not an obsolete passion. Nor is it a delusion that people cannot help because they lack the brains or the education to disprove the articles of the creed. People choose to believe what cannot be rationally proved one way or the other, because they need this larger mythical dimension in their lives” (532).

Cumulative numinosities contribute to the human experience, both influencing and reflecting soul’s trajectory through history. Often in history, leaders justify aggression based on holy imperatives, which are the crux of countless conflicts, both ancient and postmodern. Because religion, as Sigmund Freud notes, embodies “the oldest, strongest and most urgent wishes of mankind” (*The Future of an Illusion* 26), as

long as people invoke God's will to justify war, war will relentlessly continue in its perceived divine necessity.

Throughout religious history, various competing sacred ideas and images beckon the faithful and the observant. As scholar and author Steven F. Walker states: "All religious myths vie for consideration and dominance, and all of them insist on being taken as unique statements of truth. Conflict seems inevitable" (170). As a result, it is understandable that cultures and societies become a snarled complex of beliefs, faiths, obsessions, and reactions that produce unconscious, unreflective consequences and seem to acquire their own autonomous life energy that often results in war.

One approach to understanding violence is articulated by Marie-Louise von Franz: "One sees that many great historical conflicts have originated because men whose religious ideas express different stages of development fail to communicate with one another" (35). In acknowledging that religions are indicative of human developmental stages, Von Franz places responsibility for conflict with the unconscious strivings of competing groups expressed through their respective religions. Writing in 1978, she acknowledges that which more than thirty years later still resonates in the context of the widespread growth of repressive fundamentalist religions all over the world. Von Franz's statement may be understood in various ways. The failure to communicate with one another may be because either (1) individuals from different religious traditions do not attempt to speak to each other at all, or (2) their attempts at dialogue fail because the myths by which they live provide such narrow and different definitions of reality that they have no tools or context outside those of their own tribe or group for understanding the world of others. Even now in Western postmodernity, people at disparate stages of

psychological development often cannot understand each other when they attempt to communicate. It is an important basic psychological step merely to understand that there are other ways of knowing beyond one's own absolutist perspective. If all that happens is attributable to a God or gods, then the psychological perspective that allows for Jung's theory of the notion of soul and for Giegerich's theory of psychological difference, both leading to an objective psychological understanding of the human condition remains detrimentally unacknowledged.

Absolutist perspectives are at the heart of the three Abrahamic religious traditions, each of which claims unique truth and each in particular ways embodies forces to reject change that otherwise might foster dialogue with outside others (although various hopeful examples of interfaith dialogues exist). Religions are inherently conservative, since their purpose is to preserve and communicate tradition and values. Religions also are inherently interested in acquiring and consolidating power, through force if necessary, as is seen in wars from earliest times to the present. Myths, including religious myths, remain viable only so long as they provide sustenance to their cultures in the context of each culture's changing, progressive dynamics. If a culture values an unchanging status quo, such as orthodox and fundamentalist religions foster, the viability of its particular myth must depend on extreme, perhaps oppressive measures to retain or gain adherents to this regressive and rigid system. Jung suggests: "Myths are descriptions of psychic processes 'told by the many and heard by the many'" (qtd. in Walker 133). Jung also states that it is not an easy "undertaking to discover connecting links between dogma and immediate experience" (Jaffe 209), the latter which Jung considers the crux of numinous experience.

Jung writes that myth “gives the ultimately unimaginable religious experience an image, a form in which to express itself” (qtd. in Walker 133). The religious or numinous experience evokes an image that takes form in myth. The three Abrahamic religions each began with the numinous experiences of particular individuals whose respective experiences provided mythic images that held their followers in thrall.

An underlying reason that people and nations are unable to understand or know each other is the human propensity to project psyche’s shadow contents onto designated Others and then attempt to relate to that person or group based on a one-sided construction. Attempts to communicate may be futile if no imagination for entertaining the ideas of the Other is in play. At the point where one culture’s values conflict with those of another culture and the two groups have a need to interact nonviolently, it matters greatly what sacred belief system or myth the members of each group are living in and what their inherent values are. As an example based on a developmental understanding, often cultures still adhere to ancient extreme patriarchal practices toward women, practices often anchored in cherished myths or religious values. This can be seen in areas of Afghanistan, India, Iraq, Africa, and many other places, where leaders of the culture are unable or unwilling to see the value of a modern reality that believes in the rights of all individuals—and that women are individuals rather than mere chattel for the taking, giving, and controlling, as with slaves.

The powerful hold that religious myths exert over believers can be effective in manipulating followers, to their unwitting detriment. Such was the case during the wars of the cross, known as the Crusades. No matter how violent or homicidal such wars were, holy war was regarded as “not intrinsically evil” if the “intention was altruistic” (Riley-

Smith xxviii). Indeed, a “personal commitment to its defense was believed by many to be a moral imperative.” Historian Christopher Tyerman notes that certain features are particularly characteristic of the Crusades, “especially the belief or assertion that violence for the faith will earn heavenly reward. The killer [. . .] becomes a holy man, a martyr, a witness for his God” (*The Crusades* 3).

The Germanic Wotan myth in pre-World War II Germany influenced the Nazi dream of purifying the Aryan race, a phenomenon that Jung called a “spiritual catastrophe” of National Socialism (Walker 16). Currently, Al Qaeda distorts the Islamic religious myth in order to persuade Muslim young men of the faith to sacrifice themselves for the mythical reward of dozens of virgins awaiting them in the afterlife. Impassioned, emotional belief fosters extreme sacrifice, whether for good or for ill.

Jung notes that because primitive myths are alive in our psyches, the “voice of the unconscious may speak to modern human beings through very unmodern myths” (Segal 137). Giegerich writes that psychological consciousness did not begin to arise until the “psychological demise, first, of myth and ritual (the sacrificing cultures) and, secondly, of religion and metaphysics, which produced a compelling necessity for Western man to ‘become psychological’ after all epochs before” (*Soul-Violence* 3).

Jung explains the difference between “a psychological and an unpsychological mode of being-in-the-world” with the “notions of ‘inside’ and ‘outside,’ which Giegerich interprets as “the process or work of interiorizing a phenomenon into itself, into its concept as its soul” (*Soul-Violence* 3). Giegerich believes this process of interiorizing requires the violent act of “killing the child”—the child being “the general syntax of ordinary modern consciousness” (7) which retains a kind of innocence and self-

centeredness that avoids psychological awareness or the reality of the truth of phenomena.

Jung sees religious disagreements as “the problem of creating a religious harmony” because all myths “have a potentially therapeutic function to play in a social or psychological context [. . .] but no myth is factually or metaphysically true” (Walker 170-71). From this depth psychological perspective, all varieties of religious experience represent a “common therapeutic aim: to harmonize the inner psyche and its relationship with society and the world” (170-71).

Conflict arises when a particular culture attempts to project a narrow or single-minded belief system or myth onto another culture, which has its own oppositional beliefs. Dualisms arise that may be incompatible with harmony. Yet, as Richard Tarnas writes, “The finest harmony is composed of elements that are in tension with each other” (*Passion* 46). Tarnas cites pre-Socratic philosopher Heraclitus, who “associated the Logos with the element of fire, which [. . .] is born of strife, ever-consuming, and in constant movement. It is the law of the universal Logos that everything is defined by, tends toward, and is ultimately balanced by its opposite, so that all opposites ultimately constitute a unity” (46). Tarnas speaks of “the complexities and paradoxes of the Christian vision” that represent the two opposing outlooks: the “rapturously optimistic” versus the “sternly judgmental, restrictive, and [. . .] dualistic pessimism” that were actually “inextricably united” as “light and shadow” within the Christian tradition (20). Both views are enunciated in the New and Old Testaments.

From a psychological standpoint, an important question concerns who created this God of jealousy and compassion, of wrath and love. What we witness in the Bible is

often more reflective of human frailty than of sacred perfection, which raises the question: Who is this God of oppositions? Religious communities themselves, however, seem less vexed by such questions or by God's paradoxical nature; rather, they inherit or choose aspects of the deity that coincide with an *a priori* belief system.

Notably, however, the Jewish reform tradition encourages questioning, dialogue, and argument resulting in an interpretive, hermeneutical, ever-evolving approach to the received sacred canonical wisdom in what is known as *midrash*. In Christianity and Islam, however, the questioning and interpretation of texts commonly is confined to the privileged few—the leaders or scholarly researchers of the tradition whose sacred wisdom is handed down. Average individual followers are just that: followers but not questioners. Lack of critical dialogue results in a passive acceptance of dictums that in other contexts would more likely be subjected to questioning, if not rigorous dialectical analysis, as Giegerich and others are attempting to do with the subjects of myth, religion, psychology, technology, and profit maximization. Historically, all three dominant religions still discount feminine participation at any level other than as compliant followers. In fundamentalist orthodoxies, patriarchal repression and abuse have become more extreme and entrenched in many places in response to what they experience as the threat of modernity. It is this perceived threat experienced by religious fundamentalists that is behind many modern terrorist acts—which is not to say that all fundamentalists are terrorists.

Jung states that “the study of primitive cultures provides an outside standpoint from which to judge modern Western culture” that “enables us to glimpse our own cultural shadow, to which we often are so blind” (Walker 132). Such insight is possible

only to the extent that the observer is able to understand that cultural myths of any period require a metaphorical rather than a literal approach to understanding them. Joseph Campbell notes that the problem with Christianity is that “many elements of the Bible [. . .] have been regarded as historical facts instead of metaphorical representations of spiritual realities” and “have been applied in a concrete way to great figures” (*Thou Art That* xv). Its adherents often interpret the Bible concretistically, even as many avid modern scholars validly explore the historical Jesus and related events that contribute to the religious myth. Although the Bible is a widely treasured ancient sacred model for living in the West, it is less-than-straightforward in its revered wisdom. God’s revealed character is inconsistent and paradoxical, although those traditionally in control of the canon and the liturgy of religious orthodoxies often tend to ignore this reality when invoking God.

Author Jack Miles writes that “much that the Bible says about [God] is rarely preached from the pulpit because, examined too closely, it becomes a scandal.” In addition, because “monotheism recognizes only one God,” the emphasis was on unity rather than acknowledgment of God’s “several personalities” (6). These various “scandals” and violences are the essence of biblical stories, not unlike the Greek myths, which reflect the challenges, sacrifices and conciliations of the human condition. Before Miles’s book was published in 1995, David Miller had pointed out in *Christs* that

hidden in the forms of Christian thinking, two times removed, are the gods and goddesses of ancient Greece! The implication is that the monotheistic theology of Christianity has many meanings living in it, a rich multifaceted constellation of possibilities whose articulation corresponds to the polytheistic mythology of classical Greece. (“Introduction,” 1981, xviii)

Miller's move is from "faith seeking understanding" to "theology's many understandings seeking life-sense" by locating crucial images in theological ideas within an archetypal perspective. Most significantly, Miller sees his mission as theopoetic: "It is also crucial to see what these gods want with us today, what they are doing in our lives" (xxi) through contemporary imaginal exploration. Miller is interested in attending to the "realm between that of the mind and that of experience, between idea and reality, between ideal and real, between infinite and finite, between God and man" and "the task begins in feeling and intuition, rather than in thinking" (xxiii). Indeed, Jung believes that we need to remember that religious ideas are "based on numinous archetypes, i.e., on an emotional foundation which is unassailable by reason" (*Answer to Job* 523).

Miles's objective is related to Miller's quest two decades earlier to see what the gods "are doing in our lives." Miles states that his book "aims to place the biblical mirror, cleansed and polished, in the reader's hands" (4). But what is it that this mirror is intended to reflect? According to Miles, "God is [. . .] an amalgam of several personalities in one character" (6). Although the Bible insists on the unity of God, "this same being combines several personalities" whereas "mere unity (character alone) or mere multiplicity (personality alone) would have been much easier. But he is both, and so the image of the human that derives from him requires both" (6). Miles, then, is speaking to the problem of monotheism, as is Miller and before them Jung in his understanding of the repercussions of Christianity's splitting rather than integrating the dark side of God, i.e., God's own shadow.

Among scholars and others, it is understood that the Bible is the product of many authors over time and reflects their particular viewpoints, biases, agendas, and ancient

political power dynamics, as well as their quests for a better humanity. Such narratives often are decades removed from the events they portray, whether of historical or of mythological origin, which creates challenges for scholars and, presumably, for biblical literalists, as well.

Edward Edinger states that “the history of Western man can be viewed as a history of its God-images” (*The New God-Image* xiii). He emphasizes that the God-image is not a static entity:

The archetype of the God-image, what we live by whether we know it or not—is part of a dynamic process. [. . .] the God-image is a living entity, a living process that moves, that unfolds, that develops and undergoes transformations. That transformation process is also evident if one makes a historical examination of the facts of the collective psyche. The God-image is a synonym for the Self in Jungian terms. (xiii-xiv)

Edinger further states that there is a collective Self that is “approximately synonymous with what is termed the God-image” (xv). Jack Miles believes that “God makes a world because he wants mankind, and he wants mankind because he wants an image” (28).

God may have created humankind as a reflection for himself, but what people are meant to see in their existence may be the so-called human condition in all its complexity and contradictions. Humans are the essence of what Jack Miles describes as “The Lord God [. . .] at war with himself, but his war is our own. Culturally speaking, we have been living with him for centuries. Before meeting him, everyone, absolutely everyone, has heard of him” (23)—and one could conclude that many have dismissed Him for usually making us feel bad for never measuring up. In Miles’s parsing of the biblical stories through the character of God as the Bible variously reveals Him, he sees the complex nature of God’s character within the single deity. As suggested by Miles’s quote above, the writers of the Bible strove mightily to contain all the various “characters” into the

single deity of their mission and this manipulation ultimately confounds curious adherents of the biblical tradition, i.e., believers in monotheism who look beyond pulpit ideologies.

In acknowledgment of the richness of the individual, Edward Edinger states that “each of us contains within us the whole Olympian pantheon” (*Eternal Drama* 21). Not just the Olympian gods, but gods wherever we find them, according to Hillman, who states: “He who has lost his soul will be finding God anywhere” (*Insearch* 48). Perhaps it is not so much a matter of having lost one’s soul as it is of not having attained soul consciousness, a state that requires getting to the point of irreducible truth regarding reality. Loss of innocence is a crucial step, as Giegerich frequently points out. Hillman also claims: “By soul I mean, first of all, a perspective rather than a substance, a viewpoint toward things rather than a thing itself. This perspective is reflective” (*Blue Fire* 20).

Rationally, if those who wage war could hold and reflect, rather than split off and act out the inherent tension produced by such passion, then we could, as Giegerich suggests, begin “to think from within our own historical situation and on our own responsibility” because “it will never do not to come up to the state of the art that ‘the soul’ in its history has already reached” (Giegerich, Miller, and Mogenson 9). It seems that we have not yet sufficiently and simultaneously contemplated the ego and the apocalypse, those foundational psychological forces that threaten the world and the world of the psyche.

Hillman suggests that loss of soul means loss of a particular perspective and without a perspective, one will be finding God anywhere. Giegerich points out that our

gods reside in what we most worship now, e.g., globalization and profit maximization—all that glitters in our unconscious obsessional materialistic pursuits (Giegerich, *Psychology's Basic Fault* 7-27). The dark side of these mortal gods of capitalization run-amok have been brought low since the onset of the disastrous economic downturn that began in 2008 and nearly destroyed the American economy altogether. In a pivotal statement, Hillman states, “the human being is ignorant [unconscious] and ignores this ignorance [repression]” (qtd. by David Miller in his Introduction to *Dialectical & Analytical Psychology* xiv).

Ignorance based on repression and its consequent not-knowing maintains a state of innocence, but unlike the innocence of a small child, it is a corrupting innocence based on fear that is common in adults who ideologically and psychologically cannot assimilate new information. Upon this truth rests humanity's violent pursuits and tragic history. Author David Appelbaum states: “To comprehend why there is war, we must look away from war and examine ignorance” (32).

Soul's Violent Need

The *raison d'être* of analytical psychology is to bring consciousness to our understanding of the culture that humans have created. This requires an understanding of psyche's needs and motivations. What *is* it that the soul wants? This question is Wolfgang Giegerich's departure point for understanding the violence that we enact and perpetuate. According to Giegerich, “The movement of the soul cannot be thought of without (literal) violence” (*Soul Violence* 17). Within this premise, it is beside the point to moralize about our violent propensity because soul actually seeks violence to fulfill its *telos*, its inner direction toward irreducible truth. Violence is the soul's truth, or at least

the way to get to the soul's truth, a reality not to be trifled with by the romantic rhetoric and positivist sensibility of psychology's status quo that Giegerich vociferously challenges.

Giegerich believes that consciousness did not begin to arise until the demise of myth and ritual and of religion and metaphysics, which produced a compelling necessity for Western man to become psychological after all epochs before (*Soul-Violence* 3). The myths of the gods could not hold its center for modern people because, as Giegerich states, contemporary individuals do not experience religiosity from within myth as ancients did, but rather as historically acquired knowledge gained indirectly and non-experientially. The psychological move for humanity is from enmeshment to differentiation, which includes uncertainty. The sword of delineated reality is double-edged and is the cause of painful awareness related to necessary loss of innocence.

