

Underlying Patterns in International Relations:  
Cross-Cultural Psychology Through a Jungian Lens

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by

Susan Schumacher Voss

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This dissertation has been  
accepted for the faculty of  
Pacifica Graduate Institute by:

Thomas Elsner, JD, Chair

Dr. Alan Kilpatrick, Reader

Dr. James Bradbury, External Reader

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## Abstract

Underlying Patterns in International Relations:  
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Susan Schumacher Voss

This research explores the inextricable link between the individual and the collective psychology through the shared ordering principle derived from the underlying image of god representative of the collective religion, spiritual tradition, or ethical beliefs. Per psychologist Carl Jung, the image of god is linked to human consciousness and evolves with human consciousness. Using a hermeneutic methodology, the role of the god-image is explored as foundational to the creation of a nation's ordering principles and the basis for the relationship between their political-religious dialectic. The results of the research find that Jung's model of the psyche is applicable at a national level, that cultural psychology provides invaluable data in modeling international relations, that the god-image is foundational to a nation's political-religious dialectic, and that the god-image and culture are continually evolving in synergy with the individual and the collective. The results contribute to depth psychology by presenting an expanded model of the Self-collective god-image interface, by integrating depth psychology with cultural psychology to identify the unconscious patterns that underlie international relations, and by demonstrating that the evolution of the god-image is a means of collective compensation for overly one-sided beliefs. Analysis of United States-Russian relations reveal that the two nations are cultural opposites, which is the basis for the perceived need for an

exaggerated nuclear defense. This research explores the need for *kairos* as the transformation of the god-image to unite nations around a global and sustainable future.

*Keywords:* international relations, cultural psychology, depth psychology, god-image

### Dedication

Dedicated to my family, who have provided unconditional support throughout this journey: my dear husband Edward Rodriguez and son Nicholas Voss. You are my heart and my home. To the wise and strong women elders of my family: my grandmother Susie Spencer, my mother Carolyn Schumacher, and my aunt Wanda Saddoris.

To Hermes who gifted me a pair of his winged shoes in a dream allowing me to transverse the dark and the light.



S. Voss

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<sup>1</sup> The style used throughout this dissertation is in accordance with the *Publication Manual of the American Psychological Association (6<sup>th</sup> Edition, 2009)*, and *Pacifica Graduate Institute's Dissertation Handbook (2015-2016)*.

**Chapter 1**

**Underlying Patterns in International Relations**

**Overview the National Psyche**

We are facing an unprecedented period in world history in which the creation-destruction myth is held in the balance, and the direction it may tip is unknown. The world population has grown to over seven billion people and is anticipated to increase to close to 9.7 billion by 2050 (UN, 2015). There is global restlessness resulting in governmental changes and inciting religious fundamentalism. Weapons of mass destruction have proliferated to more nations, increasing the fear that they could be used during periods of conflict. Global issues require all nations to come together and engage.

Nations are more integrated today than at any other point in history. There is instant communication and visual exchange through the interconnectedness of the internet and cell phone network. There is a rise in multinationalism, with an increase in international travel, banking, and business. The speed and quantity of information exchanged have significantly increased, and yet humanity, what it means to be human, has changed very little if at all. For many it is the rate of change that is resulting in the breakdown in the collective psyche and for others the need to regress to traditional or fundamental religious beliefs for others.

This issue goes to the heart of Carl Jung's work that although we may perceive ourselves as truly modern and advanced, we carry within our psyches the archaic instincts and archetypes whose roots go back millions of years. "Individual consciousness is only the flower and the fruit of a season, spring from the perennial rhizome beneath the earth...For the root matter is the mother of all things" (Jung, 1950/1967, p. xxiv).

Although humanity has evolved over tens of thousands of years from instinctual to archetypal and symbolic, there is a common desire to deny that the roots of the psyche are still firmly planted within the instinctual and archetypal past. We are both advanced and archaic; our current danger lies in our denial of our innate archaic instinctual self.

Jung writes, “We are living in what the Greeks called the Kairos—the right-time for a metamorphosis of the gods, i.e., of the fundamental principles and symbols” (1957/1964, p. 304). Jung envisioned changes in the gods as a change in the symbolic representation of the image of god, the god-image. Historically we see that the gods are always undergoing a metamorphosis, resulting in a shift in the ordering principles and symbols of the individual and collective psyche. With the increase in population and shifts in climate, we have to ask whether or not it is possible to make a global shift towards a god-image that, to some degree, unites all nations towards a common and sustainable goal. Is it possible to establish an organizing principle that honors the unique character of each nation but focuses on resolving global issues? If not, how will we face the consequences, the chaos?

It is at this nexus point in human history that I am drawn to seek a deeper understanding of international relations and global conflict. How is it that we perceive and judge the world in such fundamentally different ways based on cultural and religious differences? And how do these differences contribute to the way we collaborate or negotiate? As a nuclear engineer, I see how important it is that we find a way to reach across the cultural divide.

In the early 1990s I worked closely with the Russians following the breakup of the Soviet Union. I saw firsthand how our cultural differences impacted every aspect of

our lives. The United States emphasized highly sophisticated and exacting answers in engineering, whereas the Russians focused on inherent and simple solutions with high margin. From an American perspective, the Russian engineering approach appeared to be less technically sophisticated, yet their design offered many advantages, as it was less expensive to manufacture and more forgiving to operate. The differences in engineering were grounded in part in how the two nations perceive relationship and time. In the United States time is money; in Russia life relationship. At the time I could sense there were vast differences in our cultural psychology, but I could not explain what the underlying differences were.

In 2001, while working at Los Alamos, I had the opportunity to hold a ball of weapons plutonium. I was surprised by how warm and vital the plutonium felt. It was as if the material was alive and teeming with life, while at the same time I realized that this small amount of material had the potential to obliterate a city. This was a deep archetypal experience of literally holding within my own hands the creation and destruction dichotomy. The physical and emotional experience of holding the material and the intellectual knowledge of nuclear proliferation and terrorism left an indelible mark on my psyche.

I chose to integrate two diverse forms of psychology as the basis of my dissertation: first, depth psychology based upon Jung's concept of the psyche, and second, cultural, cross-cultural, and indigenous psychology (hereafter referred to as cultural psychology). Bringing the two forms of psychology together has allowed me to propose a new theory on the dynamic engagement and international relations of nations that takes into account both the conscious and unconscious drivers.

Jung developed a model of the individual psyche based upon empirical, personal, and historical evidence. He used the term *psyche* to describe “the totality of all psychic processes, conscious as well as unconscious” (1921/1976, p. 463). Jung proposed that the psyche is organized via a number of established and instinctual patterns that he called archetypes. Much of the work in depth psychology looks at culture from the perspective of the individual. I am, however, looking at the individual from the perspective of the underlying cultural psychology and how the culture at large shapes our foundational patterns.

I build my work off of Jung’s theory of the self that connects the individual psyche to the collective psyche via the collective image of god. The image of god or god-image is a cultural concept used to define the transcendent experience of god within a historical framework. This concept refers not to the transcendent or supra-personal aspect of god but rather to the inherent psychological patterns based upon an archetypal model. I propose that the collective god image may be held within either a religious or a political belief system or within both. In this way, the internal and external god-images become the foundation for the ruling and ordering principles for the individual and a collective. The two are related and inextricably connected. The ordering principle of a culture, the national psyche, is seen in every facet of a nation, including its roads, the architecture of its buildings, its traffic patterns, and its legal system. From a purely psychological perspective, therefore, the external concept of the sacred and divine, the image of god, represents the principle of balance and wholeness around which a collective is organized.

The field of cross-cultural psychology has been developing cultural dimensions and examining underlying values in an effort to identify fundamental ways in which



cultures differ. Cultural data has been gathered on a large number of nations by employing extensive, multinational surveys. This information gives insights into the underlying values and norms that inform the way a society functions, including gender, child raising, marriage, business, government, politics, and the justice system. Each of these areas is defined in large part by the underlying belief system held by the dominant culture of a nation.

Each nation has developed its own unique cultural psychology based upon its history, religion, location, resources, and innumerable other factors. Analysis in cultural and indigenous psychology has shown that a nation's cultural psychology is linked in part to its religious or spiritual traditions. I am using this body of work to show that the concept and image of the collective image of god creates the foundational beliefs of the ruling and organizing principles of a national psyche. The relationship between the individual and the collective are mediated through the conceptualization of god and is impacted by the degree that the church and state are separated or integrated and the hierarchical, collectivistic versus the nonhierarchical, individualistic.

Using a hermeneutic method, I explore a nation's psyche through a Jungian lens and the dynamic engagement between nations based on Jung's dynamic model of the psyche. I examine the inter-relationship between the individual and the collective through the underlying god-image and its relationship to the self. I apply the model to the United States-Russian relations.

This work is organized into four major sections. The first covers my relationship to the topic, the relevance of the topic to depth psychology, and a statement of the research problem and question. The second section is a literature review of Jung's theory

of the psyche as understood at the individual and collective level. The third section is a literature review of cultural, cross-cultural, and indigenous psychology. And the fourth section is an overview of the proposed theory and application of Jung's model of the psyche to the underlying foundation and dynamics of international relations.

### **Autobiographical Relationship of the Researcher to the Topic**

My relationship with my dissertation topic is the natural outgrowth of both my personal and professional life and experiences. I have always had a deep desire to understand not only what is being said but more importantly to discover what is not being said and why. This is an innate calling and has been the basis of my life and my career.

I was raised a fundamental Christian, and the teachings were deeply embedded in the ways I viewed myself and the world. When I went to college, I found a calling for nuclear engineering and moved into the heady world of science and technology. It was at this time that I began to question how the church defined the role of women in society. Why should a woman submit to her husband? Why had God ordained men to be leaders in the church and not women? Yet within the American culture, women are legally equal to men. The difference between my religious foundation and national culture caused me to examine the two underlying systems.

In 1981, I began working for the Air Force to pay for college and upon graduation began my career at Los Alamos National Laboratory. I was naturally drawn to work on large, complex, nonlinear problems that drew on my intuitive nature as I moved my career into the realm of nuclear systems analysis, working on advanced reactor design, nuclear nonproliferation and terrorism, and intelligence. I was highly motivated to succeed within the primarily male field of science and technology. This required adopting

a more masculine persona and rejecting my more innately feminine archetypes. At the time I did not realize what aspects of my psyche and body I was sacrificing for success.

In the early 1990s I was a member of an American team working closely with Russian specialists in the field of space nuclear power. Personally I had to make an internal transition from perceiving Russia as enemy and target to perceiving Russian people as colleagues and friends which brought with it the surprise discovery of the warmth and friendliness of the Russian people. It also challenged my perspective on engineering, as the Russian people approached issues and problems in a significantly different way. I observed that although both groups were solving similar issues, we had fundamentally different approaches.

In 1994 I began working with the Russians on a second program that provided funding, training, and equipment to improve the Russians' nuclear material security. During this period, nuclear weapons material was beginning to be diverted outside of Russian government control. Again, I found that we viewed the same fundamental issues from significantly different perspectives. The United States government perceived nuclear proliferation as a top national priority and a threat to global security, whereas it was a lower priority to the Russian government. I could not understand how we could perceive the same issue so differently, especially when Russia had large quantities of weapons-usable nuclear material spread across a large number of poorly protected sites. What was I missing?

In the late 1990s I began tracking the progress of Iran's nuclear program and saw again how differently the United States and Russia viewed the same issue. The United States government perceived Iran's program as a significant security threat, whereas the

Russian government actively supported the Iranian effort by providing training, expertise, and technology. Again, why was there such a large gap in how the two nations perceived, judged, and acted on the same issues? These events planted the seed of curiosity within my psyche.

As my work took off and expanded at Los Alamos, I began to discover a deep sadness within my heart and soul that could no longer be silenced or covered up. I began the painful process of separating my sense of self from my outer persona and slowly shining the light on the shadow aspect of my psyche. It was through this process that I discovered Jung's model of the psyche and found that it resonated deeply with my own personal lived experience.