Giegerich's belief that the soul needs violence and Greg Mogenson's theory that the soul sacralizes what is personally painful or wounding (*A Most Accursed Religion* 16), together with Hillman's assertion of the soul's need for pathologizing, i.e., "the psyche's autonomous ability to create illness, morbidity, disorder, abnormality, and suffering in any aspect of its behavior, and to experience and imagine life through this deformed and afflicted perspective" (Hillman, *Facing the Gods* 1), indicates that soul colludes in the creation of affliction, which would include war itself, in order to manifest its violent necessity, resulting in sacred wounding. Soul weaves its pattern with the elemental threads of pathologizing behavior that the individual experiences as woundedness, perhaps even victimization.

Giegerich's theory regarding the soul's need for violence in order to fulfill its *telos* invites speculation as to the nature of what many would consider an unnatural desire for violence over peace and well-being. Giegerich's point is that violence is necessary to get to soul's irreducible truth. What may seem to be the unnatural seeking of violence (when seen through the post-Enlightenment, postmodern vantage outside of the mythological containment of the ancient experiential life lived *in* myth as opposed to mere historical knowledge *of* myth) becomes in the weaving a revelation of human fate that thus far reflects unconsciousness of the archetypal significance of soul's need to attain its *telos* through necessary, even holy-sanctioned violence.

Whether God is present as an *a priori* part of our psyche or as a later projection onto an outside Other (whether real or imagined) depends on one's point of view based on one's psychology. As Mogenson's theory indicates, when people anoint suffering with sacredness, it becomes bearable in its purposefulness. Charles Boer believes that the Greek gods "give our suffering meaning" (vi). Without such transformation, Mogenson notes, the soul can lose its ability to "experience." Accordingly, he states that it is the therapist's redemptive task to help the patient regain the ability to experience (*A Most Accursed Religion* 17). Hillman has written in *Suicide and the Soul*, "Whenever treatment directly neglects the experience [. . .] something is being done against the soul. For experience is the soul's one and only nourishment" (23). If trauma is attributable to God and God causes suffering—as is clearly the case in the biblical flood story, as one instance—then God colludes in and promotes human suffering. Objectively, this would make the therapist-as-redemptive-healer a more helpful figure to humanity than the God-image on whom many depend to alleviate suffering.

When war is understood as an extreme primal mode of acting out, the postmodern observer of war's endpoint consequences may conclude that war represents psyche's ultimate apocalyptic repetition compulsion toward achievement of its natural *telos* through violence. Indeed, Mogenson speaks of "the traumatized soul's compulsion to repeat what it is unable to remember" (*A Most Accursed Religion* 18). Mogenson notes that Freud's view on repetition compulsion is that what the patient refuses to remember in the analysis or to retrieve through free association he will tend to manifest in unconscious behavior. Mogenson states:

The contemporary twist we shall be giving to this account is that where Freud spoke of "remembering" or "recollecting" we shall speak of *imagining*. The psychoanalytic motto "we act out what we can't remember" becomes for us "we are determined by the literalness of events (physical, emotional, intellectual, social, etc.), which we cannot imagine." Memory, or *memoria* as it was once called, is a form of imagination" (*A Most Accursed Religion* 18-19).

As stated earlier, Jung similarly notes that what is not made conscious is lived out in fate.

War and Memory

One may ask what it is that we do not remember regarding war. Although citizens themselves may repress what they do not wish to see, governments often use erasure to manipulate the collective psyche of its citizens. The George W. Bush administration, for instance, denied Americans the experience of witnessing the coffins coming home from the Iraq war between 2003 and 2008. The reality of unseen flag-draped coffins containing dead soldiers was an erasure of image. This experience of loss through erasure results in lost consciousness through truth's absence. The citizen-soul could not experience truth through witnessing. The experience of missing images makes the consequences and truths of war invisible even as the soul's wounding is real. How can we remember what we are barred from witnessing in the first place? When we are deprived of the pain of

truth, we also are denied the experience of growth, of letting the soul work toward what Giegerich describes as the soul's *telos*. Paralysis of image is the soul's starvation, just as Hillman notes that "experience is the soul's one and only nourishment" (*Suicide and the Soul* 23). Similarly, as previously noted, Jung believes that "myth gives the ultimately unimaginable religious experience an image, a form in which to express itself" (qtd. in Walker 133). Conversely, as Mogenson states, "Whatever we cannot imagine, we reify and deify" (*A Most Accursed Religion* 14). Therefore, if we transform remembering into imagining, as Mogenson does, is it possible to imagine what we have not experienced? Mogenson believes that the imagination is necessary for the "trauma to break free from the spell in which it is transfixed" (18).

War is the zero-sum game whose scorekeepers measure conquest by the toll of human suffering, which for the vanquished means that the emotional residue of war remains at the ready for infusion into subsequent conflicts, where it is transformed into revenge. War represents an ancient ultimate way of addressing the equation of defense and dominance between and among peoples. Although war remains an ever-present postmodern mode for the release of conflict tension, after the fog of every war lifts, people belatedly question the value of war in light of the devastation wrought. Yet, war continues. Hillman observes:

We are curious to know who we are and how we got this way, whereas the religious attitude would recognize from the first that we are God's creatures and we are what we are owing to His purpose working in the soul rather than to accidents of upbringing and circumstance. Interpreted in terms of depth psychology [. . .] means allowing the unconscious to come in its own way at its own time without trying to piece together in a curious fashion a case history as an explanation to answer the question, 'Why?' (*Insearch* 23)

In the context of Giegerich's theory regarding the necessity of violence in order that the soul fulfill itself, it seems that humans were on the right (violent) path before Christianity intervened with its messages of turning the other cheek and loving thy neighbor in the interest of peace. One could say that the progression toward consciousness was interrupted by goodness and charity toward others. In this view, soul could not reach its goal because it was hijacked by piety—although the sacred texts are not one-sided.

Another aspect of Christianity is heard from in *The Gospel of Thomas* when Jesus said, “Perhaps people think that I have come to impose peace upon the world. They do not know that I have come to impose conflicts upon the earth: fire, sword, war” (Meyer 31).

In the context of these stated theories, both Hillman and Giegerich reject the developmental approach to understanding human violent propensities.

Holy War

Holy wars based on holy reasons confound rationality to the outsider or observer-at-a-remove. Instead, holy wars invade the psyche with primal, emotional imperatives. Once God is evoked for the cause, it is He who sanctions all that is necessary to subjugate the Other, as can be seen in the Crusades, as one notable example of holy war. Violent conflict has its own trajectory that traditionally requires commensurate violence to extinguish the conflict, i.e., violence in equal or greater measure to the rage evoked by the perceived offenders. It seems likely that people will continue to enact war until they become more conscious of the deep reasons for dealing with each other through unleashed violence. Even in the context of Giegerich's theory of soul violence (all that happens to the soul is the soul's own doing), one ponders what it is in our soul that needs to go so far as to subjugate or annihilate fellow human beings. Indeed, that existential

question *Who am I?* reflects the mystery of a cosmic reality into which we keen our lamentations on behalf of the centuries of war dead past and yet to come.

In a new reinterpretation of the Crusades, that most sweeping of holy wars, historian Christopher Tyerman writes of

a system of belief bound by aggression, paranoia, and wishful thinking, and a culture founded on war as an expression of worship, social discipline, and Christian charity. Crusading reflected a social mentality grounded in war. The Crusades confirmed a communal identity comprising aggression, paranoia, nostalgia, wishful thinking and invented history. Understood by participants at once as a statement of Christian charity, religious devotion and godly savagery, the “wars of the cross” helped fashion for adherents a shared sense of belonging. (*God’s War* xiii)

Many who believe in God think of psyche or soul in the same way God often is thought of, which is as completely loving, forgiving, and perfect, benevolently absorbed with the personal needs of each person and each culture, despite pervasive visible evidence to the contrary throughout history—unless one believes that God invokes suffering, which is a depth psychological point of view. The Old Testament god-image, for instance, is a major shadow figure when observed behaviorally as the angry, cruel character who wreaks vengeance on innocents, such as that which the biblical figures Noah and Abraham experience.

Free Will versus God’s Will

The more recent experience of the World War II Holocaust, although created by Hitler and not God, could have been stopped by an omniscient and omnipotent God. So, why did He not stop it? The common response from scholars, theologians, and others is that God gave mortals the ability to choose their behavior, to have free will and therefore the ability to make inhumane, disastrous choices. How can one *not* question God’s priorities? Is this the same benevolent, loving God who shepherds and protects? Is this

the God who is superior to His creatures? Why does He deserve deference and power in the face of His responsibility for human suffering? Do we dare question what we worship?

The “choice” argument puts self-determination above human suffering, as has often been the reality of human history. The most humane choice by God would seem to have been to alleviate or prevent the Holocaust, for instance. The conundrum is that God by definition can be neither humane nor inhumane since He is not human; He can only be divine. In such contexts, then, what can it mean to be divine? Adolph Guggenbuhl-Craig suggests that the “Christian God [. . .] is violent [. . .] because He is divine” and thereby He exemplifies the “terrible, brutal aspects of the Deity” (82). To be divine is to be violent. To be made in the image of God, as the sacred biblical text asserts, therefore is to be, among other characteristics, violent. Human longing for a loftier image than oneself elevates God above human hubris. This longing presents a paradox for the ordinary mortal soul who seeks answers from a God whose image often belies his behavior. Mortal souls find themselves in the position of seeking comforting answers from a violent father to counter untenable reality.

When the God whom people worship proves not to have the expected answers and, in fact, often in history imposes inexplicably difficult conditions on the lives of His followers as cruel tests of faith, it can seem monomaniacal, thereby precipitating a crisis of confidence in divine measures, all of which are part of the rhythm of history. Perhaps people misplace their trust out there rather than where it possibly could better serve them, which is within themselves. Jung, for instance, “clearly” locates, as John Dourley writes,

the “genesis of religious experience—and so of the Christian God as well as all the pagan Gods and Goddesses [. . .] *within the human psyche*” (9).

Depth Psychology and Soul

Depth psychology sees psychic challenges as the departure point for the human experience of the dark night of the soul necessary to the eventual attainment of consciousness, albeit through suffering. Being left to our own devices in choice-making is the result of the divine parent casting the offspring out of the nest. Nature determines readiness, although not all will survive or thrive. This archetypal pattern moves through humanity at all times in all seasons to the inexplicable benefit and detriment of all who exist in time. Scholars debate these conundrums with varying perspectives. The question in the context of mythology/depth psychology is this: From whence comes our notion of God—from inside or outside of ourselves? Is God an *a priori* being who created us or have we in our painfully great need created Him to intercede as the accountant for our projections that are too volatile to calculate ourselves?

Giegerich’s theory that the soul needs violence to achieve the truth of itself challenges the human project to re-vision itself in light of a higher, perhaps more difficult idea of our essence, the explicit phenomenon that we embody, an aspect of Giegerich’s idea of the reality of the soul in which we do not *have* or own our soul but, rather, we are in it, as in an environment. The need to examine our state of being poses an existential dilemma regarding how we can question what we are unconscious of, what we are not and do not know we are not. As T. S. Eliot writes in *Four Quartets*:

In order to arrive at what you are not
You must go through the way in which you are not.
And what you do not know is the only thing you know. (17)

Hillman's earlier noted point that "the human being is ignorant and ignores this ignorance" resonates with Eliot's line above that "what you do not know is the only thing you know." Both of these statements, while easy to accept for their familiar truths, are questionable for what appear to be their illogicality. Both statements raise the question of how you can know what you do not know; if human beings are ignorant, how can they be accused of ignoring this ignorance when they have no capacity for discerning this ignorance? Ignorance indicates not only a not knowing, but an inability to know or lack of access to knowledge regarding consciousness, so how can one "ignore" what one is not even aware is absent? The ability to ignore requires awareness, not ignorance, in the first place in order even to have the capacity to "ignore."

Werner Heisenberg's Principle of Indeterminacy similarly revealed to the previously omniscient world of science, as Annie Dillard notes, that "we know now for sure that there is no knowing" (205). The nature of seeing itself is not consistently predictable because what is seen depends on the observer. So startling was this revelation to the scientific world that one of its own, Sir James Jeans, according to Dillard, "invokes 'fate,' saying that the future 'may rest on the knees of whatever gods there be'" (206). She concludes: "the physicists are once again mystics" (206).

The crux of the issue is difficult to discern prior to understanding how God figures in these decisions and outcomes. Is He *us*, i.e., within us, or is He what we imagine out there, exteriorly? Is He who we relate to or are in identity with? In any case, must we settle for violence, killing, genocide, and war in order to reach our personal and collective essence—our *telos*? This is the paradox: to end what we do (act out violently) we must first become what we are not (nonviolent). Since we do not know how to

become what we have never been and are not, we must imagine. An important question in the quest for soul and its ultimate truth is to understand who or what it is that we worship, as well as why we worship what we do and to open this up to address the underlying revelatory mythos by which we live.

The psyche is enmeshed in oppositional tensions that are lived out through the archetypes, for instance, of both Ares and Aphrodite, war and beauty. Human need reflected in the spectrum of ancient pagan gods through which individuals recognize and contain all aspects of themselves became transformed into a one-God perfectionistic concept that in modernity we find reflected within religious, political, and nationalistic polarizations in which imagination has rigidified into inflexible borders that divide good from evil. The pagan gods of antiquity who collectively represented the varied aspects of individual human psychic characteristics later became so divided from human reality that individuals were left to identify with a single stern father-god of perfection who required unidimensionality, i.e., good *or* bad, black *or* white—the *either/or* splitting that characterizes the beauty and the beast, the good and the sinful, the innocent and the scapegoat.

Certainly, this represented a great wounding to the human soul, now forced to deny its own reality, its own multifacetedness in all its negative and positive aspects. Individuals as well as nations spend life energies ricocheting between such opposites, personifying the Old Testament statement: “I make peace, and create evil” (*Isaiah* 45: 5-7). We knew not what we sought until modernity through psychology brought us the concept of integration, which Jung defines as the transcendental third, that which brings together the opposites, if not in harmony, in mutual interdependence leading

to a new soul stance that contains but is not polarized by opposition—what Jung defines as *syzygy* or the unity of unity and difference.

Myths

In discussing Christianity, Martin Buber states: “every living monotheism is filled with the mythical element and remains alive only so long as it is filled with it” (99). Jung states in “The Psychology of the Child Archetype” that myths, which he regards as the image-forms of otherwise inexpressible numinous experiences, are “original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings” (Jung, *CW* 9i: 261). Such “original revelations” from the unconscious become expressible through the imagination that creates myths. Therefore, religion requires “the mythical element” in order to sustain itself because myth is what holds the “original revelations” or numinous experiences that are otherwise inexpressible.

Postmodern Gods

At this point in the dialogue, Giegerich proclaims the former dwelling place of the numinous, the imaginal, to be emptied out of meaning for postmodern reality. The soul has moved on to where the forces now worshipped reside, which is in the previously noted pragmatism of technology, profit maximization, and globalization—all forces of the marketplace. In this context, cathedrals remain repositories of the old catechisms where comfort still is sought but not the place where the newly relevant and worshipped forces move and where the individual can be moved. Giegerich discusses what it takes to create movement of the soul, which now requires action over contemplation and profits over *poesis*, both of which are indicative of the postmodern soul locked in unreflection. How this feels to the overwrought postmodern individual, this loss of the last remaining

fragment of soulfulness, is irrelevant to the new reality of secular acquisitiveness: you are what you own. Character values now seem quaint unless in service to the higher good of the marketplace, not of ideas but of commodities. This is the objective reality that we are in.

War as Scapegoat

From paganism to perfectionism, the obsession to kill the collective Other, which is the definition of war, may be an obsession to rid the world of the evil we need to cast out of ourselves. War may be viewed as the ultimate form of scapegoating of perceived evil (designated as out there in some Other or some other place) literalized through war as the way to get rid of it. The etymology of the term *scapegoat* reflects this desire: “a goat upon whose head are symbolically placed the sins of the people after which he is sent into the wilderness in the biblical ceremony for Yom Kippur” (Lev. 16: 8).

What is it about the soul that actually seems to need war? Whatever it may be, it is interwoven with religion in a shared sacred cause that impels men throughout history to sacrifice themselves and others for perceived high causes. The necessity to survive an onslaught or invasion by others is the most basic and understandable reason to go to war, but it is not all. The determination to go to war also rests on human propensity and worldview.

War as Psychic Need

The propensity to violence that accompanies humans so continuously through history indicates that violence is intrinsic to our nature, fulfilling a psychic need. As noted above, this is the conclusion of Wolfgang Giegerich in *Soul-Violence*, in which he theorizes that the soul needs violence in order to know itself, to find its own truth. On this

basis, it is understandable that we are creatures whose default mode often is to fight first rather than explore alternative ways of dealing with conflict. To allow Giegerich's theory its own trajectory, war represents the soul's ultimate way to achieve bottom-line truth or the end of innocence. The soul craves truth—but sublated truth—that which remains after each layer of ordinary or obvious “truth” has been negated in the dialectical fashion of drilling down until the soul gets to the essential irreducible truth of itself. The reality of the soul is the essence of an individual's authentic incorruptible self.

The Pause before the War

One can imagine that soul does not desire contrived, adulterated truth, truth that actually is a projection or riddance mechanism designed to place the shadow aspect(s) of ourselves anywhere but within. Consequently, if the human condition were such that going to war could be preceded by a pause long enough to reflect on alternatives to the acting out that war is, a dialectic could commence aimed at attaining and assuming responsibility for the true, often base reasons we attack and kill.

We can only get to that point in psychic truth, ironically, by killing first—killing the inflated innocence that keeps us from the whole truth of ourselves. Humans could create another way of resolving conflict in between the extremes, which would require the ability to hold opposite tensions for whatever time is necessary to examine various points of view, a skill high on the scale of psychological awareness, which most individuals and nations do not attain in their lifetimes. This is an important reason why stalemates between and among nations are so dangerous: many leaders are unable to hold tension while a different way is implemented—war can be emotionally much more facile and satisfying because acting out relieves tension and reinforces the “rightness” of the

violent deed. In the ritual of war, tension is released, the leader emerges a hero to his people, and the soldier is left to the annihilating reality of the battle, which requires the sacrifice of the wounding and killing of others and self. Yet, as author Chris Hedges states, "War is a force that gives us meaning." The reason war gives us meaning is that war is a ritual, a dance by the godless with the gods, the ultimate hubristic enterprise that allows mortals to achieve the perceived immortality of heroism.

Iraq War and Uncontainable Tension

The Iraq War is an example of this phenomenon: Many who marched in worldwide protests against the imminence of the war were protesting the Bush administration's announced plan to begin bombing before allowing the completion of the inspections to determine whether Iraq actually had weapons of mass destruction, an echo of the Vietnam-era mantra, "Give peace a chance." Without pause, the United States unilaterally commenced war. The United States chose the preemptive act over the reflective pause. Watching the night bombings over Baghdad on television, which imagistically could have been Fourth of July fireworks in their graceful arcs of light, evoked for many a surreality of beauty and horror, a confusion of realities both intense and irrational, yet literally true in their enactment. The government leaders who could not resist the war imperative were able to rid themselves of the tension of uncertainty in the light of exploding targets that included the "collateral" or incidental damage of human carnage.

The Iraq war, which has ever since been characterized as the "unnecessary war" by those who opposed it, may also be seen as the embodiment of Giegerich's dialectical thesis at work in the collective psyche's evolving necessity to become conscious, to

achieve its logical *telos*. Literal killing through actual war is soul's way, perhaps the only way, through the polarizations of the unconscious to experience the truth of who we are and the necessity of change. The tension of oppositional forces within our nation (as well as much of the collective world psyche, as represented in the largest protest marches in history around the world) revealed the state of the national collective psyche; the Iraq war, like all wars, represents a litmus test of where we are now, where our soul is on its path to itself, to its own interiority.

The exchange of conversational pros and cons provided the dialectical analysis necessary to eliminate all but the revealed (sublated) truth of our unilateral act of starting war. As a nation and as a world citizen, the dialogue continued within and without, facilitating growth of a critical mass of aware individuals dedicated to understanding objective truth rather than fostering a narrow ideology for the good of the few. The country has been in a national dialogue, which though shrill and polarizing, has fostered an ongoing narrative since 9/11 regarding our collective national values and soul. The tension of opposite arguments—the dialectical discussion—held the country in thrall as follows:

Negation: The official stated purpose for going to war was negated (through the crux of the “unnecessary war” argument) and therefore the war's legitimacy, as well;

Negation of the Negation: The critics of the first argument continued to expound their own view of what they considered a necessary war (which mutated from the need to discover and destroy weapons of mass destruction (WMDs) to the need to capture Osama bin Laden to the need to unseat Saddam Hussein to the

need to establish freedom and democracy to the need to hit them *before* they attacked us again)—so the negation of the unnecessary war argument was negated by those who continued to believe in the necessity of the war, even though these critics of the war protesters actually had already negated the integrity of their own argument by the sleight-of-hand content changes from the original stated purpose and argument for going to war. Objectively, this group's way of arguing was unjust because they changed the content after-the-fact, so that the context of the argument kept changing. Nevertheless, the first group's "unnecessary war" stance remained relevant for them as they continued to negate the reason and the necessity of going to war. War cannot take place without the intervening step of projecting negative values onto the designated enemy to the point of creating fear and loathing among the majority populace until nothing but blood revenge will suffice. (Sometimes the evil of a perceived enemy is real and not a projection designed to rationalize brutality toward the Other, such as was the case with Hitler. On the other hand, often in history the inability or unwillingness to connect and interact with the perceived Other that is the enemy makes it difficult or impossible to resolve conflict before apocalyptic events take place.)

Much energy goes into the creation of a demonized enemy. In this way, the perpetrators maintain their innocence, their righteousness regarding their killing task. What needs killing is not always the designated enemy, but the unconsciousness-masking-as-innocence of the righteous. Giegerich's project is to kill the feigned innocence of the naïve and the self-righteous. The bringing down of the twin trade towers in New York City on 9/11 precipitated our modern Armageddon, which initiated an unraveling of the

American myth embodied in the notion of our natural goodness, empowerment, wealth, superiority, and unconditional lovability that simultaneously feeds the martyrdom of the marginalized peoples threatened by modernity.

Radicalized, fundamentalist young Middle Eastern men experience modernity as extremely threatening to their traditions and the religious fundamentalist belief system that sustains them. As most realize, 9/11 was an attempt by the terrorists to annihilate or at least to inflict a deep wound upon their own designated and demonized enemy Other, i.e., the West, in all its success and excess that contrasts with their own impoverishment and fear of the future that is so threatening to their cherished religious belief system.

With such a fight-first propensity at the fore, peaceful ways of interacting with the designated outside “Other” may remain undeveloped or, as is the case, only begin to develop late in human history. Paradigms for peaceful resolutions do not readily occur to violence-minded terrorists, warriors, conquerors, rulers, and others trying to survive through domination, as well as those who experience apocalyptic threat, whether real or imagined. Part of the reason for this is that when violence is the prevailing paradigm, peace and what is required to achieve it are not first considerations. Cultures generally venerate and celebrate war and its imperatives in an ongoing quest for dominance, which includes worship of war’s heroes of all kinds, whether conquerors or warriors. War-based, hero-worshipping cultures often regard the idea of peaceful conflict resolution to be an indication of weakness and strategic vulnerability.

Why should this be? What in us needs and, as James Hillman asks, *loves war (A Terrible Love of War)*? One cannot stop asking: What in the psyche needs violence? Various theorists provide insights that contribute to this discussion regarding the role of

religion in our propensity for violence. To reflect on the above, key elements of various theories that contribute to this discussion are these:

- ◆ Jung believes that the human psyche or soul is inherently religious.
- ◆ Giegerich believes that the soul needs violence to achieve its *telos*.
- ◆ Mogenson believes that the soul makes trauma into sacred, cherished experience. He notices that there is a “religious dimension” to “those overwhelming events we describe as traumatic. Whether a divine being really exists or not, the psychological fact remains that we tend to experience traumatic events *as if* they were in some sense divine” (*A Most Accursed Religion* 9). The theory indicates that trauma and violence embody the numinous. As noted above, Mogenson believes that what the soul needs is subordinate to theology’s premier concern: “What does God demand?” (10). In the context of Job’s suffering, Mogenson rightly describes God as “the divine terrorist” (10). Therefore, we have a God who sets laws but models terrorism.
- ◆ Mogenson’s trauma theory resonates with Jung’s belief that trauma is behind the origin of complexes, to which Jung ascribes “autonomy” and which he describes as “splinter psyches” (Jung, *CW* 8: 203). In addition, Jung states: “Everyone knows nowadays that people ‘have complexes.’ What is not so well known, though far more important theoretically, is that complexes can *have us*” (Jung, *CW* 8: 200).
- ◆ Perhaps war is a complex that has us, i.e., through our unconsciousness we are driven by war, driven to go to war. War evokes sacred images throughout society in the form of heroes, brotherhood (the blood brotherhood), sisterhood, sacrifice,

and a sense of self. Therefore, we worship and memorialize war. War provides hallmark moments and numinous experiences. War epitomizes sacred violence. War is sacred remembrance.

- ◆ René Girard and Gil Bailie believe that religious ritual maintains unconsciousness of the truth of what ritual conceals. Bailie, for instance, states: “The myths and rituals of an intact culture do not answer questions; they extinguish the will to ask them” (71). Drawing from this, as well as from Mogenson’s point regarding the sacralizing of trauma, war as ritual is in service to unconsciousness.
- ◆ Girard believes that the collective development of empathy for victims—for which he holds Christianity responsible—fundamentally changes the course of history by unveiling the inhumaneness and suffering of victims of ritual sacrifice. Thereafter, violence without the veil of ritual makes “unleashed violence” possible. Girard’s theory indicates a major shift toward consciousness in the soul’s history.
- ◆ Hillman speaks of the “terrible love of war”—its beauty, its seductiveness, and its destructiveness. We are in love with the madness of war because it allows justification for our projections.
- ◆ Erich Neumann implicates “scapegoat psychology,” which “shapes the inner life of nations just as much as it does their international relationships” (*Depth Psychology and a New Ethic* 51).

It is stunning to realize the depth of both archaic and modern imaginations to bring such complex, creative dramatizations to life’s overwhelming and inexplicable events through the beyond-the-pale myths and stories that echo every human experience,

with culturally specific variances as needed. People have always had difficulty doing without a religion or a myth, since the state of the individual in isolation is one of fear, i.e., what Jung described as “the immense darkness of the human mind” (Bennet, *What Jung Really Said* 168). Indeed, Jung explains, God

is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse. In accordance with tradition I call the power of fate in this positive as well as negative aspect, and inasmuch as its origin is beyond my control, “god,” a “personal god,” since my fate means very much myself, particularly when it approaches me in the form of conscience as a *vox Dei*, with which I can even converse and argue. (168)

Jung valued inner experience over belief as the essence of religion. Religious experience “was something he conceptualized as the numinous experience of the archetypes of the collective unconscious” (Segal 133). According to Segal, “Jung was quite aware of the fact that ‘inner experience’ ultimately is incommunicable except in terms of *myth*. ‘Myth,’ he wrote, ‘gives the ultimately unimaginable religious experience an image, a form in which to express itself.’ Myths are descriptions of psychic processes ‘told by the many and heard by the many’; myth, since it is a primal form of human communication, ‘makes community life possible’” (133). Without the ability to express the most sacred of human experiences with fellow beings, the potential for community diminishes and with it, the potential for alliance based on common interests. Enemies do not listen to each other’s experiences or honor the validity of another culture’s position, which is understandable when the Other is perceived as threatening or demonic.

As noted previously, Mogenson believes that psyche makes trauma sacred. Jung believes that in modernity we have moved beyond religion’s purpose or relevance. So, if war is traumatic and we sacralize it, worship it, or turn it into a god, yet religion is now

irrelevant, according to both Jung and Giegerich, how do we account for it on behalf of soul? To extrapolate from Giegerich's theory that the soul needs violence, one may ask, What does war violence do for the soul? As discussed, Giegerich believes soul needs violence to find the truth of itself.

Although Jung considers the essential nature of the human psyche to be religious (Edinger, *The New God-Image* 35), Jungian analyst and author Greg Mogenson in *A Most Accursed Religion* discusses the human need to make trauma sacred. If Mogenson's paradigm is interpreted as an indication of the self-centeredness, even the narcissistic nature of humans, this represents not projection but inwardness, yet it is interiority not necessarily in service of reflectiveness, but rather toward protectiveness, repression, and unconsciousness. The usually well-regarded concept of self-reflection leading to awareness does not function well when one's psyche is in security lockdown, the ultimate protective stance. By its self-centered focus, it brings social concern, concern for others and the Other to a standstill. What matters is only my pain and suffering. It can have its self-centered rewards, the first among them martyrdom, the highest form of victimhood. Interestingly, the definition of a martyr is "a person who voluntarily suffers death as the penalty of witnessing to and refusing to renounce a religion."

If the psyche is inherently religious, as Jung believes, it is not surprising that humans would wrap their most traumatic and significant experiences in a sacred cloak. Jung also believes that religions "are psychotherapeutic systems in the most actual meaning of the word" (*CW* 5: 356). Psyche's inherent religiosity also is healing. James Hillman states that "human existence is psychological before it is anything else" (qtd. in Mogenson, *A Most Accursed Religion* 11). Therefore, within the context of depth

psychology and human existence itself, humans are inherently religious souls who make their traumas sacred and thus, enduringly sear them into consciousness. Humans naturally worship that which impresses with its numinosity, the transpersonal experience that exceeds the ordinary, eclipsing everyday doubt about the nature of things. War is a ritual and, consequently, those who participate in it and wage it share particular beliefs, although the two groups also may be divided by their beliefs. The Iraq war, for instance, provides the example of young soldiers who initially went to war for patriotic reasons, while the United States leadership went to war for reasons that proved to be duplicitous. The intentions of the soldiers and the leaders were divergent.

Mogenson states: “My point is simply that trauma is inherently religious” (*A Most Accursed Religion* 16). Conceivably, that could include the trauma of violence, including war violence. Much historical and psychological evidence suggests this is so in terms of how war is regarded by those who have fought in it.

Borderland Experience

The experience of war evokes the numinous for many because war takes its participants to the borders of the soul. Perhaps the borderland experience is war’s soul purpose. It is at the margins, the borders where transformation takes place, where things can move, be moved. It is the place of greatest tension between the opposites because it is where the most pressure exists to hold onto the old while encountering the new. Dennis Patrick Slattery notes that “being on the margin [. . .] gives an angle of vision unique to it” (front matter). It represents an attraction/repulsion of the forces at work on the edges of the status quo. It is where opposites meet, where the new enters, where fear is highest, where the question of what will happen looms. Should we cross or stay back? War

evokes the image of a line of soldiers coming over a hill toward the enemy who has weaponry at the ready to kill them, to pick them off—this is the ultimate experience of the borderland between crossing or staying back in the face of annihilation; what awaits us on the other side; what will happen to who I am/we are, and, importantly, will I be able to go back? It is the place of change-ups, shakeups, displacements, of leaving behind, of exploring the new, of opening what was previously closed and of new paradigms—that which now beckons. It is reaching the threshold, the pause at the crossover place; the initiatory threshold, the marker of soul's journey from one place to another; the final passing through. This is the place where the unexpected can happen. It feels treacherous and unsafe, especially to those who have not embarked on such a foreign experience before. What will prevail? Death or survival? The question of thriving can only come later; for now the warrior-initiate can only hope to make it out alive.

This literal experience of war, previously unimaginable, is acted out when the soul perceives its difficulties to be out there. As Giegerich theorizes, until such innocence is killed through literal violence, it cannot come home to itself, to its irreducible soulful status within rather than without (exterior to) the Self. Giegerich's thesis represents the soul dealing with boundary considerations—the exterior vs. interior interface as it fights the shadow and its projections. At its essence, it is an ego stance.

Those who pursue war are beyond respecting boundaries because vengeance destroys reason and the capacity to cross into another's reality with empathy. Violence also is transformative in its effect on the evolution of consciousness. Giegerich believes “that there is a deep connection between soul and violence. Violence, at least certain instances of it, comes from the soul and is its own authentic form of expression, indeed,

at times, a soul need” and may even be a “mode of soul-making” (*Soul-Violence* 1).

Giegerich further states: “Resistance, violence, or, conversely, flight is the soul’s mode of bringing opposites closer together. It is as if the soul says, ‘Make war, not love’” (*Soul-Violence* 16-17).

Indeed, before Giegerich, Jung pointed to the toll required in order to achieve advancement in consciousness: “All steps forward in the improvement of the human psyche have been paid for by blood” (qtd. in Giegerich, *Soul-Violence* 17). Long foreshadowing both Jung and Giegerich, Heraclitus, the fifth century BC Greek philosopher, famously declared that “war is the father of all and the king of all” (qtd. in *Soul-Violence* 17). Pondering this statement by Heraclitus, Giegerich concludes that war, psychologically, is the father of all things because “the real forces contained in a given situation have to have their free interplay,” even in “brutal reality. They have to fight it out” (*Soul-Violence* 18-19). Giegerich speaks of the need for killings in order to achieve truth.

What About Peace?

This line of thought is at odds with the progressive liberal discourse of the various peace movements, pacifists, and preachings, whose stance is usually to consider every alternative to literal violence to be the preferable and perhaps only path to peace. It is also contrary to Giegerich’s theory of soul’s need of violence to fulfill its natural *telos*.

Peace movements can represent an ego approach to understanding violence. To unilaterally seek peace, to step out of or to split from the violence inherent in conflict is to assume that one’s own approach or the approach of one’s own group is the superior approach, a response to a higher need than that of the opposition and, therefore, a reason

to scorn consideration of the other's point of view. Already, this represents a conflict regarding dominance, a kind of violence in itself.

Nature Subdues Nature

According to Giegerich, "Nature *subdues* nature. It works *itself* out, beneath our emotions, longings, our good deeds and designs. Furthermore, it is in no hurry; it can live for centuries with certain open wounds, with unresolved problems or conflicts before it finally resolves them" (*Soul-Violence* 19). This latter thought is haunting, indeed. It denotes nature's essential neutrality, which as Giegerich points out, is not swayed by moral or ethical considerations. Giegerich's stance is to acknowledge reality, the logical life of nature in a psychological sense, which means to think about the phenomenon psychologically and metaphorically, in the interest of understanding what it is saying about itself. Psychological nature subdues itself in its own possibly violent and unseemly way. Through the logic of successive negations inherent in the dialectical process related to the nature of the phenomenon, the process becomes or is a testing of the mettle of the argument to expose its "logical" truth.

Archaic man was violent in an unreflective, acting-out way, apparently without remorse, yet certainly and importantly with ritual to restore the natural order. As pre-history and history progressed, archaic man, too, progressed to the point of acknowledging rules of engagement that required justifications for killing or inciting conflict, but which were still dominated by the tribal mindset regarding the outside "Other." Presently, a growing number of people have made the leap in consciousness to understand that everyone suffers, even the "Other," and to empathize with their plight to the point, for instance, of demonstrating against war and advocating for peace.