In 2008 I left Los Alamos and decided to go back to school at Pacifica Graduate Institute to study analytical psychology. It was a calling and a yearning based upon my personal studies of Jung's work. I came to understand that the process of individual shadow integration was the same at the national level. The process of psychological growth is mirrored throughout history and across cultures. Early in my studies I had a dream that I was walking in an ancient subterranean region where I was intently engaged in a dialogue with Carl Jung. It was a lively conversation, and its sense of curiosity, warmth, intelligence, and humor has informed my dissertation.

Jung's dynamic model of the psyche gave context to my lived experience. By understanding that the psyche undergoes a relatively predictable change in an innate effort to gain balance and wholeness, I came to appreciate my lived experience. This changed my personal experience from one of bewilderment to one of joy and excitement.

In studying Jung's work I have also found a model that provides greater depth and context for the cross-cultural issues that I had previously observed.

My dissertation grows from both my personal and my professional experience where I seek to understand how nations may complement or compensate for each other on the global stage through the lens of Jung's dynamic model of the psyche and the dimensions of cultural, cross-cultural, and indigenous psychology.

### **Statement of the Research Problem**

We are at a time in history when all nations must come together to address global issues. The fate of the earth and the survival of life, as we know it, are at risk.

International relations are imperative in finding a common and meaningful solution, yet are often hampered by underlying and unconscious dynamics. A deeper understanding of the unconscious impetus that drive the dynamics of international relations is needed at this time of global change and crisis.

The primary research question is: what are the underlying patterns that drive international dynamics. Additional questions include: can a depth psychological model of the individual psyche be applied to a nation and be used to track the underlying currents of cooperation and conflict? Can the research, analysis, and data developed within the fields of cultural psychology, cross-cultural psychology, and indigenous psychology be integrated and thereby expand a depth psychological model of a national psyche?

Secondary questions include the following: What is the relationship of the individual and the collective psyche? What is the role of religion in defining the national psyche? To address these questions I am using a depth psychological model of the individual psyche as the basis for the national psyche and the dynamic behavior of the individual as the

basis for collective behavior. I have followed a hermeneutic methodology that encourages the integration of sources from all fields in weaving together a new model.

### **Relevance of the Study**

A true understanding of international relations requires not only an understanding of the conscious but must also take into account the role of the unconscious. Jung writes that reason cannot be used to explain human behavior because at key moments, impulses from the unconscious arise into consciousness, where it can assume a cultural form (1945/1973, p. 402). He emphasized that an understanding of the unconscious and the instincts is critical to the survival of humanity, especially with the advent of the atom bomb. A depth psychological perspective proposes that both the conscious and the unconscious are considered in the decision process rather than denying and acting upon one's own shadow and complexes. According to Von Franz, the problem of human relationships is even more urgent than before, due to the one-sided buildup of human consciousness around rationalism (1997, p. 243). As an individual or a nation elevates a one-sided perspective, such as thinking over feeling and relatedness, it results in the devaluation of psychological functions, causing them to be undeveloped, immature, and archaic in nature.

A number of insights and models have been proposed to explain cultural phenomena using a depth psychological model. In his extensive writings Jung weaves his thoughts on the individual psyche integrally into his ideas of the collective. There is a constant pairing of the individual-collective dichotomy and their inter-relationship. Jung established the precedents within depth psychology to integrate the individual and collective psyche. His work on the collective was continued in the works of Proggoff

(1973), Neumann (1949/1990), Edinger (1984), Hillman (1975, 2004; Hillman and Ventura, 1992), Singer and Kimbles (2004), Bernstein (1989), and other depth psychologists who have also seen the need to extend the concepts of psyche beyond the individual.

The relevance of this research is the application of Jungian psychology as the basis for understanding collective behavior and international relations during this era of change and transformation. Jung's work uniquely ties together the interrelationship of the individual and the collective through the underlying images and symbols. The relevance is an increased understanding of international relations and dynamic engagement that takes into account both the conscious and unconscious, the ego and the persona, the persona and the shadow, the animus and the anima, the primary and inferior typologies and attitudes, the collective complexes in understanding conflict, and most importantly the god-image and the self.

### **Methodology**

Hermeneutics is defined as the art of interpretation, with Hermes as the guide. Hermes is the messenger god able to cross between heaven and hell. He is the holder of opposites and transformation moving to and fro, from point to counterpoint, from parts to the whole and back again. It is this archetypal energy that has driven my research and writing, which is not based upon a predetermined answer but rather on an intuitive sense and a curious longing for deeper understanding. Jung writes that "the mask of the unconscious is not rigid—it reflects the face we turn towards it" (1944/1968, p. 25).

As a methodology, hermeneutics takes the researcher on a path of engaging with the opposites inherent in the duality of humanity and nature. Jung's model of the psyche

is based on the engagement of the opposites including conscious-unconscious, persona-shadow, animus-anima, thinking-feeling, sensate-intuitive, and introvert and extrovert. Similar dialectic dimensions and values identified are found in cultural psychology including high and lower power distribution, individualism and collectivism, long and short term index, tight and loose, high and low affect, and other inherent dichotomies.

A depth psychological approach helps provide insights into the underlying patterns of behavior based on the theory of opposites, and its application is conducive to the use of a hermeneutic methodology. Per Barnaby and D'Acerno in the Preface to *C. G. Jung and the Humanities* (1990, p. xvii), “a properly Jungian hermeneutics involves the deployment of a flexible (pluralistic), comparative, and interdisciplinary ‘exegesis’ that seeks out interpretative possibilities—not conclusions” where the writer may “amplify the symbol-text by adding to it a wealth of personal and collective, historical and cultural analogues, correspondences, and parallels” (p. xvii). A hermeneutic approach brings the full depth of culture from multiple perspectives into the discussion.

Hermeneutics brings the researcher into dialogue with the text in “a reciprocal relationship” and brings us into “the fusion of horizons of understanding” (Gadamer, 1960/2013, pp. 385-386). According to Gadamer, traditions are alive when the horizons of the past reach forward and are integrated into the horizons of the present, symbolic of a bridge that carries one forward while one is still anchored in the past.

The hermeneutic methodology supports the examination of a question from multiple perspectives and through varying scholarly lenses in an effort to more deeply comprehend the underlying issues and dynamics. Moustakas writes that the “interrelationship of science, art, and history is at the heart of hermeneutic design and



methodology” (1994, p. 9). Rather than limiting the examination of a complex issue to a singular narrow and rigid field of study, hermeneutics opens up the doors to any and all possibilities. It brings together both the quantitative and the qualitative in formulating a more complete understanding of complex phenomenology.

In my research I seek to expand beyond my own culturally informed perception by continually moving around the “hermeneutic circle” as proposed by Schleiermacher (Palmer, 1969, pp. 87-88). The hermeneutic circle brings into view the “whole and the part” (p. 88). Within this research I have continually changed my vantage point from the conscious to the unconscious, to the singular attributes, to the archetypal image, and from the individual to the collective, seeking to identify inherent patterns and dynamic cycles. In Anderson’s article on intuitive inquiry (2000, p. 31), the hermeneutical circle offers the opportunity to “enter into successive cycles of interpretation.... Each cycle around the research question changes, refines and amplifies the researcher’s interpretation of the experience studied.” Anderson provides the felt sense of hermeneutics as a journey of discovery and insight. The hermeneutic circle brings us back to the beginning with a new perspective to address the question again, thereby providing greater depth to the meaning. The process results in a transformation of our own biases and expands our horizons.

The hermeneutic methodology allows the researcher to engage with both the whole and the part at the same time. Each circumambulation around the circle brings one a fuller understanding of the parts and the whole or the gestalt. At first it is an intuitive sense of how the parts will manifest and be integrated but it is through the process of continually developing and integrating that the whole concept begins to take shape and materialize.

Gadamer writes, “The genuine researcher is motivated by a desire for knowledge and by nothing else. And yet, over against the whole of our civilization that is founded on modern science, we must ask repeatedly if something has not been omitted” (1966/2008, p. 10). In the scientific world, one posits a theory and seeks to establish a body of facts to support a position whereas in hermeneutics one begins with a question and a methodology to consider many possibilities and avenues. On the hermeneutic method, Jung writes that there are certain patterns that are both individual and collective that cannot be scientifically proven yet they provide an “intense value for life” (1928/1966, p. 291). The hermeneutic method holds the space for theories or ideas that cannot be scientifically or rationally proven and yet provide a framework for empirical evidence.

Gadamer (1966/2008) described prejudices as “biases of our openness to the world” that are “the historicity of our existence” (p. 9). Holding the historicity of our existence reminds us that truth, like the image of god, is fluid and continually changing. Even within science and engineering there is a transformation of beliefs as we continually remember they are based on theories, not necessarily facts. This is best illustrated by taking a historical look at science and technology across time. Burke (1985), in his book *The Day the Universe Changed*, examines historical periods when key theories changed resulting in cultural shifts. He writes, “Science...is not objective and impartial, since every observation it makes of nature is impregnated with theory. Nature is so complex and so random that it can only be approached with a systematic tool that presupposes certain facts about it” (p. 336). If we want to embrace quantitative methodology as a way to achieve greater accuracy and truth it must be held lightly as biased and “impregnated with theory” (p. 336). As an engineer, I see how theories and design specifications are

updated to incorporate new data and lived experience. Change is an inherent part of the engineering and scientific process. The hermeneutic process weaves together science, history, religion, sociology, psychology, and all other disciplines to provide a deeper and richer understanding of modern science and technology.

To engage in research from a hermeneutic process requires the continual reflection on what ideas or truth are missing, incomplete, or obscure. One must bow to the mystery of what can and cannot be seen. It is Hermes, the messenger of the gods, which escorts us to Hades and back as we consider a multitude of perspectives. It is a journey that can be planned but not predicted. The faithful must return each day to hear the inner voice as the unconscious identifies patterns and meanings that would otherwise be overlooked in a purely rational approach. The conscious must then take the insights and order them within a historical and meaningful process while asking, What needs to be brought forth? In describing the process Gadamer writes that “the hermeneutical experience also has its own rigor: that of uninterrupted listening. A thing does not present itself to the hermeneutical experience without an effort special to it” (1960/2013, p. 481). It is both active and passive and the art of doing and being. Hermeneutics is a process of actively seeking answers and organizing information from which new horizons, new ideas, and concepts can be brought forth during an incubation process.

Palmer defines hermeneutics as

the process of deciphering which goes from manifest content and meaning to latent or hidden meaning. The object of interpretation, i.e., the text in the very broadest sense, may be the symbols in a dream or even the myths and symbols of society or literature. (1969, p. 43)

Hermeneutics is the methodology to open what is hidden or not expressly presented.

Hillman (1979) describes the use of hermeneutics as a way to answer the call to “get below what is going on and see its basis, to understand more deeply...like a call from Hades to move toward his deeper intelligence” (p. 137). Hermeneutics allows one to consistently seek a deeper understanding, an alternative perspective, and an underworld lens.

The deeper layers of a nation and the underlying dynamics inherent within international relations become more apparent when both the conscious and the unconscious are brought into the dialogue. The hermeneutic method supports this process by encouraging the researcher to consider the phenomenon being examined from multiple disciplines yet also to place it within historical boundaries. Moustakas writes that hermeneutics is “the reflective-interpretive process that includes not only a description of the experience as it appears in consciousness but also an analysis and astute interpretation of the underlying conditions, historically and aesthetically, that account for the experience” (1994, p. 10).

The analysis of culture requires the examination of national symbols to identify the inherent archetypal patterns and events. Jung writes that “the essence of hermeneutics...consists in adding further analogues to the one already supplied by the symbol.... This procedure widens and enriches the initial symbol, and the final outcome is an infinitely complex and variegated picture” (1928/1966, p. 291). For example, within the United States national symbols include the constitution, the Statue of Liberty, the White House, and the Liberty Bell, but this also extends out to symbols such as Wall Street, Hollywood, and National Aeronautics and Space Administration (NASA). Each

carries with it a broader and more complex picture of the culture. Similarly religious symbols are often personified as feminine or masculine that carry deeper archetypal meaning. The hermeneutic methodology can be used to gain a broader and deeper understanding of cultural and religious symbols and events by bringing together the temporal and the timeless.

At the center of the hermeneutic circle is the researcher with the experience and biases they bring to the field of study. With each circumambulation not only does the depth of the analysis increase but the researcher is transformed through the process. The researcher is the hermeneutic vessel that contains the many diverse ideas and thoughts moving them from separate entities into an integrated tapestry. It is trial by fire.

## Chapter 2

### Literature Review

#### Jung's Theory of Psyche

The term *psyche* is used in depth psychology to denote the totality of psychological phenomena encompassing both the conscious and unconscious processes. Jung proposed a model of the psyche's structure and dynamic behavior based on empirical observations (1948/1972d, p. 239). He wrote, "Psychology is an empirical science and deals with realities" (1951/1969, p. 53). Jung's model of the psyche can be applied not only to understanding and gaining insights into the behavior of an individual but also of the collective, such as a nation. To gain insights into the dynamics of international relations, I am applying Jung's model of the psyche to nation-states.

Many of Jung's key concepts have been integrated into Western culture, including the unconscious, shadow, persona, projection, complexes, and synchronicity. He studied broadly to understand the complexity of the human psyche, which extended beyond the narrow confines of psychology and incorporated ideas from history, anthropology, engineering, physics, chemistry, biology, philosophy, mythology, religion, culture, gender, literature, and more. As a researcher and an analyst, Jung worked with individuals with mild neuroses as well as those in deep psychosis, and witnessed firsthand the breadth of expression that the human psyche entails. He accepted the psyche as a real entity and considered its many manifestations with openness and curiosity.

Jung recognized the importance of culture early on in his career and incorporated it into his model of the psyche. He was one of the early cross-cultural psychologists in the field of psychology. Jung traveled widely and assimilated his observations into his

theoretical model of the psyche. From his studies, travels, personal experience, and work as an analyst, he expanded the concept of unconscious to include not only the personal but also the collective unconscious. Jung hypothesized that the collective unconscious contained the store of universal archetypes that transcended time and culture. He elevated the importance of the symbol and the need for a symbolic life to give meaning and nourish the soul (1939/1980, p. 274).

As part of his theoretical model, Jung developed a theory of psychological wholeness based not upon the Western concept of evolution towards greater one-sided consciousness, but rather on the idea that wholeness is achieved through the creation of a relationship with the unconscious. He called this the individuation process to reflect the fact that the person begins to align with his or her own true and innate self. Through this process, an individual becomes more conscious by integrating and reconciling the personal and collective unconscious with the conscious ego. He proposed an archetype of wholeness, the self, that may become constellated and desire greater balance as the ego consciousness shifts. In this way, Jung actually moved the idea of personal and collective wholeness back to the roots of humanity to connect to the deepest strata (including the instincts and archetypes), the mind-body, and to the earth.

Jung envisioned the creation of expanded consciousness and wholeness to be the destiny of humanity. Jung writes that “the sole purpose of human existence is to kindle a light in the darkness of mere being” (1962/1989, p. 326), as “everything living dreams of individuation, for everything strives towards its own wholeness. This has nothing whatever to do with race and other things” (1949/1975, p. xlvi). It is through the embracing of the unconscious including both the personal and collective unconscious that

one creates greater balance and wholeness by holding the dichotomy of the opposites. He proposed that psychology not only provides greater balance and psychological health but also the meaning of life—to kindle a light in the darkness.

**The image of god in the individual and collective psyche.**

Individuation is the path to realign the personality to “the self” defined as the archetype of wholeness. The self symbolically represents the reconciliation of “the opposites within the God-image itself” (Jung, 1962/1989, p. 338). The God-image is the collective religious, spiritual, or ethical belief system. Jung ties the individual to the collective religious traditions and beliefs through the process of individuation. His use of the term *God-image* differentiates between the psychological perspectives of god and the relationship with God as a transcendent experience. The cultural manifestation of the god-image itself is incomplete, and therefore it can only be “reconciled in the unity and wholeness of the self” (Jung, 1962/1989, p. 338). My goal is to examine the cultural manifestation of the god-image distinct from God as a spiritual entity.

Harding describes the relationship between the evolution-of-religion, the God-image, as being revealed in the gradual change in form of the instinctual drives, which are “personified in the divine figures of the various beliefs” (1973, pp. 27-28). Changes in the collective psychology are reflected in the evolution of religion and the shared image of god. Jung (1962/2009) writes that “our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche.” It is “for that reason the God-image is always a projection of the inner experience of a powerful vis-à-vis,” Jung



explains. The internalized image of god, the self, and the collective God-image are inextricably linked. This is the key relationship between the individual and the collective.

The image of god changes and evolves with the psychology of the individual and it “penetrates even into world politics” (1962/1989, p. 334). To comprehend world politics and international relations through a Jungian lens requires an understanding of a nation’s image of god and how it has evolved over time.

With the close of World War II (WWII) and the advent of nuclear weapons, Jung envisioned a religious movement as the only way to deter global destruction. He wrote, “The problem is particularly urgent today because civilized humanity will soon have arrived at the crossroads where it can use the atom bomb...the suicide of human civilization has moved appreciably closer...unless...the great reversal comes” (1945/1973, pp. 402-403). After having lived through World Wars I and II, Jung had little faith in humanity’s ability to incorporate the role of the unconscious in international relations. He could “imagine this as nothing other than a religious, world-embracing movement which alone can intercept the diabolical impulse for destruction” (p. 403). Here Jung uses the term *religious* to denote a required and shared shift in the god-image as a means of mitigating the potential for destruction.

The concept of the god-image carries with it deeply embedded psychological markers within the structure of a national psyche. The god-image defines the relationship between women and men, government and the citizens, and norms and values of its culture. In this way, the god-image creates a collective foundation that defines not only how the individual views the world, but also how the culture establishes roles and responsibilities as well as laws and the enforcement of behavior. Although often not seen

or acknowledged, this underlying foundation of a collective god-image has a tremendous hold on the perspective and behavior of a nation.

When a religious belief no longer embodies the meaning and sense of sacred for a collective, it leaves the psyche longing for a sense of wholeness, and spontaneously opens the individual and the collective to seek meaning through the creation of new symbols and new god-images. These periods of transition are marked by periods of extreme upheaval within history. Jung wrote that we are currently in an age where the god-images are being transformed and changing: “We are living in what the Greeks called the *kairos*—the right-time for a ‘metamorphosis of the gods,’ i.e., of the fundamental principles and symbols” (1957/1964, p. 304). Internationally the transformation of the god-image can result in conflict and war as cultures and ideas clash. At the individual level, changes in the collective god-image can result in anxiety and fear as the structure of the psyche tries to adapt to a new attitude, or conversely resists adaptation and regresses to an earlier state. I propose that much of the political conflict within the United States can be traced to *kairos*, the metamorphosis of the gods. When a new god-image spontaneously emerges, it is driven in part to compensate or complement the collective conscious.

It is the relationship between the individual psyche, the collective psyche, and the god-image that underlies much of Jung’s theory. I believe that the psychology of the predominant god-image, the collective archetype of god, has a profound impact on the foundation of the cultural psychology for each nation. Therefore each nation’s archetype of God and the associated images, symbols, and attributes must be examined to understand the underlying myths shared at a collective level and provide the basis for the

formation of the norms and values embodied within the culture. I present the psychological dichotomies that are foundational within religion and discuss how they are manifested within a nation as underlying truths. From here I examine how differences within the archetypes of god influence innate differences embodied within the individual and the collective can potentially result in conflict when confronted with other religions and archetypes. I hope that in understanding the underlying differences in cultural psychology, I can kindle a light in the darkness.

### **Manifestations of the collective psyche.**

In addition to the projection of the soul in religion, there is also the discussion about the soul in technology. Giegerich (2007) questions the role of technology as an expression of the soul by asking what archetypal phenomenon is being expressed with the advent of new technologies. He examines technology and its evolution as a reflection of the collective psyche: as a phenomenon to study the archetypal roots and symbolic meaning. Giegerich's work provides a foundation within depth psychology to examine the many manifestations of technology through an archetypal lens. His work helps to shift the dialogue on one of the major themes in this dissertation: nuclear weapons. We can pivot from Jung's posture of nuclear weapons as the means of "suicide of human civilization" (1945/1973, p. 402) to asking—what archetypal phenomenology does this symbol represent, and what underlying and instinctual need does it fulfill? Is technology an expression of the individual and collective soul? Can cross-cultural psychology provide insights into the archetypal expression of nuclear weapons within a nation? And can this understanding help to reduce or eliminate nuclear weapons?

Collective phenomena are also examined by Hillman, who wrote about the archetypal phenomenon of war (2004), and Guggenbühl-Craig, who explored the phenomenon of child abuse (1995, pp. 51-66). Both authors stressed the importance of not rushing to judgment but rather being open to what the phenomenology represents. Guggenbühl-Craig writes that child abuse goes beyond the individual case to “collective psychological phenomena” (1995, p. 54) and should be understood through a collective lens. According to Hillman, “the first principle of psychological method holds that any phenomenon to be understood must be sympathetically imaged” (p. 2). Hillman and Guggenbühl-Craig approach different collective phenomena through a depth psychological lens to gain greater understanding.

Similarly, I examine the cultural and technological phenomena of nuclear weapons through a depth psychological lens to see what collective patterns may lie behind their destructive face. I expand this effort by integrating the quantitative and qualitative information developed within the fields of cultural, cross-cultural, and indigenous psychology. I examine how these differences may influence the perception of known objects such as nuclear weapons and how these differences may drive the dynamic engagement between nations.

Jung’s model is based on an understanding of both the individual and the collective psyche, as the two are inextricably linked and evolve together. Many of Jung’s pivotal writings explore the relationship of psyche throughout history including *Aion* (1951/1969), *Mysterium Conjunctionis* (1956/1970), *Symbols of Transformation* (1912/1967), *Modern Man in Search of his Soul* (1950), and *Man and his Symbols* (Jung, Franz, Henderson, Jacobi, & Jaffe, 1964). Jung traces historical and cultural patterns,

seeking the underlying psychological patterns and symbols that appear across culture and history. Jung sought universal concepts that were not bound by cultural precepts.

A number of books have been written that examine culture or aspects of culture from a depth psychological perspective including *Depth Psychology and a New Ethic* (Neumann, 1949/1990), *Jung's Psychology and its Social Meaning* (Progoff, 1973), *From the Wrong Side* (Guggenbuhl-Craig, 1995), *Power and Politics* (Bernstein, 1989), *The Cultural Complex* (Singer & Kimbles, 2004), *Technology and the Soul* (Giegerich, 2007), *Integration* (Selig, 2012), and *Phantom Narratives* (Kimbles, 2014). There are also a number of publications with a collection of essays on specific aspects of culture, including *Meeting the Shadow* (Abrams & Zweig, 1991), *The Shadow in America* (Abrams, 1994), *Politics and the American Soul* (Carter & Barton, 2007), and *Destruction and Creation* (Wirth, Meier & Hill, 2010). Each of the above provides significant insights into the use of depth psychology as applied at the cultural level and cited throughout the next section. These publications not only provide examples of the breadth and depth of the application of depth psychology, but also validate the use of the theoretical basis to a collective or country. A concise and clear outline of the key concepts of Jung's theoretical basis and its application to any collective or country does not appear in the work I have reviewed, and therefore it is one of my goals to develop a theory that takes into account the conscious and the unconscious in international relations.

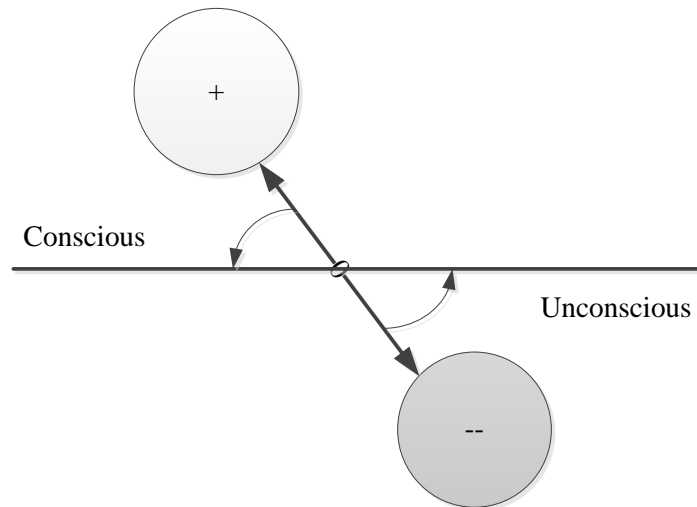
In my work I use Jung's theoretical basis for the psyche and its relational dynamics in combination with the data and insights gleaned from cultural, cross-cultural, and indigenous psychology to propose a model for international relations. The following

chapter provides an overview of Jung's key theories as applied first at the level of the individual and then as applied to the level of the collective. This section provides the foundation for identifying the key concepts of the psyche and their archetypal behavior.