This leap of awareness is a compensation for earlier thinking that required loyalty to the status quo of one's own tribe above empathy for the larger concept of humanity outside the tribe in the interest of objective truth. Those who have made this leap of consciousness unwittingly do so in the wrong context. In fact, the context to support pacifism is not yet collectively in place. Most people in society have not yet individuated to the point of regarding principled thinking as *a priori* the more truthful value over loyalty to a tribe, an ingrained orthodoxy or an acquired ideology. It takes a high degree of consciousness and courage to counter prevailing values, especially when the paradigm for doing so is not clearly visible in the outside world. The pressure and the bias remain toward loyalty to the status quo rather than to valuing objective truth that may result in isolation, shunning, or demonization by one's group. The dialectical, vetting approach inherent in Giegerich's "negation of the negation" is not generally taught or validated in a way that can assist less aware individuals and nations to understand its importance. The dialectical analysis has not yet taken place so that the natural, "logical" way to a more encompassing psychological truth is visible and valued by the many.

The dialectical process of metaphorically letting nature subdue nature until it evolves everyone to consciousness evokes the tensions of the civil rights movement. The end of discrimination in the South might never have taken place or might have come decades later or in a diminished form without the legal interventions and the calls for lifting oppression from the African-Americans, which included violent protests and killings. As with Giegerich's theory, indeed, we can wait until consciousness arrives on the doorstep of the collective some future morning, but it could be a very long time indeed, and between now and then countless numbers of people will continue to suffer

and die under nature's process of subduing itself so long as nature is implicated in literal acting out rather than logical or psychological thinking through its reality, its revelations about itself.

Depth Psychology's Trajectory

People have the technology and the many tools to foster greater awareness. Indeed, we have psychology's own awareness of itself, profound though not yet widely known or fully understood in its so-called post-Jungian or third-wave evolution. Giegerich's project is to correct the trajectory of psychology with a consciousness based on what he calls the "logical life of the soul," so that the field avoids winding up at a distant point not intended or yet understood. It is still possible to recalibrate the direction of depth psychology from what Giegerich believes is its off-course veering that has caused the field to continue consuming itself with the family romance of feel-good, fix-it therapies for the self-centered, and the expanding nuclear family of topics that avoid the reality of psychological issues in the culture-at-large. Astonishing as it is to contemplate, and as noted earlier in this chapter, the soul can wait centuries for change, while the ego acts out its wars out there right now, visible yet inscrutable in its deep and hidden motivations.

Confronting Morality

Giegerich's apparent stance on nature subduing itself evokes the "choice" argument discussed above. Nature and God, by these reckonings, logically need their natural way of proceeding, reaching their respective fulfillments without the interference of moralistic considerations. It seems important to understand his evocation of "nature subdues nature" as a perspective that allows the phenomenon its natural trajectory.

Yet, nature also has provided humans with reasoning power that other species lack. Are we not to use this unique gift to counter nature's possible neutrality in order to foster good over evil for the sake of peace on the planet? Perhaps the real test is whether and how we use this gift. Are we to assume that violence, once begun, must run its course, whatever the number or degree of atrocities involved? The January 2009 Gaza conflict in the Middle East between the Israelis and the Palestinians seen through the expectation that psychologically nature will subdue nature does not address the modern concern over the innocent victims on both sides, and the uneven (and unfair for Palestinians) distribution of weaponry, land, troops, security, aid (before and during the war), and much else. Still, as a mere perspective on the objective reality of the way nature proceeds, perhaps we need not concern ourselves with carnage, only with the degree of consciousness attained through nature's own *telos*.

Collective consciousness seems to have advanced to the point that people of good will, i.e., those who understand and are concerned with the fact that both sides to the conflict suffer losses, who witness but do not participate in the conflict, cannot quietly stand by while "nature subdues nature" at the expense of lives that seem, as Giegerich might say, "so cheap." Although he makes a compelling argument for the hard, explicitly violent pilgrimage necessary for the soul in its trek toward consciousness, it is ironic that the nature of the journey is in relative convergence with the point in the evolution of social consciousness that has resulted in empathic awareness of the plight of the victimized "Other."

What Giegerich describes as our "well-meaningness, our innocent goody-goody mentality" (*Soul-Violence* 19) does not result in peace if the "weight and might of the

real” are not allowed their necessary trajectory of all-out violence to resolve the tension of opposites because it takes conflict to evolve, grow, and achieve consciousness. It remains a question whether there is a boundary beyond which the carnage ought not be allowed to continue. This is the unanswered question of the Israeli situation, recently regarding Gaza, and in 2006, regarding Hezbollah. It could be asked of other war-zone or genocidal situations, too, such as the violence against innocent victims in the Republics of Rwanda and Sudan, in Zimbabwe, Kosovo, and the Congo, among many other examples, including in Syria in 2011-2012 as the world watches its Arab spring uprisings descend into genocidal reprisals. Extreme genocidal situations provide obvious answers. The mindset that leads to genocide—that most extreme example of violence—is relatively invisible, which is the shadow’s shield and protection. Giegerich discusses the soul’s need to “fight it out”—in which he refers to the fight with the shadow in order to interiorize “the Other” represented by the cast out contents of the dark side of ourselves.

Chapter 5 Soul Shifts in History

So be patient with the crippledness of the world [. . .]
—C. G. Jung
The Red Book (231)

I decline to accept the end of man.
—William Faulkner
Nobel Acceptance Speech, 1950

As a great defining phenomenon of humanity, wars and certain other events in history reflect states of human consciousness indicative of where the soul shifts, creating a new, more discerning status of itself. But as Giegerich indicates, first the animus or shadow must rupture the innocence of the status quo by cutting into its innocence violently. Stepping into the diorama of history, it is possible to discern psychic moments when the status of consciousness-at-large shifts. It is in such select moments that the workings of the psyche in which the human exists (and not the other way around) are revealed. Because these glimpses are possible through personifications of historical figures and their actions on the historical stage, we discern something of the soul's consciousness project.

Certain of these revelatory moments previously referenced in this study include the following:

- ◆ The World War I soldiers depicted in the novel *All Quiet on the Western Front* who lose their patriotic innocence on the battlefield and then battle over the boots of their dying buddy as indication of how unromantic going off to war really is. The bestseller excoriated war by denying its heroism, and in so doing ruptured the

previously romantic view of war in the popular imagination, i.e., rupturing innocence by making explicit the truth of war;

- ◆ The uprising in Iran in 2009 that was an historical moment when ordinary citizens *en masse* chose to risk their lives to unprecedentedly stand up to their repressive government—and in the process their national collective psyche changed and their courage influenced such uprisings elsewhere.
- ◆ The discussion between Truman and Stalin during World War II after the A-bombs had been dropped over Hiroshima and Nagasaki in which they mutually, explicitly agreed that the bomb could never be used again because the survival of the planet would be at stake. This was a remarkable acknowledgment of change in consciousness of the two leaders, whose decision-making had been responsible for historical annihilations and destruction.
- ◆ Another exemplary delineating decision-making moment is that of President John F. Kennedy during the Cuban Missile Crisis when a nuclear standoff brought the US to the brink of an actual annihilating moment in 1962. Against the pressure of his entire team of advisors, Kennedy contained the tension inherent in the showdown with Khrushchev and his own advisors who thought a surprise air strike was called for. As Arthur Schlesinger, Jr. is quoted in *Thirteen Days*, JFK demonstrated “a remarkably cool, thoughtful, non-hysterical, self-possessed leader, aware of the weight of decision, incisive in his questions, firm in his judgment, always in charge, steering his advisers perseveringly in the direction he wanted to go” (Kennedy 13). This was a remarkable leadership moment in which the President was able to hold the tension of opposites while delicately and

secretly working to stop the delivery of further missiles through the naval ‘quarantine’ of Cuba and to effect the removal of missiles already in Cuba through diplomacy” (11).

These watershed moments changed history because the psyches of the actors were shocked from innocence into high-stakes’ reality. Viewed psychologically as the “reality of the soul,” one could say that these human beings exemplify “nothing but the place where soul shows itself, just like the world is the place where man shows himself and becomes active” (Giegerich, *The Neurosis of Psychology* 115). This is the ongoing historical trajectory of the soul in its wars and holocausts as it treks toward consciousness through destruction of the innocence of mortals, albeit without concern for moralities, which are not a part of this.

It is one thing to hold the tension of opposites and imagine the worst, but it is another to fight the literal war—and it is the literal killing that the soul stages for its own transformative reasons that counts in the showdown between ego and soul, i.e., the psychological difference. As Giegerich notes, the soul “speaks about itself, does something with or to itself and displays itself in the particular status that it has reached in the present locus in history” (*Technology and the Soul* 311).

It seems that the soul has a long way to go in reaching a less violent status in a future “locus in history.” In the meantime, there are the moments that harken to a better future, to speak on behalf of the ego, which itself takes a personalistic stance. It is the ego that would like to flee the consciousness that pursues it through the violent images it tries to escape knowing about. “The ego flees to preserve itself from the new truth that violently menaces it,” notes Giegerich (*Soul-Violence* back text).

Giegerich also writes ironically of the need to save the nuclear bomb. What he really means is to restore “the dignity of things” or the “voice of reality” which he believes has been quelled for centuries (*Technology and the Soul* 69).

The War Against Terrorism: Al Qaeda and Permanent War

Fueled by fear and hate, the unconscious state of mind of the populace that, wittingly or not, sanctions wars dictated by its leadership, may establish an ideal context for what author Chris Hedges describes as those whose “terrifying tirade of mediocrities find their identities and power in the perpetuation of permanent war.” (“The Disease of Permanent War,” par. 1). He argues that permanent war has extinguished the liberal, democratic movements that held great promise for the world: “The embrace by any society of permanent war is a parasite that devours the heart and soul of a nation” (par. 1). One might assume that most wars begin not with the desire for permanent war but rather to end what otherwise might become an untenable permanent situation if war is *not* commenced.

The Crusades were in the nature of a de facto permanent war as the war that was many wars connected through an ongoing mission of various campaigns over hundreds of years. The campaigns, although often decades apart, comprised what have become known as The Crusades even though spread “over five hundred years and across three continents” (Tyerman, *The Crusades: A Brief Insight* ix). Wars that endeavor to overtake the souls of people, i.e., to change or to threaten their myth, their ideology, their religion, their system of belief, predictably become protracted beyond the possibility of containment and resolution.

Unlike economic disputes over territory or resources, which theoretically have identifiable endpoints to begin with, wars for conquest, or worse, for destruction of the soul of the Other can continue until there is no one left to hate or when the perpetrators are finally stopped, as the twentieth century's holocausts tragically demonstrate. Soul killing through genocide fulfills the desire to stamp out the Other. It requires a fervent ideology based on hate, e.g., in Europe during World War II and in Turkey during World War I, as modern examples. Now, in the twenty-first century, the world again is embroiled in a religious ideological war pitting the West against radical Islamists who wish to annihilate nonbelievers of radical Islam, whom they call infidels and "Crusaders," thereby evoking the ancient hatreds that fueled the first Crusade in 1095. Modern radical Islamists see themselves "as heirs to the victims of this form of religious violence (*The Crusades* iix). Tyerman notes that "ideological warfare and the pathology of acceptable communal violence are embedded in the historical experience of civilization" (iix).

Research indicates that Al Qaeda plans permanent war if necessary in order "to comply with God's order to kill the Americans" (Gunaratna 1). The World Islamic Front for the Jihad Against the Jews and the Crusaders (Al Qaeda) is a messianic movement that is dedicated to ongoing war against the perceived "infidels," i.e., the West, until Islam as revisioned by Al Qaeda is established everywhere on earth.

Powerful nation-states no longer are the exclusive arbiters of war. Over the last thirty years, for example, an innovative form and style of warring has emerged to challenge the Western powers. Middle East expert and author Rohan Gunaratna writes:

Since the contemporary wave of terrorism began in the Middle East in 1968, no groups resembling Al Qaeda have previously emerged. Al Qaeda has moved terrorism beyond the status of a technique of protest and resistance and turned it into a global instrument with which to compete with and challenge Western

influence in the Muslim world. Al Qaeda is a worldwide movement capable of mobilizing a new and hitherto unimagined global conflict. (1)

Middle East journalist and author Robin Wright (2) describes the “sacred rage” of terrorism as “the most energetic force in the Middle East—and the gravest threat to Western interests.” A generation after the early-1980s’ onset of the terrorist movements that continue today, Islamic extremism has proved its destructive capacity. More interestingly, at this most vexing time of unrest in the Middle East, Asia, and elsewhere, Wright sees “a budding culture of change” that is “imaginatively challenging the status quo” of both traditional repressive states as well as stateless terrorists.

The passion and courage of those who challenge repressive regimes inspire hope for humans caught in violent conditions, such as the Kosovo Albanians in their “initial passive resistance to brutal Serbian repression” prior to the crackdown that led to genocide (Mertus xii). In Iran, the 2009 protest movement against the perceived fraudulent election results is another example. When one looks at the present “global network of terror” with which Al Qaeda threatens the world, it is difficult to be as optimistic as Robin Wright is in her study of the Middle East in her 2009 book titled *Dreams and Shadows* because the question really is, What next? Can the dramatic resistance movements endure and succeed? The outcome is unclear.

The West has only relatively recently begun to appreciate the depth and sophistication of the global terrorist network that for three decades has been insinuating itself into countries all over the world. Its decentralized structure is invisible to outsiders, yet highly organized, technologically savvy, and run by operatives who are able to learn from their movement’s mistakes. Among its hundreds of autonomous cells acting independently of each other, Al Qaeda and its affiliate terrorist groups cannot readily be

pinpointed and destroyed. Author Gunaratna notes that “Al Qaeda is above all else a secret, almost virtual organization, one that denies its own existence in order to remain in the shadows” (3).

Required Viewing: Witnessing as Challenge to Unconsciousness

Jung believes that “the whole world hangs on a thread and that thread is the human psyche” (*CW* 11: 734). The twentieth century’s tantrum of World Wars, holocausts, and genocidal “cleansings” laid waste any remaining Romantic sensibility on the part of the discerning regarding art, literature, and culture in general as the needed age of deconstruction found its way. Postmodernity bore witness to the most brutal century in history and its aftermath that challenges the comforting old myths that some believe no longer serve an increasingly deconstructed world of lost innocence, which so vexes those whose god exemplifies the nurturance of an ancient status quo versus those whose god is embodied in progress designated by technology’s relentless inventions and lasting effects.

Millennia of war-ravaged flesh and soil pollute our intake of breath, now made visible by thin shafts of wavering ironic light in which particles of the past dance in new light symbolizing coming consciousness—and of a way out of darkness personified by the threatened annihilation of the human species. Jung notes that “the longing for light is the longing for consciousness: within the soul from its primordial beginnings there has been a desire for light and an irrepressible urge to rise out of the primal darkness. When the great night comes, everything takes on a note of deep dejection, and every soul is seized by an inexpressible longing for light” (*Memories, Dreams, Reflections* 269). That humanity is ever engaged in looking for the light is testament to human resilience. Jung also states that “as far as we can discern, the sole purpose of human existence is to kindle

a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious.”

To bear witness to violence is the burden of consciousness; to avert one’s gaze is to retain innocence. Holocaust survivor Simon Wiesenthal, who spent the rest of his life tracking down Nazi war criminals, believed it was a survivor’s burden: “A last witness, before he leaves this world, has an obligation to speak out,” he told an interviewer in 1988.

Wolfgang Giegerich believes that the “soul’s truths are not what the eye can see, but what opens the eye” (Giegerich, Miller, and Mogenson 27). Indeed, for people to understand how they see, i.e., the meaning of the ingrained familial, cultural, religious, political, and psychological precepts through which they interiorize perceptions regarding life and reality, it is important to understand the prevailing myth one is in, both individually and collectively. Witnessing means to not only take in and think about what one sees but also to understand the myth that underlies the vision that an individual or a culture holds of itself.

Myth itself is a form of witnessing—it is testimony-in-image to the fears, projections, beliefs, and aspirations of the ancient psyche—aspects of which humans carry within them or ritually engage, for example, through religious practice and belief. As noted, Giegerich believes that myth for postmoderns can only provide historical awareness rather than direct numinous experience because the intervention of historical knowledge takes one out of the state of *participation mystique* or unconsciousness. Although for many people religion still embodies what Rudolf Otto describes as the

experience of the “numinous,”⁴ one might argue that such individuals are not postmodern, after all. It does seem that narrative traditions that embody late cultural additions, such as the Jewish reform movement (over the orthodox tradition), for instance, retain psychic meaningfulness because the evolved mythology acknowledges and includes changing needs and perspectives related to where people are in their present cultural reality. When narratives of the past remain absolute and unchangeable, however, conflicts such as the ongoing Middle East wars can make conciliation impossible without mutual acknowledgments, modifications, and compromises.