### **Balance and the engagement of opposites.**

Jung's model is based on his observation that the psyche is a self-regulating system that requires the dynamic of opposites to create balance (1917/1966, p. 61). The psyche consists of two parts: the conscious and the unconscious (Jung, 1921/1976, p. 463). Balance within the psyche is achieved through the engagement of the conscious and the unconscious. Jung described the psyche as a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations.... In this sense we can take the theory of compensation as a basic law of psychic behavior. Too little on one side results in too much on the other. Similarly, the relation between the conscious and unconscious is compensatory (1934/1966, p. 153).

Jung's model takes into account the existence of the unconscious and its role in creating balance within the psyche by taking on a compensating role to one-sided conscious perspectives. The "psyche appears as a dynamic process which rests on a foundation of antithesis, on a flow of energy between two poles" (1962/1989, p. 350). As shown in Figure 1, the unconscious will create balance within the psyche by holding the opposite position. Jung's theory of compensation will be examined to see how it may be applied at the national level.



*Figure 1.* The unconscious compensates for overly one-sided conscious positions to keep the psyche in balance. All figures not otherwise attributed were created by the author.

The components of the psyche and their dynamic engagement were envisioned by Jung to explain the empirical behavior that he observed. He wrote that “a large part of my life work revolved around the study of the problem of opposites” (1962/1989, p. 233). Jung envisioned the psyche consisting of a number of relational pairs that regulate the psyche and create balance through compensation. Once a one-sided position has been taken, the “psyche disintegrates and loses its capacity for cognition” due to a loss of reflection (Jung, 1962/1989, p. 351). In other words there is a loss of rational thought and ability to differentiate and discriminate in a logical manner once the conscious ego has assumed a one-sided position. This results in a loss of fidelity and directly impacts the decision making process. The individual will unconsciously reinforce their position by selecting information or data that supports it, and rejecting information that negates it. In the government intelligence business this is called cherry picking, to denote the use of selective information. The use of selective information can generally be seen clearly from

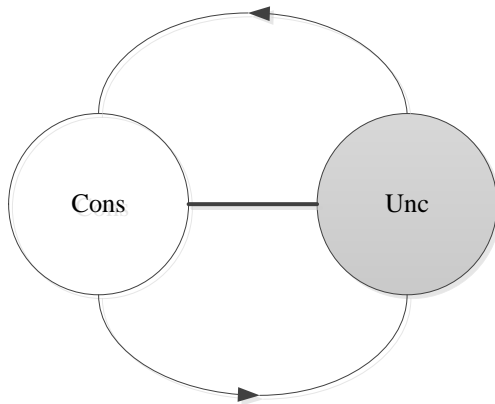
people outside the organization, but may reflect a cultural or individual bias to those on the inside.

The dynamic engagement of opposites within the psyche is also the process by which the unconscious can become conscious (Jung, 1962/1989, p. 335). Consciousness may be raised through the clash of opposites (pp. 311, 345) and the resulting engagement can bring increased understanding and a more expansive view of life. In the foreword to Neumann's *Depth Psychology and a New Ethic*, Jung describes the process of compensation of the unconscious as "a partner in the process of conscious differentiation...for the revelation of its contents enriches consciousness and assists differentiation" (1990, p. 17). It is the engagement of the two opposites, as the "thesis is followed by antithesis, and between the two is generated a third factor, a lysis which was not perceptible before" (1962/1989, p. 351). Symbols, produced spontaneously by the unconscious, aid in the process of uniting the opposites so "that these no longer diverge or clash, but mutually supplement one another and give meaningful shape to life" (p. 335).

By consciously engaging with the symbols that are spontaneously produced from the unconscious, we begin to see new ways of resolving life's challenges. The engagement of the conscious and unconscious as psychological opposites can generate new ideas and possibilities that the conscious ego would not be able to create alone. The dynamic between polarities increases energy and thus is "the indispensable prerequisite for its [the psyches] aliveness" (Jung, 1962/1989, p. 346). As shown in Figure 2, the dynamic engagement between the conscious and the unconscious can generate energy and the flow of creative ideas. Conversely, the interplay of opposites can be greater than



an individual can contain, leading to a breakdown within the discourse and possible dissociation or psychosis. At the intercollective level, the engagement of opposites can result in violence or war if the conflict is not contained.



*Figure 2.* The conscious and unconscious engage in a dynamic exchange creating energy within the psyche.

Some individuals may choose not to engage with the unconscious and may instead revert or regress deeper into a singular polarity, a one-sided posture, which increases the degree of unconsciousness. Jung emphasized that if the conscious ego maintains a singular one-sided perspective the unconscious takes on a hostile opposition resulting in “a partial dissociation of consciousness” (Jung, 1949/1990, p. 17). Once there is a separation or a disassociation it is even more difficult to engage the opposite perspective as it stifles or stops the dialogue between the conscious and the unconscious. Globally the pattern of one-sided perspective is seen in the form of preferred political system, religion, or other cultural dimensions.

If the voice of the unconscious in an individual is rejected and repressed, the energy that has been subjugated will seek an outlet to be seen, heard, and known, if not consciously, then through other more intrusive approaches such as illness, anxiety,

praxis, or night terrors. The internal patterns will be repeated externally in an individual's life until resolved within. Freud discovered that one of the "primary laws of the unconscious is *that which is repressed seeks expression*... One of the primary laws of the ego is *that which is repressed is denied expression*" he called this dynamic the repetition-compulsion (Kahn, 2002, p. 98). Repressed content will be enacted through the repetition-compulsion pattern, thereby confirming unconscious expectations and will continue until the repressed pattern or memory can be made conscious. Defense mechanisms may develop in an effort "to protect against anxiety, guilt or shame" (p. 204), yet the defense mechanisms "are often seriously maladaptive," resulting in more "suffering than would the warded-off feelings and impulses" (p. 204). Jung later expanded Freud's ideas of the unconscious to include not only negative and personal aspects but to also include positive and collective aspects as well.

National defense mechanism may also be indications of projection of the denied shadow or a repetition-compulsion pattern seeking to be seen and heard. The interesting question then is—at what point is it rational and when is it an inflated response to one's own projected shadow? I discuss this concept in relation to the United States and Russian buildup of nuclear weapons as an example of mutual shadow projection that exceeds a rational or clear need for national defense.

In summary, the opposites within the psyche create balance by creating a complementary or compensating posture within the unconscious. The psychic energy created in the engagement of the opposites can lead to expanded consciousness and personal transformation. Per Neumann, the unconscious may provide aid in the clash of opposites through the spontaneous production of a symbol that can aid in uniting a hostile

opposition (Neumann, 1949/1990, p. 17). The theory of opposites is a key concept in Jungian theory that underlies many of the base ideas and assumptions.

### **Opposites at a national level.**

To understand the predicted dynamic behavior between nations, I am applying Jung's theorem of the conscious-unconscious dynamic and the need for compensation to international relations. Compensation at the group and national level manifests differently than at an individual level. The dynamic of self-regulation in response to overly one-sided positions may result in a chaotic split or separation at a collective. Or it may also appear as new art forms representing the chaos within the underlying collective psyche. Jung writes that "just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs" (1922/1966). I believe that Jung's supposition is correct and I seek to identify what conscious attitude is seeking compensation when the clash of opposites is the strongest between nations.

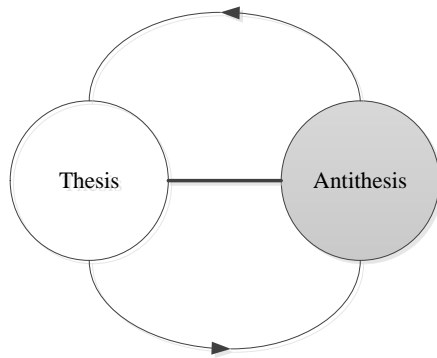
The greater the separation of opposites inherent within the psyche the greater is the production of "a higher energetic tension" (1945/1964, p. 207). At the conclusion of World War II, Jung wrote that the inherent opposites within the German psyche were further apart than others, "creating higher energetic tension and accounting for the undeniable energy and drive of the Germans" such that the magnitude of the separation produced "inner contradictions, conflicts of consciousness and disharmonies of character" (p. 207). If the opposites were further loosened and separated, it could result in a systematic disassociation (p. 207). In this example Jung applied the concept of opposites to describe what he considered to be the disassociation of the German psyche

causing a loss of their collective roots resulting in a need to compensate for feelings of inferiority at a cultural level or what he termed “the psychic body-politic” (pp. 207-208). He also proposes that the degree of difference or separation of opposites is also an important factor in assessing the potential impact. If we assume the separation can be presented as a vector that has both magnitude and direction, then it may be possible to assess how far apart two nations are by analyzing the differences in the cultural dimensions. This psychic principle states that a greater degree of separation between opposite’s causes increased internal contradictions, conflicts, and disharmony. I apply this dynamic theory to the cross-cultural evaluations to see if countries that have significant differences in their cultural dimensions have more international issues or not.

Jung proposed that the work of the early alchemists was a reflection of the interplay of the conscious and the unconscious as projected into matter. The same dynamic found within the individual can equally be applied to interactions of other types as well. In analyzing the interplay of opposites in the alchemical Rosarium images, Edinger proposed that the king and queen can be representative of the dynamic within the individual psyche, the engagement of two people or the dynamic within a group or community (Edinger & Blackmer, 1994, pp. 39-40). He identifies the universality of the pattern of engagement as applying not only to an individual or between an analyst and analysand, but also relating to the engagement of any group, collective, or nation. Jung writes that “what is true of humanity in general is also true of each individual, for humanity consists only of individuals...the psychology of humanity so also is the psychology of the individual” (1917/1966, p. 50). The basic patterns of engagement

within the individual psyche are the same patterns of engagement we find at the level of international relations.

As shown in Figure 3, opposites are differentiated at the collective level between a thesis and its opposite, the antithesis, resulting in resolution or elevated conflict. Human consciousness evolves through the differentiation of ideas, issues, or concepts, but the act of differentiation can also create disparities too great to resolve, resulting in conflict and war if each side seeks a superior position. If differences are respected and tolerated, then it is possible to find a common solution through dialogue. The act of differentiation, engagement, and integration results in the transformation of both parties when both parties are engaged. A failure of engagement may result in continued conflict and chaos. If we are able to see that the engagement of opposites at the individual, two person, or group and national level is a means of differentiating fundamental differences within the belief structure of the underlying psychology, then it is possible to view each engagement as a pathway towards transformation and growth. This is true for global and national differences around politics, religion, race, sexuality, or gender.



*Figure 3.* A dialectic is formed around key collective issues with the emergence of thesis and antithesis postures.

In *The Mystery of the Coniunctio* (Edinger & Blackmer, 1994), Edward Edinger proposes that a group or community will repeat the pattern of engagement of the opposites from unity to differentiation through union. This represents the resolution of a conflict of opposites or the experience of defeat in an unconscious manner indefinitely. Edinger proposes that unlike individuals, groups cannot move to the next level of consciousness through the engagement of opposites. He envisioned this type of engagement as ending possibly in war as, “the two antagonistic groups or factions have joined in a fatal embrace” (p. 65), whether it be at a national or international level, only to discover that the war wasn’t worth it (p. 73). I will explore this idea further and propose that it is possible for cultures to create greater consciousness through the encounter of opposites, engagement, and containment through transformation.