The question that checkmates conflicting parties and leads to continual conflict is often the desire for narrative dominance, i.e., whose “truth” should prevail and whose narrative must change and how much or how little adaptation is required of each to reach conciliation. In this context, each culture’s creation myth or sacred foundational narrative can hinder progress when evoked in an attempt to maintain what may be viewed by their Other as the irrelevant or revisionist historical past. This is the point at which mythological belief systems may prevail to the detriment of any desire to transcend conflict. In the shared histories that underlie the Arab-Israeli conflict, for instance, each side evokes a very different narrative regarding historical and geographic circumstances, which may belie the objective facts with their overlay of powerful myths or stories that justify each side’s right to prevail over the land. To the outsider this seems fallacious since one presumes that history’s facts provide objective reality. Instead, the meaning or cultural interpretation of the same facts by both sides is the source of profound disagreement when both claim historical rights to the same piece of land and most

⁴ The term *numinous* is from the root world *numen* of Roman origin, according to Rudolf Otto, who notes: “In classical Roman religion and early religions one stood in front of a representation of the deity until one felt it come alive and nod a yea or nay to one’s question.”

importantly, when both claim divine rights and exclusive higher sacred meanings related to ownership. When the histories include previous wars and ongoing suffering by those who consider themselves victims (which in the Middle East is everyone on all sides in their long, tortured mutual history), vengeance becomes an overriding value in any interaction. Not just an objective value, but as Mogenson indicates, a sacred value, because it is interlaced with trauma. In the Israeli-Palestinian conflict, for instance, 70% of the people on both sides report that they want peace. This seems hopeful until one considers the other 30% of the populace whose relentless suffering for so long has radicalized them to the point of initiating suicidal warfare at any hint of maneuvers toward peace.

When these realities are overlaid with the grossly insensitive, even inhumane, historical land domain assignments by outside interests at the signing of peace treaties decades earlier that created geographical divisions without consideration of ethnic realities, a future of violent conflict was assured by the unconscious and powerful world leaders who set the course. What we see today is that each side to the conflict bases its narrative on sacred traditions of belief within their cultures that make conciliation difficult as long as the narratives/mythologies of each side are unacknowledged by the other.

To attempt to understand, to witness each other's narratives, would be a very modest beginning toward any realistic conciliation. When old conflicts remain unacknowledged and unmitigated, they are remembered and re-ignited by each new recitation of grievances, as happens constantly in the Arab-Israeli conflicts. The wounds are never healed, and the children of each generation are taught to hate based on the last

generation's traumatic experiences that maintain ongoing displacements and repressions. Myths evolved discretely, according to particular tribal, national, and religious systems designed to maintain the values of each particular group. Now, in postmodernity, such myths are insufficient for the prevailing global interactive needs that require cooperative rather than dismissive or hostile interaction, that require acknowledgment rather than subjugation of each other's narratives and lives.

Missing is a myth that serves the whole of humanity even as it allows differences within the whole. This, of course, is a fantastic thought, a testament to hope and imagination only, and not possible until the collective has reached a more evolved state of consciousness. Instead, huge swaths of earth's humanity have taken a digressive turn back toward originary fundamentalisms—an example of what a dearth of imaginal capacity together with fear of change can accomplish. Messianic religious myths exemplified in Christianity's wide-ranging and brutal Crusades to co-opt or crush nonbelievers, and more recently in the Islam fundamentalist mission to destroy the West's "infidels" are examples of attempts by one culture to supersede or destroy the myth systems of other cultures. Out of such powerful and violent movements undertaken in the name of God, humanity has formed its historical and mythological legacies by whatever violent means were necessary. Images through the ages pervasively depict these moments of heroic conquest and brutal terror by which humans have evolved or regressed. Images are witness.

Mythmaking has primarily remained within a context that represents closed societal self-interest while the imperatives for living together on the planet are global in scope. As a result, peace seekers often unwittingly attempt to achieve global peace

without understanding their prospective peace partners, whose narratives may be incompatible with conciliation under existing perceptions, as in the Israeli-Palestinian conflict to this point. Both content and context are crucial. The United States, for instance, attempts to impose ill-defined concepts of democracy upon peoples who still are living in a parochial, tribal, or even ancient sensibility but who increasingly understand the immensity of their exploitation by outside others. Democracy may seem an attractive alternative but democracy requires foundational societal values that cannot be readily superimposed from outside upon a populace who has never known the responsibilities of freedom.

According to author Robert Segal, “A myth is essentially a product of the unconscious archetype and is therefore a symbol which requires psychological interpretation” (72). Fortunately, the state-of-the-art in depth psychology is a rich resource with which to interpret myth. What interests Jung about myths generally is “the psychology of their adherents” and he “appreciates” that myths serve “not only psychological needs but also existential ones. The myth personifies the external world and thereby makes it akin to the human one. The reality of [the myth] would not dissolve [its psychology] for [it] already belong[s] to what he calls ‘the reality of the psyche’” (33). In addition, for Jung, “the myth [. . .] would symbolize the past, present, or potential relationship between the ego of the mythmaker and his unconscious” (55).

Myth reveals psyche even as psyche expresses herself mythically. Relatedly, one of the redeeming features of the phenomenon of violence is that it operates as a kind of cosmological positioning system for where we are in relation to our primal selves and who we are in relation to our soul whose “truths are primordial” and “irreducible,” as

Giegerich asserts (Miller and Mogenson 27). Violence often is an enactment of an aspect of psyche's shadow; its presence is myth-laden.

To understand one's orientation toward violence requires the staying power to witness images of violence. Violent images visit people in dreams, fantasies, literature, movies, the evening news and the morning newspaper, the internet and other media, as well as the unavoidable gratuitous examples of violence that we witness directly in everyday life. The Witnessing Project, designed by the Family Institute of Cambridge, describes the effect that jolts of violence and violation have upon people as "common shock," which triggers biological and psychological responses. Once witnessed, the images of violence that individuals encounter daily become part of the psyche in whatever habitual manner a person takes them in, whether consciously or unconsciously. They have their lasting effects, whether toxic or beneficial. Violence evokes images of killing and death, which draws the curious and repels the squeamish, the latter resulting in a *looking away* effect. The "witnesses' task," according to therapist/scholar Kaethe Weingarten, is to "reject indifference" in order to maintain "realistic hope" despite the propensity toward the seductive pull of indifference that "ropes us in by our feeling, first, inadequate and then, overwhelmed" by what confronts us.

The content and the actions of the collective implicate the individual, according to Jung, who makes many statements to this effect, including the following in "The Meaning of Psychology for Modern Man":

In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. (Jung, *CW* 10: 315)

Therefore, whatever occupies the collective is a reflection of the struggle within the individual, who necessarily holds some responsibility for the state of the zeitgeist, whether it is in shadow or light, unconsciousness or consciousness.

A looming imperative existential question is how to understand the intractable violence among nearly universally religious peoples—all of whom think God is on their side. A hallmark example of this phenomenon among many such moments throughout history is the remark made, according to author Christopher Tyerman, by one of the “knights of Christ” during the First Crusade in 1096 indicating that their success in the campaign was assured because “God fights for us” (27). Perhaps the least discussed and understood aspect of war violence has been the overarching, yet foundational influence of myth and religion on psyche’s fragile thread.

Among the many ways in which the psyche expresses itself, all represent expressions of soul’s truths. Historian Aurora Levins Morales argues for what she describes as “collective recovery” (5) or the “need to bring together what we know from the most individual and the most collective places of violence” in order to facilitate “a politics of integrity, of being whole” (5). Such transformation only can come from a “political practice that sacrifices neither the global nor the local, ignores neither the institutional power structures nor their most personal impact on the lives of individual people. That integrates what oppression keeps fracturing. That restores connections” (5).

James Hillman advocates a theory of pathologizing, i.e., going to the underworld to bring about consciousness of repressions that reside there in the absence of any way to process them. In pathologizing, as with poetry, something is exaggerated, distorted, twisted. Hillman’s pathologizing methodology represents a kind of witnessing that was

amazing to behold in its unfolding as reported in the Truth and Reconciliation Commission of South Africa Report released in March 2003.

Similarly, a late adaptation into the American justice system, families and loved ones of victims now have the right to confront the perpetrators of violent acts in order to have their stories heard. The phenomenon forces the victimizer to witness what he has done and allows victims or their surviving loved ones to be heard at last. Without the opportunity to tell one's story and to have it heard, connections remain broken, whether at an individual or at a collective level.

The stories that a culture tells itself profoundly affect the psyches and behavior of the individuals and the collective. A storied worship of the hero, for instance, facilitates an ongoing enchantment with war myths and the enactment of endless quests for dominance. So foundational is humankind's admiration of heroic adventure and the conquering hero that it is difficult to think or speak of any aspect of culture without evoking heroic images of the vanquished and the exalted, the evil and the good. Notably, according to Robert Segal, "in Jungian myths the hero [. . .] is ego consciousness." (29). In addition, "Jungians subsume creation myths under hero myths by making creation itself a heroic act, which symbolizes the birth not of the external world but of ego consciousness: 'Now we know that cosmogonic myths are, at bottom, symbols for the coming of consciousness'" (29).

In the meantime, before individuals and nations learn to witness the narratives of enemy others regarding mutual conflicts, the technologies of war-making have enhanced a one-sided way of seeing and obscured the need to understand the stories of the Other. Beyond heroes are technologies so "advanced" that their use has become, like war itself,

a litmus test for the condition of the collective psyche and a reflection of the truth of where soul now resides. A looming question in the field of depth psychology is whether myth remains relevant for the postmodern psyche. Indeed, what can be the meaning of myth for peoples whose heritage is endless war?

Within the slow process of developing human consciousness, challenges to oppressive leaders and governmental systems are growing. In 2009, a number of protests against oppressive governments took place, including in Iran, India, Zimbabwe, and Myanmar (formerly Burma). The massive worldwide protests on the eve of the Iraq war revealed an international ritual of collective consciousness-raising that was unprecedented. Myth reveals the archetype, the metaphorical aspect of the violence running in the background that is the result of the seeing through as witness and the attainment of more nuanced understandings of what is being witnessed. A dialectical approach to the “heroic,” as an example, is in order to question heroism’s imperative that takes us to war.

When Hektor, the magnificent hero of Homer’s epic, *The Iliad*, addresses the pleadings of his queenly wife, Andromache, not to abandon her and their infant son for war, he responds:

I would feel deep shame before the Trojans, and the Trojan women with trailing garments, if like a coward I were to shrink aside from the fighting; and the spirit will not let me, since I have learned to be valiant and to fight always among the foremost ranks of the Trojans.

This example of classical heroism indicates that shame is central to the hero’s motivation to fight. Shame overcomes fear. Hektor’s ancient society, like our postmodern one, considers that overcoming the fear of being killed and of killing are acts of courage. The prevailing myth of his people went unquestioned—only his courage if he were to choose

not to fight. The options were to be predator or prey. By killing first, one inaugurated the possibility of survival, both then and now. Passive witnessing has never been an option for warriors, only for leaders and citizens at a remove from the violent fray. The average warrior has no choice regarding his destiny.

Endless first-person witness accounts by soldiers from various wars right up to the present provide recollections of the transformation from citizen soldier to savage survivalist. To remain at home when beckoned to war by one's tribe or nation is considered cowardly. Shame and compensatory bravery compel violence, and it is these values and others that harken the race to save face by killing the Other, i.e., those who are perceived as different and threatening. Although the argument for the necessity of violence to defend oneself, one's people and one's land is the most fundamental reason why violence is justified; nonetheless, this instinctual way of being may foreclose consideration of other options in other contexts of violence as well as peace.

People do not easily entertain options that counter the heroic archetype because the force of familiar patterning tends to prevail. Highly evolved consciousness is required to question the prevailing archetypal patterns of one's culture. Contrarians to prevailing cultural values are not often celebrated as heroes. Indeed, without the overarching myth of the hero, fear might prevail to undermine the authority of leadership to conduct war. War requires troops who are trained and disciplined not to question, not to see through to another way, only to obey orders and fight without hesitation, i.e., to act out without restraint—the very behavior that when practiced in civil society may be diagnosed as Attention Deficit Hyperactive Disorder. Conversely, to witness means to pause, to take in, and to think about. Military training largely concerns itself with extinguishing any

vestige of thoughtfulness; indeed, its purpose is to create soldiers who act without hesitation or thoughtfulness that might lead them to turn away from or question the lethal enterprise of war, i.e., continually re-enacted annihilation.

An example of another major hopeful indication of growing collective consciousness even among the military was presented at a three-day forum in March 2008 in Washington, D.C. by an antiwar group called “Winter Soldier 2008,” in which many soldiers who had served in the Iraq war described their experiences of awakening through disillusionment. They relate their experiences of perpetrating torture that eventually caused them to question the morality of following inhumane orders on behalf of what many discerned as corrupt and soulless American leadership. Some described the immense relief they felt upon telling their stories and having them heard. Only then could they understand their own piece of the collective experience and begin to question the values of their community and their government who require such inhumane sacrifice.

Most people everywhere live in the myth of a sacred god who sets fate. Even though many question why a loving God requires violence, torture, and killing, the question reveals the circumscribed way that the notion of God is understood by believers who literalize God’s role as that of an ultimate authority outside oneself, while perceiving themselves as innocents within a maelstrom of random, uncontrollable events.

Alternative interpretations are not entertained, such as those Jung asserts. He believes that the hopes and disasters of humanity begin with the individual:

The element of differentiation is the individual. All the highest achievements as well as all the vilest deeds are individual [. . .] the more the summation of collective factors [. . .] is supported by conservative prejudice to the detriment of everything individual, the more will the individual be morally and spiritually crushed. And thus the only source of moral and spiritual progress is choked up

[. . .]. All that is individual [. . .] is repressed. The individual elements are forced into the unconscious, where they become transformed regularly into the principle of evil. (Jung, *The Portable Jung* 100)

Necessarily, then, it is imperative that the individual witness herself or himself as separate from the collective. Jung states, “The more we become conscious of ourselves [. . .] the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests” (qtd. in Bennet 173-74). The strength to bear witness and to counter the myth of the innocent citizen merely swept up in events constellated by others requires a willingness to look at the god(s) residing within oneself. Even a cursory look at modern culture reveals a tendency by many to avoid self-examination, which popular entertainments and distracting technologies pervasively oblige.

Attempts to witness provoke attempts to control. As previously noted, the Bush administration calculatedly prevented the witnessing of flag-draped coffins coming home from Iraq, disallowing the images in order to maintain the American myth of sinlessness and superiority. In this way, awareness of the human cost of the war is minimized. The control of myth is the other side of witnessing the archetypes. That the government with little protest could censor images during the Iraq war presents a powerful statement regarding the American zeitgeist. When images of war are withheld from the people or the people refuse to view them, the result is loss of perspective.

As another example, many people were reluctant to view the movie *Saving Private Ryan* because they had read or heard about the violence in the opening sequence,

which depicts young soldiers disembarking from landing craft at Normandy, France in World War II. The approximately twenty-minute scene realistically depicts the experience of young soldiers abruptly dropped into the chaos of war during the amphibious landings. Some drowned before they reached the beach. The fact that millions of young soldiers sacrificed their lives in World War II to save humanity from Hitler's tyranny could not overcome the discomfort for some of witnessing the reality of that war. To witness the graphic truth of war is to begin to interiorize the shadow aspects of one's culture and to question the hero archetype.

A free and independent press is the foundation of democracy. The standard of unbiased reporting, even though it may be flawed, is the most necessary form of widespread witnessing that allows people to draw conclusions in order to govern themselves freely based on access to information. Recent history reflects a news media increasingly encumbered by corporate consolidation and control, among other factors that impinge on press and broadcast freedom. Reduced independence in mainstream news reporting makes alternative media more crucial. As a result, the entertainment media, particularly movies, television and literature, now provide some of the best insight into the collective, as we observed, for example, during the 2008 presidential election campaign when many found *The Daily Show* with Jon Stewart to be more relevant and cutting edge in its political coverage than mainstream news.

Conversely, forced witnessing is an aspect of violence common within the context of war. For example, in the Congo carnage of a few years ago, enemy soldiers forced the victims' families to watch as they raped their loved ones (*60 Minutes* 13 Jan. 2008). Rape, which is a common wartime phenomenon throughout history, is another way to

destroy a people because not only does the tribe disenfranchise the wife, but the husband of the rape victim flees, whether psychologically or physically, because he, too, feels raped, as in the Congo, according to the *60 Minutes*' report. Forced witnessing of such violence annihilates the spirit of all who watch. It annihilates the libido of the victims.

How do we witness violence without becoming numb to Self? Victims of the psychic violence inflicted by war often become addicted to drugs to numb their recollections, no matter which side they fight on. In the case of women who have been battered, as another example, they lose their perspective and their ability to understand the dangerous situation they are in. Often they cannot figure out how to leave or even that they need to leave. They cannot gauge the danger they are in. The cycle of violence they are in brings the hope of redemption based on the anguished apologies of their abusers; but then the drama begins again.

Myths, like individuals, have shadows. It might seem that we need a mythology of shadow, however, the fact that war predominates throughout history and myth would seem to indicate that we live always already in myth's shadow—the shadowed images of “sacred” war stories of conquest, death, destruction, and dark heroism. The myth of the hero conceals the dark side of the hero-god and does not question his violence. When caught in the archetype of war violence, people become capable of the unthinkable, including sending children into a war that is without humane purpose. Children become capable of murder by edict for which they are awarded hero status. All lack what is necessary to question what they have witnessed. Because of the one-sided nature of the heroic war myth, young people continue to sign up for heroism and only belatedly learn the dark side of its truths. Such was true of soldiers in Iraq, Vietnam, and perhaps in

every war. Only when myth's destiny has set them upon a course that may haunt them all their lives do young warriors realize the facile nature of heroism. Others, like antiquity's Hektor of Greece, are unable to come to terms with the carnage in which they participate. Others remain haunted by their "heroic" deeds in all the quiet moments of remaining life.

Despite its implications for the demise of humanity, myth also remains relevant and necessary for moving culture forward, even though the collective war-nurtured psyche needs attunement for postmodernity. Perhaps a new myth is required to accomplish it. James Hillman believes that the unconscious is a pragmatic idea that functions to tame the Promethean urges of human hubris. He believes, as previously stated, that "the human being is ignorant (unconscious) and ignores this ignorance (repression)" (qtd. in Giegerich, *Dialectics and Analytical Psychology* xiv). To be ignorant of one's ignorance is a profound tragedy of the human condition.

The archetype of "terror, violence and the impulse to destroy"⁵ holds the promise of wholeness through the imperative of constellating consciousness that is unfolding in the collective psyche. The most notable contemporary example of what Richard Tarnas called "an extraordinary sign of a certain moral development within the collective psyche—a kind of collective individuation process"—was the witnessing and participation in "the great worldwide wave of protests" in February 2003 just prior to the Iraq war:

There may never have been a time, outside actual revolution, when so many people have been prepared to take a stand against their own governments [. . .] whatever the darkly troubling circumstances that have called this forth, and whatever the outcome, this massive statement of principled democratic resistance against the destructive use of power by established governments, one's own or others,' is an extraordinary sign.

⁵ Title of book edited by John Beebe (Daimon Verlag 2003).

From the perspective emphasized in this work, this phenomenon represents a collective shift in soul's history that continues to be seen in the populist uprisings against repressive governments in the so-called "Arab Spring" of 2011-12.

Numinous experiences may be glimpsed even now in the revelations of dreams, discourse and imagination, no less than in Jung's pre-World War II experience of witnessing his German patients' dreams that taken together helped him form the concept of the collective unconscious which he revealed to the world. The lessons of violence, however, may become invisible if one engages in the looking-away effect. Refusal to bear witness results in disempowerment because it renders one blind, mute and passive. Nonwitnessing is a way not to see and not to say, a logos of unseeing and unsaying. Such a logos harkens to the shadow side of human nature, that repository of repressed experience. The repressed content of our collective psyche that remains unconscious becomes a locked-in metaphor of the acted out, literal violence that manifests in blind rage, war, and annihilation of others.

It is one thing to refuse to witness, as discussed above, but in an opposite way, according to authors/scholars Shoshana Felman and Dori Laub, one's ability to witness also can be annihilated:

Analysis of survivors' testimonies [indicate] that the events of the concentration camps and mass murders constituted a holocaust because they annihilated the possibility of witnesses. The Holocaust created in this way a world in which one could not bear witness to oneself . . . This loss of the capacity to be witness to oneself and thus to witness from the inside is perhaps the true meaning of annihilation, for when one's history is abolished, one's identity ceases to exist as well. (qtd. in Oliver 89)

If one is able to witness, there is the choice to withdraw or to act. Oliver states: “We are obligated to witness beyond recognition, to testify and to listen to testimony—to encounter each other—because subjectivity and humanity are the result of witnessing” (90). In addition, how we see determines what we see (or do not see). The cut of the crystal determines the refraction of the light. At the same time, what is brilliantly visible through a particular and precisely intense angle of refraction is limited by the narrowness of its scope. Whatever is peripheral remains hidden until the refraction or the view changes.

James Hillman states:

Sometimes we act in order not to see [. . .] the action has a blind anti-psychological component and is being used to dodge psychological reflection. I may well be actively doing and taking part in order to avoid knowing what my soul is doing and what interior person has a stake in the action. Depth psychology has perceived this pattern of avoidance, this flight into activity, and has condemned it as “acting out.” (*Re-Visioning* 116)

Indeed, to take responsibility for one’s feelings and reactions is to refrain from projecting them outward onto a perceived evil Other that leads to scapegoating, which is the necessary element that precedes acts of violence. Unconsciousness can manifest as fuzzy or distracted thinking, the previously mentioned “looking-away” or “indifference” effects.

The Gods

The great repetition compulsion that is our addiction to violence may indicate that a collective archetype personified by the myth of Ares/Mars has been evoked. The war god colludes with that great trickster archetype seen in many cultures but known in western culture as Hermes. Also known as both the messenger and the trickster god, Hermes may be at work in the psyche of the absent witness, the witness who turns away

from the choice to receive a difficult message. Walter F. Otto describes the paradox of Hermes as “the paradox of his guiding and his leading astray, the sudden giving and taking away” (qtd. in Lopez-Pedroza 18).

When individuals refuse to bear witness to violence, violence continues as a kind of hermetically sealed fate. Without the intervention of conscious awareness based on witnessing, the absence of humane regard for the suffering of all parties to the violence ensures its continuance. The ability to imagine alternatives to continual war violence remains obscured. The question is how to break the seal. In pure witnessing, no boundary exists between the witnesser and the witnessed and it becomes possible to imagine each other’s plights and to hear each other’s narratives. The self-interest of each side is acknowledged or at least that each side has its own particular self-interest. Participants on each side become aware of the other so that violence and peace are not under separate seal, but rather contain aspects of each other that altogether produce the wholeness indicative of the previously discussed mandorla phenomenon. Each is over against, overlapping, and in touch with the other. Hermes, exemplar of the messenger archetype and as messenger of the other gods brings such awareness, though necessarily hidden under the mantle of night in order to slip it in beneath our egoistic war-driven way of thinking.

Peace

Notable distinctions between definitions of peace are revelatory: The root of the word peace or *shalom* in Hebrew is *salem* as in *Jerusalem*, which means city of peace. The old city of Jerusalem is comprised of people of four cultures—Muslim, Armenian, Christian, and Jewish—whose side-by-side presence historically, if not presently, stood

for wholeness or all is as it should be. The etymology of the word *peace* in English, however, is “absence of war.” There is a world of difference between “wholeness” and “absence of war,” between wholeness and the dualism of war and peace. When one is able to witness the Other—to hear the Other’s narrative—it is not so easy to be Other to one another. Perhaps then it is possible to question the logos of unseeing and unsaying so characteristic of war-nurtured humans.

Included along the spectrum of violence is the reckless abandonment of humaneness into rage: a way of losing oneself and one’s misery in violent acting out. Indeed, violence provides a cathartic effect for both the raging individual and the warring nation or tribe. A heightened sense of aliveness prevails among those who act out violently, as war veterans often testify. Violent people often feel righteous justification when at war or when beating a spouse. In the latter case, eventually extreme remorse sets in, which represents a ritualized pattern of scapegoating, violent acting out, and remorse before the ritual begins again.

The unconscious collective thrives on righteous justification for its attitudes and actions—a kind of projected, distorted reality. Righteous war and violence distract from interiority, from reflection inherent in the pause before the acting out. The notion of the reflective moment before the acting out is what ritualized violence, sacred violence, nationalized or collective violence, even stateless violence seek to avoid. Violence codified in ritual’s shadow bypasses rationality and forecloses thinking and alternative-feeling reactions because it harkens to what is primal. In addition, humans are addicted to violence because violence is central to the sacred stories we tell ourselves in every age. More importantly, often the stories give violence as a solution. Violence is seductive

because it provides continuity, perspective, release, the promise of dominance (through heroism) and within that dominance a sense of security or protection. Dominance is temporal, although historically longstanding in its continual enactments. It comes and it goes. It waxes and wanes. Violent propensity is consistently present in the zeitgeist, ready to be called forth when necessary. When properly evoked, whether for legitimate defensive or offensive reasons, violence is a bulwark against victimhood. It takes care of individuals and societies, providing a chance against the oppressor, however violent, because violence to a greater or lesser degree is an equalizer. For these reasons, one imagines that human well-being is not possible without violence.

Technology

Technology now drives intellectual innovation. Both our weapons and ourselves have become smarter in service to their development. Modern technology is so smart that Secretary of Defense Donald Rumsfeld, in the run-up to the Iraq war, could promise “a war like no other.” Ground combat soldiers in the Iraq war were accompanied by smart, remote bombs precisely calibrated to “take out” the designated enemy, building by building rather than by cities in their entirety. Such rhetoric intends humaneness; instead, it ushered in the euphemistic term “collateral damage” that now defines the unintended, if not unexpected, hubristic consequences of dead civilians, including children. Postmoderns have not yet understood the arrogant myth constellated by the manifestation of escalating technology.

So compelling are our violent creations that weapons of mass destruction embolden rather than unnerve arrogant leadership. Technology allows such remoteness from the violent consequences of so-called clean, smart bombs that we are even able to

regard its manifest power as beautiful. When the bombs began falling over Baghdad in 2003, the television images became mesmerizing entertainment not so different from the fireworks that celebrate American freedom every Fourth of July—fireworks so beautiful that war did not seem to be what we were witnessing. The United States’ most significant national civic holiday, which celebrates independence from British oppression, is actually a fest of violent mimesis.

Present wars, distantly enacted, now are one more entertainment to tune in or tune out. War reaches its “audience” through the same technology as entertainment. Individuals now are able to have and to control access to war images as they do with entertainment, news, and advertising through personal media ownership of television, Blackberries, iPods, iPhones, and iPads—which in their multiplicity of images can distract from the meaning of the content. Graphic images trump content and can render mute the voices of reflection. War is simply one among the pervasive sound-bite truncations that stream through the wireless universe, often presented without discernments regarding importance, rendering war coverage indistinct from pop culture. Undisciplined, we live in a state of excitement over breaking “news” that breaks into and takes precedence over thoughtful reverie. Scant opportunity for reflection exists unless one makes the conscious choice to pause. Indeed, studies indicate that now humans live moment-to-moment lives of interruption to accommodate the proliferating personal technologies, which have a negative impact on the ability to reflect. Studies show that the impact of personal technologies is not “multi-tasking” as most believe, but rather “adding-on” to already existing tasks. The harried witnessing of the undifferentiated diorama of war, advertising, talking heads, titillating fame-seekers, comedy, and Charlie

Rose feed the collective psyche in the addictive manner of popular culture. Excitement and discontinuous interruptions are the drugs of choice for the media-savvy consumer.

War itself has become an image of entertainment that viewers can choose to watch or not. Wars of choice require sacrifice from only the relatively few. Viewers can take war violence into the intimacy of their living rooms or their personal space, wherever it is, public or private, because they can take out their “enemies” remotely, even mutely, with the push of a button. Individuals maintain control of whether, when, and how they witness. One can elude the witnessing of raw violence by pushing a button on the cable remote or the personal portable media in the same manner as the remote warrior thousands of miles from combat pushes a button in a command center to drop bombs from stealth planes over Afghanistan, Pakistan, and Iraq. We all collude in censure of the witness. Increasingly, violence, news, commentary, war, and what-have-you are sublated into one big continuous entertainment that CNN itself has called the “Mash-Up.” This is sublation’s shadow.

Consequently, humans risk losing perspective on the suffering of others. Pain and the possibility of understanding the designated enemy who suffers are less likely because no longer are both sides mutually engaged in risk, strife, and loss of life. Contemporary war characterized by the idea of precise, surgical, clean strikes is also notable for its invention of a lexicon devised to anesthetize the actions of the aggressor. The fireworks of war that accompany dinner like a Disneyland spectacle require leaps of imagination by viewers to realize what it is they witness, because the images are so effective at distracting from the unseen and the unsaid truth.

The Vietnam War reached households through the same communication technology with which we view the Iraq and Afghanistan wars, albeit now with larger screens and higher technical image definition, but not necessarily deeper awareness of what the images represent—unless one makes a personal inquiry. In this context, it is not an improbable idea to entertain Wolfgang Giegerich's/Adolph Guggenbuhl-Craig's premise that our western soul now resides in technology. Not only has technology changed the nature of war, but also the nature of the modern collective soul regarding how we see and what we worship through the efficacy of technological smartness, remoteness, coldness and madness.

Although technology defines modern progress, in its bedazzlement it blinds people to the darker side of human nature: prejudice, willful indifference, selfishness, and one-sided violence without restraint. Technology has not solved the problems of the dualistic and troubled human soul still capable of demonizing the Other into scapegoated submission or repression. Technology has not necessarily made humans more civilized. Humans remain vulnerable to the heroic promise of the myths, which still prompt the old primitive violent acting out, now with weapons of mass destruction and remote deployment at our disposal. This is tantamount to bringing guns into the nursery of the war-nurtured psyche. Our primal selves in postmodernity are not so different from humans in antiquity. Human DNA remains unrefined from its original evolutionary survival propensity that required the necessity of violence in a way that more evolved people perhaps would reconsider, unless one considers the so-called psychological difference, i.e., Wolfgang Giegerich's theory that all that happens is the soul's own doing—even war.

Transformation of the Myth of the Hero

Wolfgang Giegerich believes that technology has absconded with soul. If he is correct, soul cannot be separated from technology. Consequently, the imperative is to look for soul where it is now, which is in the new myth of this life—and which for the postmodern psyche has little to do with the gods and goddesses from whom humanity previously sought solace. Now the collective technological soul engages in the cost-benefit analyses of remote, clean targets rather than traditional conflicts that engage all sides in the relative competitive fairness of mutually shared destruction. Such technology unleashed against the repressed and the occupied elicits reprisals of suicidal bombing, clearly a personal weapon of last desperate self-destructive resort.

To have reached this apex of technology, it is easy to conclude that one's own myth is superior to those of others. Societies characteristically believe that their own use of violence is for valorous ends, thereby rationalizing the "collateral damage" of dead innocents. A consideration is whether myth is too quaint, too gentle, even too subtle to be effective in understanding what drives people to war now.

No longer is the messiness of warrior-to-warrior combat always necessary or utilized, but instead, the efficient zooming-in on the screen image before the click of the button that releases the intelligent bomb. War has been transformed into worship of the semantics and efficiency of technology over the suffering of humans. "Smart," "clean" strikes usurp the imagination of the techno-driven collective anxious to evade the truth of war. Traditional warrior-to-warrior encounters are eclipsed by one-sided homing in on the location of the faceless enemy, symbolized by crosshairs on the screen characteristic of remote-controlled drone attacks. This represents a one-sided war of remotely viewed

images in which dots on a screen stand for bodies on the ground and in which the stench and gore no longer assault the senses of remote computer operatives. In this kind of war, in which one side has the technical advantage of fighting a war without going to war, technology trumps courage and eliminates compassionate witnessing, i.e., the ability to watch or to hear the painful experience of the Other—the ancient experience of empathic witnessing of others' suffering that, according to Giegerich, was the hallmark moment of meaning that made us human. Missing in action is the former shared experience of pain and sacrifice. Consequently, the concept of winning has changed.

Most importantly, the impact of the one-sided technologically driven war means that warriors no longer are able to prove their heroism because they do not face danger. The myth of the hero becomes a profound cultural casualty with consequences for the psyches of humans on both sides that we can only imagine, e.g., the loss of humility and the necessity to reflect upon what one's country has wrought. The ancient mythical hero god may be dead for postmoderns, replaced by the cyber hero whose inciting weapon is a keyboard and whose conscience is unengaged with his enemy because his sterile task is at a remove from blood, gore, and suffering, from the sensory experience of stench and moaning, i.e., from meaning. In this reality, the myth of the hero no longer serves postmodern reality. Instead, the warrior guiding the surreal drone attacks is more closely resonant with the video experience of the player of virtual war games that seem real, while for the techno warrior, real war can seem virtual. Victims on the ground do not experience drone effects as “smart” or “clean” but rather as cruel decimators of the innocent. From among the statements collected from families of drone victims by the British human rights group Reprieve that is challenging the legal right of the British

government to aid the United States in its drone campaign, is this typical statement made in February 2012 following a drone attack in the village of Datta Khel in the Pakistani region of North Waziristan (reported in Harper's June 2012): "We knew that innocent civilians had been killed. However, we did not realize how callous and cruel it could be."

In such contexts, terrorism—defined in part by its randomness and its *nothing-left-to-lose* desperation—becomes the weaponry of the technologically weaker side. Tragically, as our killing machines become more precise, our motives and our sense of proportional fairness become more obscure: we look away from the suffering of others with indifference. War becomes more abstract because we as the predatory enemy no longer directly witness the carnage and suffering that we cause.

Modern technological war supremacy prevailed in the final days of the Japanese-American conflict during World War II when the A-bomb, innocently enough named Little Boy, was dropped over Hiroshima in 1945 in an effort to end the war by forcing the Japanese to surrender. This was a strategic move by American leadership to stop further casualties by destroying cities and hundreds of thousands of people in order to shorten the war. Both President Harry S. Truman and the pilot of the Enola Gay, Colonel Paul Tibbets, who released the bomb over Japan, each repeatedly and explicitly over the course of the rest of their lives expressed no regret for their role in the killing of thousands of civilians. Notably, American theoretical physicist J. Robert Oppenheimer, often called the "father of the nuclear bomb" for his role in the Manhattan Project that developed the first nuclear weapons, expressed, if not regret, awareness of the awful implications upon the initial detonation in New Mexico when he stated moments later: "Now we're all sons-of-bitches" (Bird and Sherwin 307). Oppenheimer also famously

recalled words from the *Bhagavad Gita*: “If the radiance of a thousand suns were to burst at once into the sky, that would be like the splendor of the mighty one” and “Now I am become Death, the destroyer of worlds” (qtd. in Bird and Sherwin 309).

To be without remorse, as were Truman and Tibbets, despite responsibility for having killed so many innocents, may only be possible when perpetrators can enact their own myth, in this case a myth based on superior technology that facilitates nonwitnessing of the enemy’s narrative and suffering. The Hiroshima phenomenon is similar to the current drone attacks that are taking place within the context of a one-sided myth that represents the overarching worship of military technology over other considerations, including the troubling peripheral issue of what it means to invade and bomb inside the borders of sovereign countries with drone technology.