If an overly one-sided posture is taken, the opposite will be repressed into the collective unconscious, where it will seek expression and may result in conflict between groups. Examples may include conflicts over politics, gender, race, or sexual orientation where cultural shifts come into conflict with traditional values. Based upon the theory of opposites, repressing or trying to overpower issues at the individual or collective level

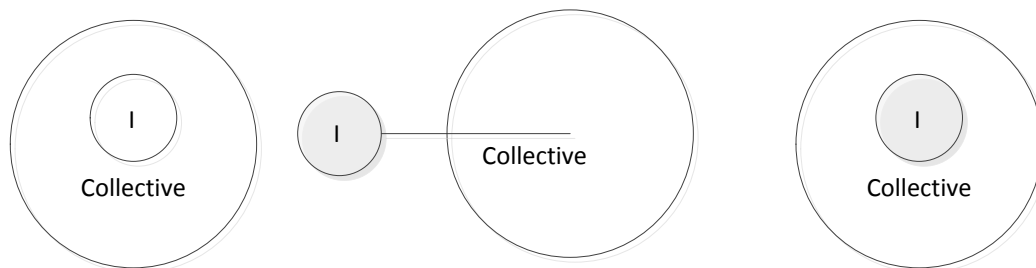
will not result in the issue quietly going away but rather builds up pressure in the oppressed position. Light does not come by declaring war, but rather through engaging and seeking to understand what the underlying factors are that are fueling the behavior. Seeking to understand an issue is the antithesis of the American hero archetype that seeks to contain through control by declaring war on drugs, poverty, or terror.

**Individual and national psyche: Conscious and unconscious.**

The psyche consists of three levels: consciousness, personal unconscious, and the collective unconscious (Jung, 1931/1972, p. 151). The concepts of the three levels of consciousness are explored below.

In his extensive body of work, Jung discussed the inter-relationship of the individual psyche to the collective psyche. He described the collective psyche as a pattern of beliefs and perspectives that are carried by the collective in the form of values, beliefs, religion, politics, military, and other expressions of collective behavior. Throughout my work I will be exploring the theory of the individual and collective psychology based upon the idea that the individual is mirrored within the collective and vice versa. A collective psyche may represent a group, a religion, or a nation and may subscribe to one-sided beliefs or perspectives that are ubiquitously accepted among the collective. The collective psyche may represent traditions or religions that have codified one-sided perspectives, thus setting up a compensating dynamic within the unconscious that may be projected onto in-groups or out-groups. It is inherent to the psyche to differentiate as a means of understanding issues and becoming more conscious, yet it can also result in a conflict as groups divide based on differing beliefs, racial identity, nationality, or skin color.

A national psyche is founded on a common set of beliefs and values, based upon their history and religious beliefs, which reflects the level of consciousness of the group. The national psyche is represented symbolically through the archetypes they have developed over time and are representative of the deep taproot. For an individual to develop his or her personal psyche beyond the limits of the preset collective psyche requires a break from the collective to see outside of the cultural psychology and establish communication between that individual's personal conscious and the unconscious. This is true whether the individual has been raised in an individualistic or collectivistic culture, as both have established cultural maps that set the approved standard for behavior. Jung writes that it is rare for an individual to separate from the collective thinking. "Collective thinking and feeling and collective effort are far less of a strain than individual functioning and effort; hence there is always a great temptation to allow collective functioning to take the place of individual differentiation of the personality" (1928/1966, p. 151). The individual-collective relationship is illustrated in Figure 4.



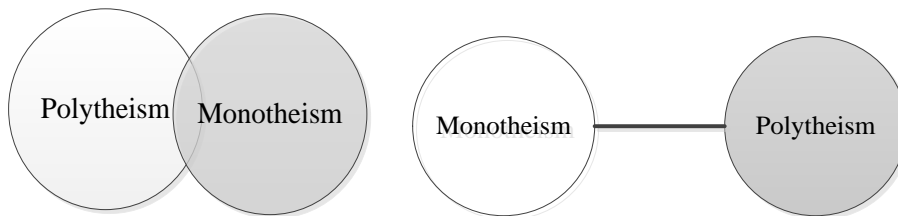
*Figure 4.* Relationship of the individual to the collective; from identifying with the collective, separation and individuation, and reintegrating into the collective with new perspective.

Jung writes that individuals who identify with the collective psyche take on "a feeling of universal validity—'godlikeness'—which completely ignores all differences in the psychology of his fellows" and attempts "to force the demands of his unconscious



upon others” (1928/1966, p. 152). Identification with the collective psyche represents individuals unable to separate or to differentiate not only from their personal persona but also from the collective persona. For example, this pattern is prevalent in religions that reinforce a set of beliefs linking specific behaviors with sin and loss of salvation.

Using a depth psychological lens, Rafael Lopez-Pedraza (1990) examines what he describes as a pervasive anxiety inherent within the Western psyche by taking a historical perspective to consider the collective psyche. He writes that the key underlying disconnect within the collective is “produced by the constant conflict between the pagan mythologies—the many gods with their differentiated images—and the one imageless God of monotheism” resulting in anxiety and conflict between cultures (1990, p. 34). Lopez-Pedraza defines the most important task as the need “to differentiate between the monotheism and the polytheism in our Western psyche...with an acute awareness of the historical cultural conflict which exists between these two main streams in the Western psyche” (p. 32). This is illustrated in Figure 5. Once differentiated, the opposites could consciously engage within the collective psyche. Lopez-Pedraza uses monotheism and polytheism as the two primary forms of religion as an example of how the god-image may come into conflict within the collective psyche.



*Figure 5.* The psychological conflict of polytheism and monotheism as the source of Western anxiety (derived from Lopez-Pedraza, 1990, p. 32).

**Consciousness: Ego and persona.**

Consciousness is only one aspect of psyche where the breadth of the psyche is greater than the field of consciousness can perceive (Jung, 1962/1989, p. 246).

Consciousness is the known field of individual engagement and provides the sense of who an individual is and their identity in the world. The ego is the center of the conscious personality (p. 324). Jung defines the ego consciousness as “a complex of ideas which constitutes the centre of my field of consciousness and appears to possess a high degree of continuity and identity.... The ego-complex is as much a content as a condition of consciousness” (1921/1976, p. 425). The ego consciousness provides the sense of identity and continuity between the past and the present.

Similarly, a nation has a shared collective conscious characteristic of the national identity and is represented in the national symbols and ideas. The collective conscious is a shared concept of identity that may be challenged during periods of change as the shared identity comes into question between generations, gender, sexual orientation, and race. Although a nation’s collective conscious may be shared, it is not generally uniform across all members of a nation.

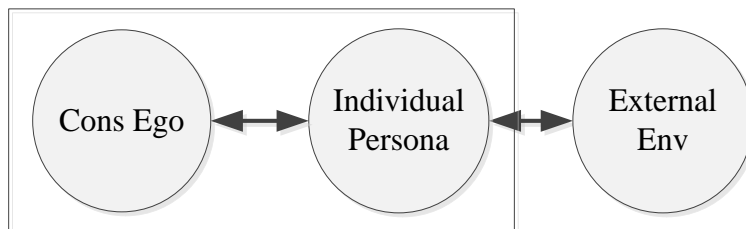
A persona or mask is formed within the ego-consciousness to provide the means of, and manner of engagement with, the external world (Jung, 1950/1972, p. 122). The persona is the interface that the ego develops to negotiate “the relation to objects” (1921/1976, p. 465) and is developed early in life based upon one’s gender, family, religion, culture, and historical period. The ego-consciousness develops a socially acceptable means of adaptation and rejects or places into the unconscious shadow aspects that are deemed unacceptable.

Jung writes that “the persona is a complicated system of relations between individual consciousness and society” that must create an acceptable impression and conceal one’s true nature (1928/1966, p. 192). The persona protects the developing ego. The ego may identify with the persona, thereby believing that “they are what they pretend to be” (p. 192). Ego identification with the persona can result in a crisis if an individual’s carefully constructed mask is shattered or torn. When there is a shift in an individual’s psyche, it can cause a misalignment with their persona, resulting in anxiety and a need to reassess their mask.

The ego consciousness must first differentiate from the persona to begin a conscious relationship to the unconscious and its processes (1921/1976, p. 470). The persona is created in large part to align with the collective belief system and in turn, results in the denial of specific attributes or innate characteristics that are repressed or split off. The denied parts of the personality, both positive and negative, are hidden from the conscious ego within the personal shadow. The personality forms around the family and collective beliefs that are representative of the collective image of god, or god-image. The collective god-image is itself imbalanced as there are preferred modes of being that exclude their opposite expression, in other words, the collective god-image is one-sided. The national psyche and collective body take on a similar imbalance through the development of each individual persona-shadow pair. In this way the individual and collective are inextricably linked at a foundational level.

The persona plays an important role in the adaptation of an individual with his or her external environment. It is the culturally acceptable mask worn that both provides a means of fitting within a culture and the protection of one’s true nature. The ego may

become overly identified with the mask and lose sight of its deeper sense of self beyond prescribed roles and responsibility. To move into a conscious relationship with the unconscious requires the ego to differentiate from the persona, to explore the greater depth of the psyche. Jung writes the persona is “only a mask of the collective psyche, a mask that *feigns individuality*...whereas one is simply acting a role through which the collective psyche speaks” (1928/1966, p. 157). The persona is the interface between the conscious ego and the collective psyche. Whereas everyone has a persona as a means of engaging in a culturally acceptable way, those who identify themselves as being the same as their persona or their mask are highly unconscious and often appear like two-dimensional cardboard characters with little or no real depth. The relationship between the individual and the collective is important if one wants to understand group behavior during periods of trauma and stress. This will be explored further in the findings section.



*Figure 6.* The persona is a mask for the collective psyche that provides an acceptable interface between the conscious ego and the collective psyche.

From a cultural perspective, the persona is an important manifestation of the individual psyche that must be transcended to find greater wholeness and meaning. I propose that not only individuals maintain personas, likewise nations and groups have persona's that may cause a disassociation between the actual nation and their projected front to the rest of the world. When a nation hides behind a carefully constructed public persona it seeks to conceal or distort what is actually occurring, creating a gap between

what is really happening and what is presented as happening. This creates a schism within the collective body. Examples include the Catholic Church, which maintained a holy persona while protecting pedophile priests or when the United States maintained the persona of the hero while condoning torture. The concept of the national persona will be examined further.

**Conscious orientation: Typology.**

Early in child development, the conscious ego adapts specific ways of relating to the external world. Jung termed these attributes the typology and attitude functions. He wrote that “the conscious psyche is an apparatus for adaptation and orientation, and consists of a number of different psychic functions” (1921/1976, p. 518). There is a propensity for each person to favor specific psychological functions as a conscious way of “adaptation and orientation” (p. 518) with the world. These patterns are set early in a child’s life according to his or her natural personality, aptitudes, and environment. Individual typology is linked to the collective psychology: “The demands of society compel a man to apply himself first and foremost to the differentiation of the function with which he is best equipped by nature, or which will secure him the greatest social success” (1921/1976, p. 450) where they will identify “more or less completely with the most favored and hence the most developed function” (p. 450). Subcultures that are separated and isolated by race or religion generally favor some forms of expression over others: the subculture typology may be 180 degrees at odds with the national typology leading to misunderstanding and conflict between the dominant culture and subculture. Attempts to force a subculture to conform to the dominant national typology have often resulted in failure and left many feeling fragmented or lost.

Cultural typology may change over time. For example, the economies of the United States and Russia shifted from agriculture to business and technology, thus necessitating a shift in the national typology. Cultural shifts are reflected in the communications, education, and national symbols. Similarly the change in the role of women within the United States and Russia, from mother and homemaker to professional, has resulted in a shift in the national typology.

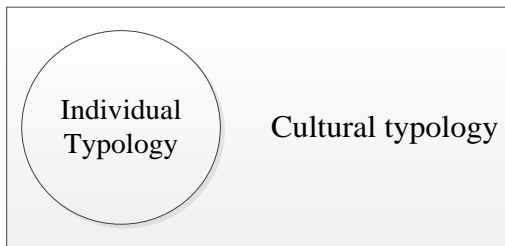


Figure 7. Cultural typology influences individual typology by emphasizing what will lead to social success.

Jung based his model of typology on the archetype of the quaternity, which is “an archetype of almost universal occurrence” (1948/1969, p. 176). He identified the four functions as thinking and feeling, and intuition and sensation. The functions are represented as two pairs of opposites. The four typologies and their relationship are illustrated in

Figure 8.