Technology can facilitate the loss or the gain of moral responsibility. President Truman, who did not believe in passing the buck, to which the sign on his presidential desk famously attested, argued ever after that dropping the bombs over Hiroshima and Nagasaki ended the war and, indeed, that is the case, according to historians. Although Truman did not express remorse at what he felt was the need to drop the bomb, he “had already revealed himself to be deeply reluctant to use atomic weapons again after Hiroshima and Nagasaki” (Ferguson 597). “The human animal [. . .] must change now,” he wrote in 1946, “or he faces absolute and complete destruction and maybe the insect age or an atmosphere-less planet will succeed him.” On this point, he and Stalin were at one. “Atomic weapons,” the latter remarked in 1949, “can hardly be used without spelling the end of the world” (597).

The leadership of Japan realized that their less-developed technology could not counter the American bomb. Technology won the war and in the process brought forth new understanding of the meaning of war in the nuclear age. Awareness of its annihilating power was soul shifting for world leaders, shocking them into consciousness regarding war's enhanced potential. In the process, a few disparate leaders of humankind became more psychological regarding nuclear warfare. It seems that Oppenheimer and Truman, upon witnessing what they had each unleashed on the world, suddenly understood the dark portent of a changed world. In its extreme capacity for destruction the nuclear bomb explicitly revealed the need for consciousness. President Harry S. Truman understood that. Our government's current seemingly unreflective and possibly cavalier use of drone technology may unleash the retaliatory dark side of this dangerous new myth, albeit perhaps in the interest of soul's need to once again shock the West's postmodern leaders and followers into a new level of consciousness.

Ironically, more than fifty years after the end of World War II, a common rhetorical question is whether we can bomb our way to peace. In 1945, the answer was yes. Since that event, as noted, Oppenheimer and Truman experienced shifts in their attitudes toward the nuclear bomb, as did Stalin who with Truman joined in opposition to the bomb. As stated, Truman vowed never to consider using the bomb again. Ever since, nuclear war has loomed in a competitive race with human consciousness, the outcome of which requires the timely individuation of enough souls who understand and have the power to prevail over the potential consequences of the deadliest weaponry humans have ever invented.

Giegerich asserts that “[w]hat the great opus of technological progress is really about is the deepening of knowledge about reality, i.e., an increase in consciousness, as well as the factual transformation of human existence in the direction of a higher degree of complexity, differentiation, and logicity” (*Technology and the Soul* 311). The use of the nuclear bomb in World War II revealed a point of soul shifting exemplified by Truman’s statement. It took the annihilatory violence of the bomb to force a new stance toward soul consciousness. The thinking about the bomb and the use of it in war became more refined, more subtle, bigger in scope and less one-sided and literal. The shock of witnessing not just the immediate aftermath of the bomb’s capacity, but the objective reality of a potential swift ultimate end to life on earth that the bomb-moment flashed into consciousness, facilitated the killing of anima innocence.

In a discussion of the phenomena of the bomb, author Anthony Stevens speaks of authorities who argue that “modern warfare has nothing to do with aggression. They will take the example of an airman flying a bomber to attack a city or of a soldier arming an intercontinental ballistic missile and insist that these contemporary warriors are not behaving aggressively at all: they are behaving *technologically*” (85). Stevens quotes sociologist Ruth Harriet Jacobs, who states: “The people who kill with modern technology and don’t even see their enemy are not exhibiting aggression at all. They are exhibiting obedience” (85). Stevens believes that those who minimize the role that aggression plays in modern warfare overlook the power of symbols, which are primary “manifestations of the war archetypes” (86). He cogently makes the further point that battles “do not occur as spontaneous acts of aggression but are accomplished beforehand in the imagination” and that the power of symbols mobilize nations for war (86). As

prime perpetrator and witness to the reality of the bomb, Truman could imagine future consequences for all of humankind if its unleashing were to continue. He experienced a fundamental psychic shift in his thinking but only after the bomb had been made manifest through the technological personification of its objective reality.

Not to harbor doubt over one's role in the killing of innocents under one's order, no matter the wartime circumstances, is an indication of repressed humanity. Nuclear technology thus has become the ultimate postmodern scapegoat. This late incarnation of the ancient practice of scapegoating may continue to undermine the development of the collective psyche through the absence of compassionate witnessing. The question, then, is what does the achievement of dominance through superior technology do to psyche's fragile thread and the possibility of peace and reconciliation?

Chapter 6
The Real War: The War for Consciousness through Individuation

Individuation, becoming a self, is not only a spiritual problem, it is the problem of all life.

—C. G. Jung (*CW* 12: 163)

War is a placeholder for better times that are war's mere intervals. War has always accompanied mortals on their violent trajectory through space and time, as if the brooding silence of the cosmos has need of violent spectacle to reveal human presence. As a warring species, humans venerate those who kill and conquer. Jean-Pierre Vernant, for instance, writes of the "fine death" of the ancient warrior in *The Odyssey* (57). Iconic figures of war command attention in the public spaces of cities throughout the world. As citizens look up to larger-than-life iconic figures, resurrected war heroes vigilantly gaze not down but outward, scanning the horizon, as if anticipating the next opportunity for conquest, the image of heroic moments captured in bronze in commemorations of violent heroism of the spirit of the human psyche through the ages.

Cultures throughout human history extol the extroverted violent behavior of heroes as the necessary and often singular response to perceived hostile challenges from outside the boundaries of the group's values and territory—whether of clan, tribe, village, state, or nation. The expectation of heroic sacrifice is among the most basic assumptions of all societies. The warrior death exemplifies loyalty, bravery, and selflessness on society's behalf. The warrior also sacrifices the relative freedom of citizen-life and its comforts for the spartan, sequestered life that tastes of death. Mythographer George Dumézil describes the warrior as an "integrated outcast" (116). Author Leo Braudy describes the warrior as one who lives "on the boundary between the social and antisocial

[. . .] whose actions paradoxically both exemplify and seek to control the extremes of violence” (36-37).

Author Daniel Deardorff, who as a handicapped person writes of the intermediate function of the unvenerated “sacred outsider,” who is cast out of society because of his woundedness by Fate, his deformity that makes him Other to his own tribe or group. It is possible to view the “sacred outsider” as heroic because he survives his exile and returns from the wilderness of death and aloneness bearing the gift of the “both/and” perspective of one who has been to the underworld (16).

Although societies worship the warrior-hero, they often scorn the wounded survivor whose return home presents a challenge to the status quo. As now “Other” to his own tribe or culture, Deardorff notes that “mass-civilization [. . .] refuses the ‘soul-perspective’ of the particular poetic/shamanic/deformity, for the mass man has no functional category within which to adopt the unprecedented wisdoms carried back from the abyss” (16). Conversely, the warrior-hero is more influential in human history and myth than perhaps any other figure. Jung believes the “myth of the hero seems to us to be the myth of our own suffering unconscious” (*Psychological Reflections: An Anthology of the Writings of C. G. Jung* 270).

A conventional approach to understanding warrior-hero worship views it as a legacy of ongoing patriarchal values established long ago, which continue to set and replicate the values of civilization largely bereft of feminine participation. The handicapped civilian hero does not evoke the hero worship that the warrior hero does. According to Deardorff, however, without the “cultural infusion [. . .] of the gift of the

both/and perspective [. . .] that the outsider brings, there can be no confirmation of the deep-life and any so-called 'community' is merely a swindle" (16).

One of the legacies of the greatest warrior heroes, such as the mythical willful, thunderbolt-wielding Zeus or the biblical King David or the historical Napoleon, is their brutality-without-remorse toward others that sets the standard for humanity's attitude toward violence, war, and each other. It is astonishing to realize that the concept of crime against humanity was only legally recognized and prosecuted as recently as the post-World War II Nuremberg trials. History is a slow learner. Worship of the hero will continue to contribute to this unconsciousness until societies more fully embrace other paradigms of strength. The heroic warrior who defends, protects, and conquers, like the myth of the benign king who oversees the domain of his subjects, represent the archetype of the savior-protector. The heroic-warrior perpetuates the unconsciousness of the tribe or the nation who does not question the treatment of the Other who represents the enemy, so long as their own needs are protected and defended.

The hero looms large as both an exalted and a feared figure who does not shirk his great burdens and deathly responsibilities. Like Jesus, the epic hero bears his cross on behalf of others with a stoicism that rises above that of mortals. Even today, stoicism or the masking of emotion is a widely admired trait. Erich Neumann notes that the hero is the evolving ego consciousness as the individual consciousness passes through the same archetypal stages of development as has human consciousness as a whole. Neumann believes

the hero is the archetypal forerunner of mankind in general. His fate is the pattern in accordance with which the masses of humanity must live, and always have lived, however haltingly and distantly; and however short of the ideal man they have fallen, the stages of the hero myth have become constituent elements in the

personal development of every individual. (*The Origins and History of Consciousness* 131)

The Unseen Heroic Quest

Rather than the traditional exteriorized, bloody quest of the hero to vanquish and conquer others, a more authentic heroic quest in modernity is that which Jung articulates. His various theories address the overcoming of interior conflicts and splits among unseen aspects of the psyche that he has mapped out: the anima and animus, the shadow, the archetypes, and their effects on both consciousness and unconsciousness determine how authentically and ethically humans live their lives, personally and collectively.

The most challenging modern heroic quest may be the task of individuation, which presupposes confrontation with the unconscious and the shadow in particular. With Jung, this entails a personalistic approach. Jung believes that it is the individual who changes the course of history, and it is from individuals that new myths gestate. The greatest hope for understanding and changing the violent trajectory that human culture unconsciously has set for itself is to embark upon the process of individuation leading to consciousness. Through an unfolding process of differentiation from the status quo values of the collective, i.e., the myths by which people live, individuation gradually reveals the negative aspect of heroism that resides in the shadow of the psyche and which propels human existence in a distorted, still primitive way.

The process of individuation, upon which authenticity depends, is hampered by the “persona,” which Murray Stein believes “is constructed as a compromise between the individual and the collective” (*The Principle of Individuation* 27). As indicated in chapter 3, the persona is a “mask” that one wears to conceal unacknowledged shadow aspects of the personality, values that one does not identify with and casts out from oneself by

attributing them to others in a projective process. The persona contains “pieces of the collective that the ego identifies with and which function to facilitate adaptation to the social world around” (*The Principle of Individuation* 11). In *Two Essays on Analytical Psychology*, Jung notes that the persona is actually a “segment of the collective psyche,” but it mimics individuality: “Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation” (*CW* 7: 242).

Extending Jung’s observation, Stein notes that imitation “is also the basis for recruitment of soldiers and young terrorists. They are induced into mimicking heroes and promised the rewards of a hero’s funeral if they die in battle” (*The Principle of Individuation* 11). One could say they desire the hero’s persona. In the case of radical Islam’s young terrorists, author Rohan Gunaratna states that they also are promised “a martyr’s privileges [that] are guaranteed by Allah; forgiveness with the first gush of his blood, he will be shown his seat in paradise [. . .] wedded to seventy-two of the pure Houries [beautiful ones of paradise]” (*Inside Al Qaeda* 7). According to author René Girard, “mimeticism is the original source of all man’s troubles, desires, and rivalries, his tragic and grotesque misunderstanding of the source of all disorder and therefore equally of all order through the mediation of scapegoats” (*The Scapegoat* 165).

Jung states in *The Symbolic Life* that there is an ultimate factor of “violence, that corresponds to a caveman’s or an animal’s psychology rather than to anything human” (*CW* 18: 1307). Still-existing primordial violence within the psyche of modern humans lends support to Giegerich’s theory that the soul actually needs violence in order to fulfill its *telos*. In this regard, soul as the sacred center of what it means to be human evokes

questions about the meaning of soul itself or what it means to be human. The advent of psychology during the last century makes it possible to explore underlying reasons for the violent behavior that constitutes heroism. Since the inception of depth psychology, which considers the notion of soul/psyche and its trek toward consciousness (based on Jung's concept of wholeness through the process of individuation) it is possible to begin to understand another dimension of heroism.

The nature of the war-nurtured mentality is its lack of imagination for nonwar, even though the language of war inevitably speaks of peace. The war-minded psyche attempts peace through violence, assuming any violent means to its purported end. In *The Archetypes and the Collective Unconscious*, Jung states: "The whole world wants peace and the whole world prepares for war" (*CW* 9i: 49).

Although most people do long for peace, prevailing images in most societies testify to the warrior mentality that continues to inform the way people understand their violent world and thereby perpetuates that which they simultaneously lament. War's killings exemplify a fallacious equation, whose final answer is frequently unacceptable to the vanquished. It is that which Calchas the seer in *The Oresteia* calls "victory with a twist" (Aeschylus 11). The victimized stance is to seek justice through vengeance. Victims become victimizers in the long memory that unjust peace proclaims. As author Julia A. Mertus, in speaking of the Kosovo war that erupted in 1998, notes: "Once Serbs saw themselves as victims, they were one step away from being perpetrators" (xi). Not incidentally, according to Mertus, the reason the Serbs finally perceived themselves as victims was in part because they were being scapegoated by the international community that had "not heard and understood the voices in the stories" that she documents about

their plight. Instead, media accounts depicted them as “terrorists” and the international community created an untenable situation by failing to support the Albanians in their initial passive resistance to brutal Serbian repression. Only after the world community failed to respond to their nonviolent quest for freedom did Albanians take up arms. Echoes of this phenomenon may be seen in the 2011-2012 Syrian uprising and subsequent genocide as the world passively witnesses the slaughter. Although the social movement that supports this quest comprises diverse ideologies, it is united by a single drive—the quest for freedom from oppression (xii).

Since the inception of the 2003 war and occupation of Iraq by the United States and its reluctant allies, to date more than 100,000 documented civilian deaths from violence have occurred. Outrage over the slaughter of innocent noncombatants provides an invigorated incentive for young people to become terrorists, the desperate job of last resort and last rite for the fully radicalized. As the chorus in Aeschylus’ *The Oresteia* (78-79) laments:

Revenge begets revenge
 Truth spins and evaporates
 As blood drains from the head.
 It is the law of Zeus:
 A life for a life.
 What is a human life worth?
 More than itself, more than a life,
 Or less? Or precisely the same?
 The law of Zeus demands
 A life for a life.
 All—for all...

Humans have been living in the long shadow of the demanding Zeus, the god of gods for the ages of myth and human history and one could say, the epitome of the “personification” of a god of ego. His endeavors to wield divine power and vengeance

evoke a self-centered egoistic character. The god who bequeathed a legacy of power, politics, patriarchy, and violence, and whose influence in many ways still reigns unquestioned, is really a surrogate, a god of the frightening and desirous extremes of inexplicable human imaginings. The gods of our projections form the rich, if unacknowledged, streaming images that accompany our precarious journey through time and fate.

Ego versus Soul

In the mysterious unfolding of divine events, war happens. This is the conventional attitude toward the eternal ritual of violent conflict. The predictability of war's recurrence is as reliable as the return of the seasons. When war is perceived as the inevitable reality, that reality remains locked in an unchanging, self-perpetuating closed loop.

State-of-the-art knowledge of the psyche provides another basis for understanding what underlies the violent propensity of human beings. Something of war becomes comprehensible when understood in terms of the state of the souls of those who wage it and of the cultures that promote it. Although wars throughout human history, from antiquity to modernity, were fought for myriad reasons, many of them having to do with pragmatic self-defense or survival and others for the fleeting glory of conquest, the most compelling and perhaps least-reflected-upon reasons are those that implicate the state of the psyche of both victim and victimizer, individual and collective. Conflicts that appear to be only about exterior matters may really be matters of the department of the interior, in here as opposed to out there, because the real battlefield of war is within the human psyche.

This resonates with Giegerich's theory of interiority, in which all that happens to the soul is the soul's own doing. Of particular relevance for capturing the essence of what it is that drives humans to the apparently self-destructive behavior that war represents is Jung's concept of individuation. Jung's principle of individuation is not an isolated concept but rather the product of all the forces inherent in the archetypal struggle to achieve consciousness. Jung articulates these forces through the various aspects of his psychological theories, which together represent a tapestry of wholeness if one is fortunate enough to attain a place along the spectrum of individuation or differentiation from the collective.

Objective Existence

Jung sees the attainment of consciousness as "the human contribution to the universe" because it gives the world "objective existence" (*Memories, Dreams, Reflections* 255-56). The lack of "objective existence" contributes to war's commencement, as one can readily see in ideological holy wars designed to turn back the clock and to deny modernity its progression toward deconstructing repressive, regressive institutions of every kind. In history and myth, war marks the path on which humanity has journeyed through devastation and renewal, pausing when necessary to re-arm and carry on, continually forwarding the musket⁶ from soldier to soldier and from war to war. Despite the fact that war may be characterized as "the no-win all-lose option" (Vidal 18),

⁶ During the American Civil War, soldiers under siege would strengthen each other's resolve with the mantra to "Forward the musket!" or to keep going and not give up in the face of overwhelming odds of possible annihilation.

it provides purpose and continuity for war-nurtured souls as well as hope for the oppressed.

Like a dysfunctional family, members of which at any given moment are warring with each other, nations frequently find their identity in the world community through the familiarity of conflict, which only temporarily resolves the dynamics of the dispute while projecting its real essence out, at a distance from self or group, whether personally or collectively. By distancing themselves from war geographically and psychologically, humans unwittingly encourage the force of its nature to rise again to fight another day.