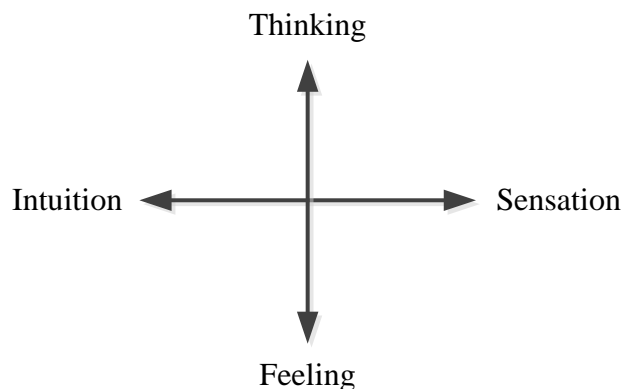


Figure 8. The four typologies.

Jung describes each function as (1921/1976, p. 518):

- sensation as all *perceptions* by means of the sense organs,
- thinking as the function of intellectual cognition and the forming of logical conclusions,
- feeling as a function of subjective valuation, and
- intuition is perception by way of unconscious, or perception of unconscious contents.

If all four forms of conscious orientation are differentiated, then “thinking should facilitate cognition and judgment, feeling should tell us how and to what extent a thing is important or unimportant for us” (1921/1976, p. 518), whereas “sensation should convey concrete reality to us through seeing, hearing, tasting, etc., and intuition should enable us to divine the hidden possibilities in the background” (p. 518). Each individual will generally have a primary orientation and will favor a specific function over its opposite. In this way, an individual may become overly dependent upon a one-sided way of consciously being within the world. Thinking and feeling are referred to as the rational functions, and intuition and sensation as the irrational functions (von Franz & Hillman, p. 4). The rational functions are used to judge and discriminate by either thinking to establish what it is or feeling to determine how we value it. Intuition and sensation are irrational functions, as they are used to perceive what is external and what is occurring; these functions are not used for judging or evaluating.

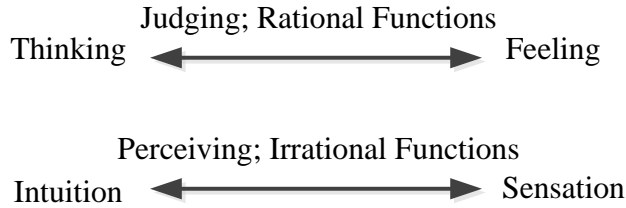


Figure 9. Differentiation of the rational and irrational functions.

Table 1

Overview of the four typologies (Jung, 1921/1976, p. 518; 1948/1969, p. 176)

Thinking	The function of intellectual cognition and the forming of logical conclusions. Thinking should facilitate cognition and judgment. Thinking establishes what something is.
Feeling	The function of subjective valuation. Feeling should tell us how and to what extent a thing is important or unimportant to us. Feeling establishes whether it suits us or not, and if we wish to accept it or not.
Sensation	Perceptions by means of the sense organs. Sensation should convey concrete reality to us through seeing, hearing, tasting, etc. Asserts that something is there.
Intuition	Perception by way of unconscious or perception of unconscious contents. Intuition should enable to divine the hidden possibilities in the background. Intuition indicates where it came from and where it is going.

Based upon his personal observation, Jung noted that individuals relied primarily on one function in their orientation to the external world, which he named the superior or main function (1948/1972d, p. 238). The function opposite of the superior function is the least differentiated and is referred to as the inferior function (1948/1969, p. 166). The



inferior function remains primarily unconscious acting as “a painfully disturbing factor” to the individual (Jung, 1948/1972d, p. 238). The inferior function “has the strongest tendency to be infantile, banal, primitive, and archaic” while concealing “all sorts of significant relationships and symbolic meaning...a treasure-house of hidden wisdom” (Jung, 1948/1969, p. 165). The other two functions are identified as the auxiliary functions that may become partially differentiated but never to the same degree as the primary function (Jung, 1948/1972d, p. 238). Three of the four functions may be differentiated and available to consciousness, but the inferior function will remain beyond the conscious will and is “contaminated with the unconscious” (Jung, 1948/1969, p. 165).

The inferior function, or fourth function, is “practically identical with the dark side of the human personality” and it is through this door, the inferior function, that one may come to know one’s own unconscious (Jung, 1950/1972, p. 123). “The fourth function is contaminated with the unconscious and, on being made conscious, drags the whole of the unconscious with it. We must then come to terms with the unconscious and try to bring about a synthesis of opposites” (Jung, 1944/1968, p. 152-3). Marie-Louise von Franz writes, “Most people, when their inferior function is in any way touched upon, become terribly childish: they can’t stand the slightest criticism and always feel attacked” (von Franz & Hillman, 1986, p. 12). When individuals or nations with opposite typologies engage, it can result in conflict and potentially childish behavior if the differences are not acknowledged and understood. If an individual is able to differentiate his or her primary and auxiliary functions, it is possible to begin the process of engaging with the fourth function, but with it comes the primordial images of the collective unconscious that have long been rejected by the rationalistic Western society. Von Franz

(von Franz & Hillman, 1986, p. 67) writes that it is through the inferior function “by which the shadow, the animus or the anima, and the personification of the Self come in.”

Jung also identified two additional factors as introverted and extroverted attitudes. Attitudes define the flow of conscious energy relative to the external world. Per von Franz, “In the extrovert the conscious libido habitually flows toward the object, but there is an unconscious secret counter-action back toward the subject” (von Franz & Hillman, 1986, p. 2), whereas “in the case of the introvert, the opposite occurs: he feels as if an overwhelming object wants constantly to affect him, from which he has continually to retire.” Von Franz continues that to the introvert it is as if “everything is falling upon him, he is constantly overwhelmed by impressions, but he is unaware that he is secretly borrowing psychic energy from and lending it to the object through his unconscious extraversion.” Introverted and extroverted attitudes represent two diverse ways of functioning in the world and relating to external objects. Extroverts will often fail to understand how their actions are interpreted by introverts. The same dynamic is true between nations: an introverted nation may feel that the actions of an extroverted nation are overwhelming and threatening, thereby necessitating increased defense against the other.

It should be stressed that no person or nation can be identified or categorized into simple functions or attitudes, as each is unique in its expression of life. But the categories do provide tremendous insight into patterns of behavior that are both conscious and unconscious. If the personality requires the inferior function to adapt and progress, it will be challenging to bring the rejection function into conscious engagement. If integrated, the personality will have a more conscious and expansive means of being in the world.

Each of the four functions is tempered by one of the two attitudes. Therefore the primary, auxiliary, and inferior functions may be either introverted or extroverted, resulting in a total of eight functions. When the primary function is a specific attitude, then the inferior function will be the opposite attitude. Jung writes that “the superior function is the most conscious one and completely under conscious control, whereas the less differentiated functions are in part unconscious and far less under the control of consciousness” (1921/1976, p. 340). Therefore, “the superior function is always an expression of the conscious personality, of its aims, will and general performance” (p. 340). Von Franz writes that as the unconscious function becomes conscious, it “has the effect of also changing the basic structure of the psyche” (von Franz & Hillman, 1986, p. 5). The relationship of the conscious typology is therefore represented within the interplay of opposites, as the inferior typology is the opposite of the conscious attitude and remains largely unconscious.

If the primary function and attitude are overly one-sided they will be compensated by the opposite function within the unconscious. Jung writes, “The attitude of the unconscious as an effective complement to the conscious extroverted attitude has a definitely introverting character” (1921/1976, p. 337). Sharp notes that the undeveloped attitude and functions may be constellated around a shadow complex (1987, pp. 94-95). Therefore if the individual remains unconscious of his or her undifferentiated and dissociated attitudes and functions, there will be unconscious engagement surrounding the typology. Per Erich Neumann, the encounter with one’s own shadow is “particularly severe and difficult for the extrovert, since by nature he has less insight into his subjectivity than the introvert” (1949/1990, p. 78). Not only typology but also the

attitude of introversion and extroversion impact how an individual will react when faced with his or her own shadow.

### **National typology.**

Nations likewise tend to have an introverted or extroverted attitude inherent in their cultural psychology and evident in their relationship to the external world. This is not to say that the individuals in the culture are all introverted or extroverted, but rather that the culture at large and the relationship to other nations or groups tends to exhibit introverted or extroverted characteristics. Cultural attitude is an important point of differentiation between nations, as it impacts how one nation will view the actions of another and respond from that perspective. Likewise, differences in attitude impact how a symbol or symbolic event is perceived and assimilated, whether it be a visual, physical, or a symbolic act. As noted above, the encounter with the shadow may be more difficult for an extroverted nation than for an introverted nation, and an introverted nation may feel more overwhelmed by the actions of an extroverted nation. This is to say that the typology and attitude of a nation will influence both its actions and perception of the actions of other nations.

Jung defines the collective as representative of “all psychic contents that belong not to one individual but too many, i.e., to a society, a people, or to mankind in general” (1921/1976, pp. 417-418). He describes feeling, thinking, sensation, and intuition as being applicable to the collective when they are bound up and characteristic of a large group. Jung writes that certain collective ideas are bound up with collective feeling, including God, justice, the fatherland, and other similar concepts (p. 417). The thinking function can likewise be collective “when it is identical with the general feeling and

accords with general expectations, the general moral consciousness, etc.” (p. 417). Here Jung assigns predominant typologies not only to individuals but also to collectives. The collective typology will influence the way a group expresses collective ideas or symbols in a feeling or thinking attitude. As noted above, the superior function is “always an expression of the conscious personality, of its aims, will and general performance” (1921/1976, p. 340); likewise the superior function of a nation will reflect the national aims, will, and general performance.

Jung visited America in 1925, where he spent time at the Taos Pueblo in New Mexico and observed firsthand the impact that differences in cultural typology have in perspective and communication. He wrote that “the Pueblo Indians told me that all Americans are crazy, and of course I was somewhat astonished and asked them why” and they replied, “Well, they say they think in their heads. No sound man thinks in the head. We think in the heart” (1935/1980, p. 10). The Pueblo Indians also asserted their belief that the sun is god in contrast to the sun being made by god. This led Jung to conclude that their primary typology is sensate and feeling (p. 10)—sensate because there is a direct perception of god as sun rather than an abstraction of god and feeling in contrast to the White’s primary function of thinking (p. 10). Here Jung associates feeling with the physical embodiment of the heart and thinking with the brain. The Pueblo chieftain described the Whites as “always wanting something, always restless, always looking for something. What is it? We don’t know. We can’t understand them. They have such sharp noses, such thin, cruel lips, such lines in their faces. We think they are all crazy” (1931/1964, p. 89). This statement illustrates how differences in cultural typology directly influence the perception and judgments made by one group about another. These

differences even influence how one perceives the physical appearance of another group of people.

The Pueblo chief dismisses the White's dominant typology of thinking as being inferior to the Pueblo's typology of feeling. From the Pueblo Indian's perspective it would be almost impossible to understand the behavior of the European settlers. Through this encounter Jung was able to see his own cultural typology through the eyes of another, and it impacted him deeply (Jung, 1962/1989, p. 248). The same collective differences in typologies and attitudes influence how nations perceive and judge other nations today.

In Taos, Jung also saw the importance of religion and ritual to the Pueblo Indians in providing a sense of dignity and cosmological meaning (Jung, 1962/1989, p. 252). He emphasized the importance of living a symbolic life and the need for ritual for the human soul to step out of the banality of daily life (1939/1980, p. 274). Without it, the collective seeks sensation through war to experience something bigger than one's daily life (Jung, p. 274). A nation that is overly rational may dismiss religion, ritual, and the relationship to the symbolic as irrational, thereby dismissing the inherent realm of the unconscious. Whether acknowledged or not the unconscious will be active in all national and international activities.

Americans have been identified as having a primary typology of extroverted thinking, whereas Russians are introverted feeling (Bernstein, 1989, p. 41). This assertion is consistent with my personal experience of working with the Russians for over 15 years. This implies that Americans and Russians have opposite cultural typologies that can result in an innate sense that the other is not only wrong, but may in fact be "crazy." As mentioned above, von Franz writes that individuals may feel attacked when their inferior

function is touched upon (von Franz & Hillman, 1986, p. 12). Therefore nations with opposite typologies will be engaging consciously from the position of the other's inferior function which may leave the other feeling unheard, misunderstood, and attacked.

Nations may have difficulties communicating on major issues when they have opposite cultural typologies that may activate the other's inferior function during negotiations. American and Russian nuclear arms negotiations have been filled with emotional drama and accusations that may in large part be due to their opposite cultural psychology. Cultural typology will be compared and contrasted with other cultural dimensions developed within cross-cultural psychology. Typology and its impact on international relations will be explored further in this report.

Jung describes Western culture as predominantly extroverted and Eastern culture as predominantly introverted, where the West projects the meaning of life onto an object and the East "feels the meaning in himself" (1962/1989, p. 317). Dissimilarities in attitude impact not only the cultural differences but also extend into variances in spiritual beliefs in the after-life. Jung describes the West as supporting a religious belief that has meaning, with a goal to gain entrance into heaven, whereas the East finds meaning in an eternal cycle of events such as karma or reincarnation (p. 317). These fundamental differences in cultural psychology influence a nation's perception of time and the meaning of life, which directly influences international relations. In general, the West is eager to find and implement a solution rapidly, whereas the East may consider a long-term solution as a more natural and more advantageous approach. National typology influences how each nation may choose to approach and resolve issues. Differences in typology can be the underlying and unconscious source of conflict. If the underlying

typology is recognized, then the engagement can be pursued in a more conscious way allowing a balance between differing perspectives.

### **Summary.**

In summary, the conscious is the sense of being and engaging in the world through the center of consciousness, the ego. The persona provides a socially acceptable mask that negotiates an individual's relationship with the world, both revealing and concealing the true identity of the person. Each person has an introverted or extroverted conscious attitude as well as a primary and inferior function. The attitude and function provide insight into an individual's primary orientation in the world. Auxiliary functions may be developed and differentiated, but the inferior function will remain beyond the reach of the conscious will. The inferior function is often archaic and primitive but is also the source of energy and creativity.

An individual or a nation will perceive an action or event and images associated with them according to their typology and attitude. Therefore, words or actions may be interpreted differently, according to a nation's primary attitude and function. Examining a nation's primary typology in juxtaposition to another can provide important insights into underlying similarities and differences in perceptions and actions.

### **Unconscious: Personal and Collective**

Jung defines "the unconscious as the totality of all psychic phenomena that lack the quality of consciousness" (1948/1972a, p. 133). The unconscious consists of the personal unconscious and the collective unconscious (1931/1972, p. 151). The unconscious is the opposite of the conscious and has its own way of being, which is fundamentally different from the conscious attitude. Jung writes that the unconscious is



“a matrix, a sort of basis of consciousness, possessing a creative nature and capable of autonomous act, autonomous intrusions into the consciousness” where he considered “the existence of the unconscious for a real fact, an autonomous factor that was capable of independent action” (Evans, Jung, & Jones, 1964, p. 98). The unconscious produces images that “have a reality and spontaneity of their own” (Jung, 1962/1989, p. 324) that may be disturbing to the conscious ego.

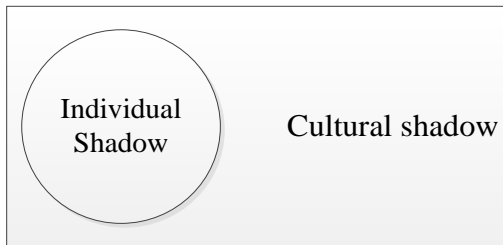
The inherent dynamics of the unconscious should be a factor for consideration in a depth-psychological theory on international engagement, because it can provide additional insights into the patterns of behavior between nations. The unconscious is compensatory or complementary, autonomous, and can intrude into the consciousness skewing one’s perception of reality and influencing the decision making process. Jung writes that he did not “believe that reason can be the supreme law of human behavior, if only because experience shows that in decisive moments behavior is precisely not guided by reason but rather by overpower unconscious impulses” where they may overwhelm consciousness and may assume cultural form (1945/1973, p. 402). In this way we try to rationalize decision or actions that were driven by unconscious drives.

The key concepts of the unconscious include the personal and collective unconscious, instinct and archetypes, and the personified archetypes of the unconscious the shadow, the anima/ animus and the self. These concepts will be covered in the next section, first as applied to the individual and then to the collective.

#### **Personal unconscious: Shadow.**

Jung defines the personal unconscious as consisting of “all those contents that became unconscious either because they lost their intensity and were forgotten or because

consciousness was withdrawn from them,” which is termed repression, and “secondly of contents, some of them sense-impressions, which never had sufficient intensity to reach consciousness but have somehow entered the psyche” (1931/1972, pp. 151-152). Adolf Guggenbuhl-Craig (1991) defines the unconscious as “those elements, feelings, emotions, ideas, and beliefs with which we cannot identify, which are repressed due to education, culture, or value system” (p. 223). The personal unconscious is formed in part based upon the individual’s gender, birth order, race, and the historical period in which he or she lived. This includes the specific history of the individual’s family, religion, and culture. Early in childhood, each person learns what aspects of his or her personality are not acceptable to his or her family and culture, and these aspects of his or her personality including his or her innate attitude and functions may be rejected and repressed within the individual’s unconscious shadow. In this way the individual and collective can be in sync and function together.



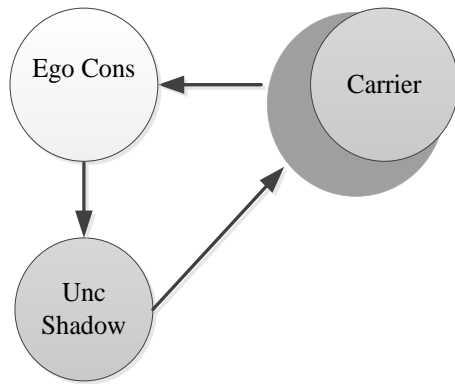
*Figure 10.* The individual shadow is formed in part based upon the cultural shadow and in turn, reinforces it by collectively carrying it forward.

Jung viewed the shadow as having both positive and negative attributes. It is through self-exploration that the conscious ego can come into relationship with the personal shadow and expanding self-knowledge. After some of the personal shadow is integrated, it is possible to move into relationship with the deeper level, the collective unconscious, where “the instincts and their world of imagery” are encountered and

contain “potentialities of the greatest dynamism” (1957/1964, p. 302). Gaining a greater conscious relationship to the shadow releases stored energy and opens the pathway to the collective unconscious thereby expanding one’s conscious perspective.

The encounter with one’s own shadow is experienced as a death to the ego consciousness, where it faces the two sides of its own personality. Neumann writes that “the old idealized image of the ego has to go, and its place is shaken by a perilous insight into the ambiguity and many-sidedness of one’s own nature” (1949/1990, p. 79). To grow beyond an ego-perspective requires the hard work of looking into one’s own soul and integrating not only the good, but the shadow, the dark, and the negative aspects of the personality as well.

If the shadow remains unconscious, it will be projected onto a suitable external object, such as a person, group, nation, religion, school, idea, or symbol or event. Because the shadow is unconscious, it can only reach consciousness through projection and engagement. Jung writes that “the psychological rule says that when an inner situation is not made conscious, it happens outside, as fate” such that if an “individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves” (1951/1969, p. 71). Not only is the shadow projected onto an external object, it is also the source of conflict. Since the shadow element was rejected within the individual it is now rejected in the external manifestation. This dynamic is illustrated in Figure 11.

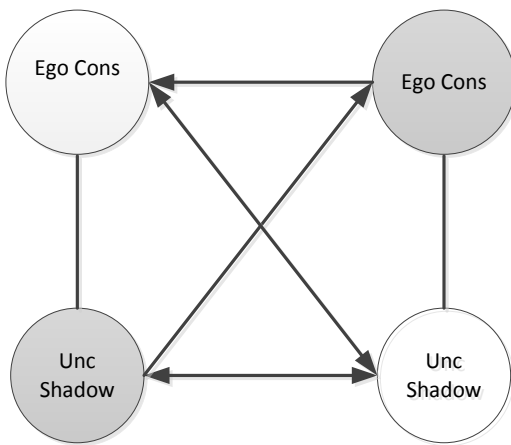


*Figure 11.* The unconscious shadow or complex is projected onto an external object but reflects back a distorted perception of one's own shadow.

The carrier of the projection must also be “adequate to the nature of the content projected—that is to say, it must offer the content a ‘hook’ to hang on” (Jung, 1946/1966, p. 291). This implies that the object that carries the projected shadow has aspect of the unconscious shadow material, which may be either positive or negative. From this principle we can propose that culturally opposite nations will provide acceptable hooks for each other. If the shadow is made conscious, the projection can become recognized, thereby reducing tensions between two parties. Conversely, if it remains unconscious, it can feed the negative aspects of the conscious ego, including paranoia, thereby increasing the separation of the opposites and increasing the level of conflict.

Often what we are witnessing in international relations is the interplay of mutual shadow projection resulting in unconscious engagement. Bernstein writes that “the dynamics of mutual shadow projection are self-reinforcing” (1989, p. 26). In this way they confirm our negative belief in the other. The dynamic of mutual shadow projection is illustrated in Figure 12. The dynamics of mutual shadow projection can create a difficult situation as the projected shadow can carry with it primitive and inferior contents of the unconscious—“slime from the depths,” as Jung called it, containing “not merely

incompatible and rejected remnants of everyday life, or inconvenient and objectionable animal tendencies, but also germs of new life and vital possibilities for the future” (1948/1972b, p. 34). Shadow material is often feared and rejected within one’s own psyche, resulting in an exaggerated fear when encountered in the external world and a desire to eliminate it in a concrete way outside of one’s self. One can literally be blindsided by one’s own unconscious material when engaging with it in the external world.



*Figure 12.* In mutual shadow projection, nations unconsciously project their shadow or complex and engage from a partially conscious posture.

It is key to acknowledge the dynamic engagement of shadow and projection to recognize that until these unconscious aspects become conscious, then individuals, groups, and nations will be engaging not with the situation as it is but rather with their own past unresolved issues. This can result in overpredicting or possibly underpredicting the danger of a situation. For example, shadow dynamics can be seen at play in the United States and Russian evaluation of other nation’s nuclear weapons programs for example Iran, Iraq, and North Korea. The key is that “the projection ceases the moment it becomes conscious, that is to say when it is seen as belonging to the subject” (Jung,

1954/1972b, p. 60). Once this is accomplished, a nation can perceive and evaluate a situation as it is rather than based upon the unintegrated shadow.

### **National shadows.**

Guggenbuhl-Craig writes that a shadow can be collective when an entire culture or subculture supports the repression (1991, p. 223). He notes that the shadow is a complex, it has an archetypal core with an already established potential for specific behavior including “an archetype which is primarily destructive” (pp. 223-224). The shadow carries with it a potential of both the creation and destruction archetypes given that it can drive one to accomplish great feats as a means of compensation or to great destruction.

Jung discusses the conflict between the West and the Union of Soviet Socialist Republics (USSR) as an example of the interplay of the shadow and projection between two nations. He writes that “it is the face of our own shadow that glowers at us across the Iron Curtain” (1961/1980, p. 245), whereas the conflict leads to the nuclear deterrent “as a desperate and undesirable answer, as it cuts both ways” (p. 245). Yet oddly enough, it may have been the MAD approach, mutual assured destruction, which created the container for the opposites to engage without a direct war and without recognizing their own shadows.

In *Depth Psychology and a New Ethic*, Neumann writes that “no war can be waged unless the enemy can be converted into the carrier of a shadow projection” (Neumann, 1949/1969, p. 57). I imagine that it is the natural act of differentiation of the human psyche that causes one nation to seek the evil not in itself but rather in the other, based on differences in typology, attitude, or cultural dimension. In this way the

opposites engage in a literal fashion as a means of compensating for one-sided postures. It is the lack of relationship to the innate polarity within the archetypal energies and symbols that will result in the denial of one's own shadow and thus the expression in an unconscious and destructive manner. In *Man and His Symbols*, Jung writes that "if we could see our shadow (the dark side of our nature) we should be immune to any moral and mental infection and insinuation" (Jung, 1964, p. 85).