Hillman describes this propensity as a “terrible love of war,” the title of his book whose thesis is that we can only understand war if we enter it psychologically, i.e., consciously, in order to understand its mythological attraction for us. He states: “We can never prevent war or speak sensibly of peace and disarmament unless we enter this love of war [. . .] because the first principle of psychological method holds that any phenomenon to be understood must be sympathetically imagined” (*A Terrible Love of War* 1, 2). This evokes Hillman’s theory of pathologizing, i.e., to allow the deepest, negative effects to be experienced and felt in order to know the reality of the encounter with darkness.

The nature of the unconsciousness regarding war’s underlying motivational force is that it provides fuel for future wars to avenge the losses and humiliations of the previously defeated. Past wars justify ongoing subjugation, aggression, killing, and disregard for humane principles in cycles of war and retribution that can continue for centuries.

Neumann states that “when an old cultural canon is demolished, there follows a period of chaos and destruction which may last for centuries, and in which hecatombs of victims are sacrificed until a new, stable canon is established, with a compensatory structure strong enough to guarantee a modicum of security to the collective and the individual” (*Origins and History of Consciousness* 381). In its overwhelming intensity, war routs imagination, which is the basis for reflection necessary to revision reality’s options for another way of going on being without the unconsciousness that is often inherent in the war ritual.

Challenge to Individuation

Giegerich challenges the relevance of individuation in the face of the “realities of contemporary life that so threaten [our] present understanding of the soul” (Mogenson, “Response to Giegerich,” Par. 1). Among these threatening realities are globalization, down-sizing, profit maximization, as well as technology, all of which produce new realms for the human spirit, and which Giegerich believes are where the soul now resides. According to Giegerich, “The soul is no longer located in the individual, but in the very forces that have ended its habitation there” (Mogenson, “Response to Giegerich,” Par. 4). Giegerich, therefore, believes that to continue to advocate the process of individuation is the wrong move because it entirely misses the point. The process of individuation is disconnected from what is really going on. Not individuation, but globalization, is the soul’s magnum opus today.

The great overarching negative capacity of computer technology is the single most powerful force behind the decentralized, invisible, and proliferating operations of Al Qaeda, with its potential and actual insinuation into every country and culture in order

to fulfill its quest to destroy the “infidels” who represent what threatens their collective and individual psyches. Information technology enhances the messianistic essence of the fundamentalist Al Qaeda movement and its many affiliate groups whose various names mask their membership in the Al Qaeda terrorist network. The invisibility of the variously named and decentralized affiliates enables independent survival through the rhizome effect that remains unseen until it emerges sometimes far from its previous appearance; if destroyed it continues to grow underground invisibly until it bursts forth again.

Human life now is enmeshed in virtual life and vice-versa. Although cyber warfare can destroy a way of life as it is lived dependent on technology, it cannot itself destroy the actual life of the human being. Cyber war can destroy how we live but not necessarily that we live. Cyber warfare’s destructive power is at a remove; it creates second-degree destruction unlike the first-degree destruction of flesh-and-blood annihilation. What it brings down is the technological capacity for human connection and openness, which have become essential ingredients of liberal human progress. Like the necessity of an independent free press to democracy’s ability to thrive, information technology is essential to ongoing freedom of expression as the forces of profit maximization have inhibited the ability of newspapers themselves to survive. Yet, the internet is a syzygial paradox that contains within itself the capacity for both connection and annihilation and is therefore beholden to the state of the psyche of individuals as well as the collective.

Psychic wholeness, whether personal or collective, depends on the attainment of consciousness through the emergence of the Self, or what Jung defines as individuation.

The convergence of technology with psyche in its quest toward wholeness lends hope for a world community that is moving beyond the unconsciousness of the phenomena of *participation mystique*, which refers to what Stein calls “an identification between an individual’s consciousness and the surrounding world, without awareness that one is in this state” (*Jung’s Map of the Soul* 179). As Jung also describes *participation mystique*, “We are unconsciously united with the world around us” (qtd. in Stein, *Jung’s Map of the Soul* 179). Tribal and nationalistic groups as well as repressive governments depend on the enmeshment of their members within a state of *participation mystique* or unconsciousness in order to maintain unquestioning allegiance to imposed values.

Erich Neumann states:

With the progressive individualization of humanity and its emergence from the inchoate state of *participation mystique* the ego of each man takes on clearer definition; but, in the process, the individual becomes the hero [. . .] the mythological fate of the hero portrays the archetypal fate of the ego and of all conscious development. It serves as a model for the subsequent development of the collective, and its stages are recapitulated in the development of every child.” (*Origins and History of Consciousness* 150)

As we historically recently witnessed in Iran and subsequently in other countries, when enough people are empowered by images of others who share their outrage, the oppressed become strengthened to challenge the status quo. As the fairy tales and myths show us, difficult endeavors require helpers. The courage required to risk one’s life to challenge tyranny in an ongoing manner requires extraordinary bravery. As Mahatma Gandhi demonstrated to the world decades earlier, to challenge oppressive governments and brutal leaders nonviolently requires the courage to risk one’s life, a difficult undertaking without the benefit of others’ support.

When Iranian protesters took to the streets in June 2009 in a national collective solidarity ritual of individuation to protest what they perceived as their country's fraudulent election, they were empowered by each other's resolve and the world's attention. The unifying symbol of the movement became the live image of a young woman protester dying in the street from a regime bullet before the eyes of millions of viewers around the world. Viewers witnessed the hundreds of thousands of protesters who collectively and courageously differentiated themselves from the repressive political culture to defy the brutal status quo of governance in their country. In the process, those who witnessed the phenomenon saw the unfolding drama of technology fostering individuation. It was a dramatic example of a shift in consciousness that began with individuals who felt empowered through exposure to the truth. Jung speaks of the importance of the individual in transformative change. Especially poignant and important is his statement in *Civilization in Transition* that "We make our own epoch":

In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. (*CW* 10: 315)

Ever since those in the West first experienced the graphic unfolding of war in their living rooms every evening during the Vietnam War, the culture has been individuating war, i.e., making discernments among wars in terms of the ethical purpose and possible outcome of each. Most importantly, an historical moment of collective awakening leading to an initiation into the ability of a critical mass of people to differentiate from their leadership took place. Direct witnessing allows people to see through discrepancies between what the government says and what the images show. Viewers made new

connections between the images and their understanding of the Vietnam War, revelations that provided the clarity that fueled the antiwar movement of the period and simultaneously revealed the state of the collective soul.

Despite the predictable short-term repressive outcome of the current Iranian protest movement, it seems clear that the genie of emerging freedom is not likely to be successfully repressed again, even as the regime brutally regains control. Something new and empowering had germinated in the psyche of the people of Iran, as only one example among other such uprisings that are sporadically occurring in many places in the world. Even as the government cracked down and squelched the movement in Iran, the consciousness gained through communication technology will serve subsequent protests in changing circumstances which include technology's ubiquity and its ability to memorialize as well as live-stream what it sees to provide an infinite, widely distributed record.

The paradox of war's self-destructive essence invites the question of why it is that nations and peoples continue to perpetuate it. Among the most important motivations for going to war are the unseen dynamics within the psyches of the war-obsessed. Interior psychological dynamics compel individuals and nations to project their most vexing and extreme feelings and troubles out there onto others, engaging in the common human behavior of scapegoating, which necessarily precedes war and terrorism.

Depth psychology offers two major alternative perspectives with which to consider violence and war: (1) the soul needs violence; and (2) individuation is necessary to achieve consciousness with which to understand and possibly mitigate violent human behavior. These deeper ways to understand violence and its causes and consequences,

including war violence, challenge conventional despair over its meaninglessness and intractability. Nevertheless, worldwide movements that radicalize and terrorize in the name of sacred imperatives continue to be cause for despair because the way out of unleashed violence is through consciousness of one's shadow, whether personally or collectively. Despotic, deranged, or duplicitous leaders—the very ones who create hubris in the world—are also the least likely to consider consciousness as an alternative to the havoc they wreak in the process of projecting their agendas of hate on a scorned “infidel” or “Other” who is implicated in their reasons for hatred. As previously discussed in this work, all sides have compelling reasons for their particular stances vis-à-vis one another.

Jung believes the symbolic life is necessary to lift people out of the “awful, grinding” daily banality of the ordinary in which they are “nothing but” or are without significance because they are not participating in the ritual of life. “In the ritual they are near the Godhead; they are even divine” (*CW* 18: 274). Although people suffer from loss of the symbolic life, it is “only the symbolic life [that] can express the need of the soul” (*CW* 18: 274). He further notes that “people get neurotic” when life is too rational, “when there is no symbolic existence in which I am something else, in which I am fulfilling my role, my role as one of the actors in the divine drama of life [. . .] therefore they want sensation. They even want war. They are all glad when there is a war [. . .] they say, ‘Thank heaven, now something is going to happen—something bigger than ourselves!’” (*CW* 18: 274)

In *War and Peace* Leo Tolstoy speaks of war in this way: “Every general and every soldier was conscious of his own significance, feeling himself but a grain of sand in the ocean of humanity, and at the same time was conscious of his might, feeling himself a

part of the whole” (qtd. in LeShan, *The Psychology of War* 28). Testimonies to intimate connections to others and to feelings of belonging to something greater than oneself are common in wartime because self-centeredness is transcended by the encompassing ritual of war. The above statements reflect a paradox: the human desire to experience “something bigger than ourselves” and to be “conscious of [our] own significance” while simultaneously “feeling [oneself] but a grain of sand in the ocean of humanity” and by feeling small one feels “a part of the whole.” These are reflections of the experience of what being connected is like, which is authentic and egoless. The individual in war often feels uniquely connected both to the divine and to fellow soldiers. As Jung pointed out in the passage above, humans seek sensation, even war, to attain that feeling of smallness that allows the feeling of connectedness.

Depth psychology moves beyond conventional psychology’s sometimes limited landscape that (perhaps unconsciously) forecloses the depths of the psyche. One of Jung’s great contributions to the field of depth psychology is to see beyond pathological reductionism. In *The Soul’s Logical Life*, Giegerich in effect pays homage both to Carl Kerényi and Carl Jung when he answers his own question, “Why Jung?” as his chosen “starting point and basis” for his research “to work out a rigorous notion of psychology” (39). Kerényi stated in 1961, the year of Jung’s death: “If I now, looking back upon the phenomenon C. G. Jung, put into words what was most characteristic about him [. . .] then it is taking the soul for real. For no psychologist of our time, the psyche possessed such a concreteness and importance as for him” (39). Giegerich notes: “I think Kerényi hit the nail on the head” (40). Giegerich continues: “The central significance of what

Kerenyi made out as Jung's singular distinction can be worded in the following way:

Jung had a real Notion or Concept of 'soul'" (41).

ξ

Methinks we have hugely mistaken this matter of Life and Death. Methinks that what they call my shadow here on earth is my true substance.

—Herman Melville
(*Moby Dick* 41)

ξ

Now, as I before hinted, I have no objection to any person's religion, be it what it may, so long as that person does not kill or insult any other person, because that other person don't believe it also. But when a man's religion becomes really frantic; when it is a positive torment to him; and, in fine, makes this earth of ours an uncomfortable inn to lodge in; then I think it high time to take that individual aside and argue the point with him.

—Herman Melville
(*Moby Dick* 81)

ξ

*Eternal Light, You only dwell within
Yourself, and only You know You; Self-knowing,
Self-known, You love and smile upon Yourself!
That circle—which, begotten so, appeared
in You as light reflected—when my eyes
had watched it with attention for some time,
within itself and colored like itself,
to me seemed painted with our effigy,
so that my sight was set on it completely.
As the geometer intently seeks
to square the circle, but he cannot reach,
through thought on thought, the principle he needs,
so I searched that strange sight: I wished to see
the way in which our human effigy
suited the circle and found place in it—
and my own wings were far too weak for that.
But then my mind was struck by light that flashed
and, with this light, received what it had asked.
Here force failed my high fantasy; but my
desire and will were moved already—like*

*a wheel revolving uniformly—by
the Love that moves the sun and the other stars.*

—Dante Alighieri
(*Paradiso*, Canto XXXIII 303)

Conclusion

*Perpetual peace is a dream, and not even a beautiful dream,
and war is an integral part of God's ordering of the universe....
Without war, the world would become swamped in materialism.*

—General Helmuth von Moltke
(qtd. in “States of War,”
Lapham's Quarterly
(Winter 2008) 1 (1))

From the point of view of an objective psychology, this study began with the question of whether individuals and societies can or even should attempt to differentiate themselves from their violent legacies. Depth psychology applies the principle of psychological difference, which differentiates between ego/humanistic and soul approaches to the study of phenomena. The soul stance, i.e., the perspective of an objective psychology that allows phenomena to have their say, is noninterventional, approaching the phenomenon of war with receptivity and the desire to understand from within its essence what it is saying about itself. This contrasts with the ego/humanistic perspective that rushes in to “solve” the problem of violence.

From this perspective, soul speaks to us through its wars. A crucial aspect of Wolfgang Giegerich's theory of interiority is that all that happens to the soul is the soul's own doing—from within the syzygial container that holds both animus and anima. From within, the animus initiates ruptures of anima innocence, a necessity to expose the truth of the phenomenon that war actually is. *What is the phenomenon telling me, not what I think about it.* War, like depth psychology, is about opening consciousness to what is and learning how to think about it. Without the cutting, killing, brutal capacity of the soul to

perform this way, consciousness would be stalled, stalemated for successive generations and peoples to continue to vex over and re-create, as one can say has been the case.

At crucial fault-line moments when the soul shifts in history, we see consciousness rise (and then often subsequently fall back). Once a glimmer of consciousness catches our awareness, however, we are changed. War uniquely provides such moments, which dramatically reveal where we are in terms of consciousness, i.e, the status of the “soul’s logical life into which we are placed” (*Technology and the Soul* 311). Such a moment occurred when the A-bomb detonated into the unconsciousness of Truman and Stalin, changing how they thought about the world thereafter as they mutually vowed to contain the new existential lethal global threat. The unleashing of the nuclear bomb forced Truman and Stalin to realize they had just witnessed the grave potential endpoint of civilization and to endure the truth of their ultimate responsibility to contain or stop its further deployment. By the force of such reflections, their views of war were transformed—refined, sublated into new truth and consciousness.

Consciousness rises when a phenomenon challenges by foreclosing the possibility of turning back, when the phenomenon has achieved a new status through its rupture of the old way. It is dangerous to ignore a new reality of the soul, to carry on as though nothing has changed. War is an especially dramatic phenomenon in which to see this. War keeps us grounded by bringing us face to face with the paradigmatic spectacle that frightens, confronts, and allows no escape. In such a predicament, the ego may attempt to flee from the vexing information that pursues it. This may be why we perpetuate war against chosen scapegoats—to flee headlong from the knowledge that pursues us or, better, to project it onto others.

Giegerich states: “Animus [shadow] is only true animus, real killer, real negation, only if he meets with resistance, so that the killing encounters something [. . .]” (*Soul-Violence* 125). Indeed, what the phenomenon of war really is about is the deepening of our knowledge of reality attained only through strife, suffering, even annihilation to bring about a higher degree of consciousness, i.e., “complexity, differentiation, and logicity” (*Technology and the Soul* 309-11). At key historical moments, exemplified in the comments of Truman and Stalin as they reflected upon the portent of the nuclear bomb that had been unleashed, the animus of history is seen at work in war as the anima innocence of world leaders is cut into. Having seen the violence wrought by the most destructive weapon ever invented, their souls, i.e., their perspectives, shifted and by so doing, shifted history. The stunning, graphic exposure to the now unleashed nuclear future forced them to reconsider war itself. The imaginations of Truman and Stalin now contained new images with which to consider war. The standard, old heroic myth of war no longer could suffice as the overriding value that justifies war. The phenomenon of nuclear war transformed each of them so that they were forced to view war from a more complex and differentiated stance. In the process, their personal perspectives became more psychological, i.e., they took note of what the phenomenon of war was saying of itself. Consequently, their respective former states of clear-cut categorical innocence could no longer prevail when faced with the truth of the new paradigm of war.

One can imagine that as the collective consciousness of citizens and world leaders becomes increasingly differentiated toward awareness of the complexity of international relations, the threat of absolute annihilation might foster a heightened stance for the imagination with which to process a reality that is more frightening than ever. This

becomes possible with the refinement of collective consciousness such that literal all-out, acted out violence becomes unnecessary because the imagining of now global annihilatory violence suffices to offer restraint regarding actual nuclear war.

Such a reality is not the stopping half way as Giegerich describes psychology's current imaginal stance. The truth of the new war paradigm makes it impossible to retain the old innocence of one-sided heroics now that the image, the imagining all the way of the reality of nuclear war is upon us. Thinking about war's truth, which was attained in the animus moment that ended innocence also is the moment when war is recognized as an interior battle within participants' psyches. Each individual citizen and each leader has the capacity, following the revelations inherent in the attainment of a sublated state, i.e., consciousness, to withdraw the projections that foster exterior, outside wars with perceived enemy Others. This is not to say that such consciousness is likely to collectively happen anytime soon. In the meantime, an objective psychology heeds what the soul makes accessible to itself, or that which it inflicts upon itself to end self-righteous innocence and, only then, perhaps war. As Helene Shulman states: "To work at creating meaning and integration in our lives may be our destiny. Daring to live [. . .] at the edge of chaos may be our closest approach" (239).

For the reasons inherent in this work, which have little to do with conventional thinking or the positivisms of morality, it is clear that we need war as our psychopomp, our guide to the reality of the underworld of war and its consequences.

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