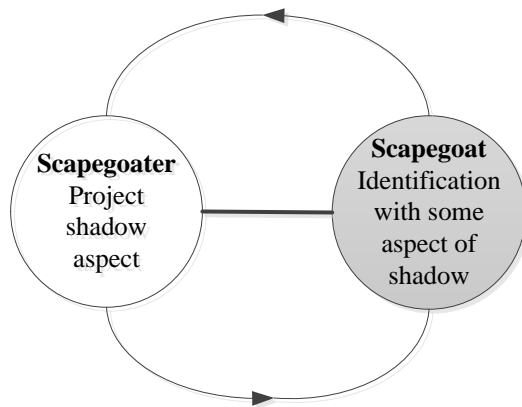
### **Collective unconscious.**

Joseph Henderson proposed that a third level of the unconscious exists, which he called the cultural unconscious. He defined it as "an area of historical memory that lies between the collective unconscious and the manifest pattern of the culture," consisting of both conscious and unconscious, and consisting of "some kind of identity arising from the archetypes of the collective unconscious, which assists in the formation of myth and ritual" (1990, p. 103). In *Man and His Symbols*, Henderson writes that in discovering one's own shadow, "the shadow can also consist of collective factors that stem from a source outside the individual's personal life" (Henderson, 1964/2012). This implies that the shadow is not only personal but also cultural, and it must also be differentiated and integrated. Some aspects of the personal shadow also consist of collective factors that stem from a source outside of the individual's personal life connected to their cultural engagement.

### **Scapegoat dynamic: Collective shadow projection.**

The scapegoat dynamic is the projection of a collective or national shadow onto an external object. Jerome Bernstein writes that "the scapegoat dynamic is central to any conflict between nations" (1989, p. 13), and Sylvia Perera notes that a nation identifies a

suitable group “who are accused of causing misfortune” (Perera, 1986, p. 8). The psychological purpose of a scapegoat complex is to move a collective shadow on to a specific object that can be rejected or sacrificed for the group. Perera writes that it “serves to relieve others, the scapegoaters, of their own responsibilities, and to strengthen the scapegoaters’ sense of power and righteousness” (p. 8). It removes the psychological shadow, if only for a short period of time, away from the group. The scapegoat dynamic carries with it not only the projection of the negative shadow but also the acceptance of the negative shadow by the scapegoat. “Those who are identified with the scapegoat...are identified with the unacceptable shadow qualities. They feel inferior, rejected and guilty. They feel responsible for more than their personal share of shadow” (p. 9). An illustration of this dynamic between the scapegoater and scapegoat is shown in Figure 13.



*Figure 13.* Scapegoat psychology (image derived from Perera, 1986, p. 9).

Colman considers the activation of the scapegoat archetype to be connected to Jung’s concept of individuation. He writes that “groups, like individuals, are always in pursuit of wholeness” (1995, p. 5); therefore the “group may need to find a scapegoat in order to deal with tension and the threat of fragmentation and disintegration” (p. 5).

Based upon Colman’s concept, the process of establishing a scapegoat by the collective is



a means of staving off a loss of unity and the maintenance of a sense of wholeness. Seen from this perspective, the constellation of the scapegoat archetype is a defensive posture in protection of the collective.

Historically both individualistic and collectivistic cultures have projected shadow elements onto a scapegoat figure. Neither individualistic nor collectivistic cultures enthusiastically engage in shadow play, but an individualistic culture may provide a more open way for the dynamic to become public. A collectivistic culture will always place the health of the group over the rights of an individual, thereby ensuring that the individual or group will be dealt with directly to silence them rather than allow them to threaten the group. Collectivistic cultures often control and silence the media to ensure a single story is released consistent with the collective persona. Limiting open dialogue keeps the collective in a singular and closed position, reducing any possibilities of change from within. An enantiodromia to the opposite polarity may occur but will leave the nation in an equal but opposite one-sidedness. This may occur in nations that are not given an opportunity to engage in an open dynamic.

The scapegoat dynamic occurs not only between nations but also within a nation. “This psychology [scapegoat] shapes the inner life of nations just as much as it does their international relationships. Often the outbreak of mass epidemic and the scapegoat psychology are interconnected psychological reactions” (Neumann, 1949/1990, p. 51). By rejecting evil, it is repressed and therefore seeks a viable object within the collective in which to be projected and destroyed. Neumann identifies three groups within nations that may be identified as the alien within, as the collective scapegoat, which are minorities, the ethically inferior (defined as “those persons who fail to live up to the

absolute values of the collective”), and outstanding or superior personalities (1949/1990, pp. 52-54). Individuals who have separated from the collective and reflect back the national shadow have often been roped into the scapegoat dynamic. This is an example of how the individual and the collective psyches are intertwined.

Bernstein applies Jungian concepts of shadow, archetype, complex, scapegoat dynamics, and typology in examining the international relations between the United States and the Soviet Union (1989). He provides an extensive number of examples to illustrate ways that the two nations engaged in shadow dynamics during the Cold War and proposed ways that they could have moved forward to a more conscious engagement by recognizing “that some of the causal dynamics of the conflict between the Soviet Union and the United States are psychological and archetypal as well as political and rational” (p. 4). He emphasizes that not only did projected shadow dynamics create a distorted view of reality; they also created a self-fulfilling prophecy (p. 18). In addition, he notes that the Soviet Union had a severe inferiority complex that drove their actions to preserve their self-image (p. 21). In my personal experience working with the Russians, I noted less of an inferiority complex and more of a marked difference in their overall approach to life and its meaning. I will show that the United States and Russia are cultural opposites by integrating the data developed in the field of cultural psychology.

Bernstein’s work provides a model of Jung’s psychology applied at a national and collective level. I propose to expand the base of his work further by considering the role that cultural complexes may play in international engagement, the dynamic of the masculine and feminine archetypes, and the integration of the cultural and cross-cultural dimensions.

Although depth psychologists focus on the need to identify the shadow and to withdraw the projection from the enemy, there is a need to perceive and judge a potential threat. I propose to explore the ways depth psychology helps to discern when a nation is engaged in shadow play and how cultural psychology can help focus the specific dimensions and energetic potential that the shadow will be most likely to appear.

### **Collective unconscious: Instincts and archetypes.**

The concept of the collective unconscious was a major discovery by Carl Jung to explain why common symbols, motifs, and myths are seen across all cultures and history. He defines the collective unconscious as consisting of both instincts and archetypes (1948/1972a, p. 133). The instincts and archetypes are not separate entities but rather are a spectrum analogous to the spectrum of color based upon intensity (Jung, 1954/1972d, p. 211).

### ***Instincts.***

Instincts are inborn, inherited patterns that are found across all humanity and time. According to Von Franz, they are “behavioral forms such as sexuality, status seeking, child rearing, and territoriality” including “human religio-mythic fantasy world” (1997, p. 9). Jung defines instincts as “typical modes of action, and wherever we meet with uniform and regularly recurring modes of action and reaction we are dealing with instinct, no matter whether it is associated with a conscious motive or not” (1948/1972a, p. 135). Instincts provide life energy, as they provide the impetus for action, but they are brought into alignment with the social norms and values.

The “unconscious has an animal nature” (Jung, 1952/1969, p. 383) and is related back to the reptilian part of the brain concerned with physical survival and maintaining

bodily functions. The mind represents the instincts “as an *image* which expresses the nature of the instinctive impulse visually and concretely, like a picture” (Jung, 1957/1964, p. 282). “The instincts are highly conservative and of extreme antiquity as regards both their dynamism and their form” (Jung, 1957/1964, p. 282): they represent automatic responses including the fight or flight in cases of perceived danger.

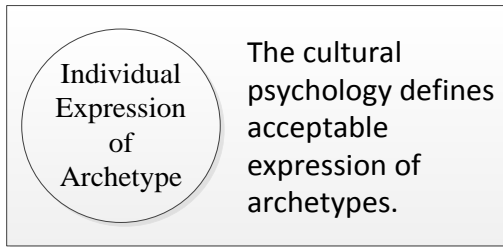
Jung envisioned instinct as the true motive for many actions that are carefully covered up by rationalization to the point that one is no longer able to link it back to the instinct itself (1948/1972a, p. 135). He writes that there is a desire to not act from an instinctual nature, which is the reason for covering up the instinctual motivation (p. 135). Examining the underlying instinctual basis is important when considering the actions of a group or nation, especially when responding to threats or trauma, which may trigger specific instinctual actions covered lavishly with rational explanations.

### ***Archetypes.***

Archetypes are inherited patterns as “a priori determinants of all psychic processes” (Jung, 1948/1972a, p. 135) that are common for all humanity. The instincts and archetypes are inextricably linked within the unconscious and “at bottom they determine one another” (1937/1972a, p. 134), such that the archetype can “be described as the instinct’s perception of itself” (1948/1972a, p. 136). Monika Wikman (2004) writes that “instincts...are roots of archetypal patterns that reside and thrive in the experiential soil of our existence” (p. 29) and like roots, “push and grow and reach into the darkness...to both anchor and gather nourishment (p. 31). Like tree roots, instincts provide the connection back to the past, the sacred, and the ancient providing grounding and placement.

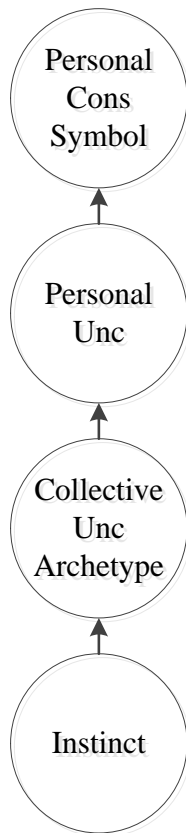
An instinct is described as an innate urge, whereas an archetype is an empty form that may become manifest to express the instinctual urge (Jung, 1954/1972c, p. 79). The archetypes and “archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments,” thereby unconsciously influencing the conscious ego through their autonomy and numinosity (1962/1989, p. 353). The archetypes are representative of, and action oriented towards, the expression of the instinct within an individual, and are related to a specific time in history.

For example, the Mother archetype may become activated based upon an unconscious biological urge or instinct to procreate. The embodied expression of the Mother archetype is dependent upon the individual’s age, gender, religion, and cultural associations. Therefore, archetypes are universal, but their expression is culturally informed. Archetypes may impact the personality “through a process of identification” (Jung, 1937/1972, p. 122). The specific form of the Mother archetype itself remains unknown and unknowable. Jacobi writes that at the point the archetype becomes conscious, “the archetype takes on ‘body,’ ‘matter,’ ‘plastic form,’ etc.; it becomes representable, and only then does it become a concrete image-an archetypal image, a symbol” (1959, p. 75). At the point in time when an archetype comes into conscious form, it embodies culture, history, and religion. In this way, the archetype is common across time and culture, where it is born again from the depth of the unconscious into a new time and place. This implies a direct relationship between the individual and the collective expression of archetypes and instincts, as illustrated in Figure 14.



*Figure 14.* Inter-relationship between the individual expression of an archetype and the cultural psychology.

Continuing with the example of the Mother archetype, for a woman the instinct is the biological desire rooted within the physical system of hormones that becomes manifest in the desire to procreate. The instinct is manifest in the archetype of the Mother that appears across all cultures and times. When the archetype is constellated within an individual woman, it takes on the cultural form and values as embodied within the personal conscious and unconscious, where it will become an embodied symbol that may or may not be enacted by the individual woman. In this way we see the universal brought into temporal time and space as informed by the cultural psychology. Per Jung, it may be considered an archetype if both image and emotion are present (Jung, 1964, p. 96). The Mother-Father and feminine-masculine archetypes are not the same as female and male genders, rather these are metaphors for generalized patterns and forms of behavior.



*Figure 15.* Relationship of the instinct, archetype and the symbol.

Jung writes that archetypes “have their own initiative and their own specific energy” (Jung, 1964/2012), they have a “special feeling tone” (Jung, 1964/2012) with “a numinous quality” emanating from all archetypal products (1958/1964a, p. 387). This implies that when an archetype is activated and unconscious, it can carry the individual, group, or nation forward before it is consciously recognized and the potential ramifications of one’s actions noted. Similarly, Jung writes, “Archetypal statements are based upon instinctive preconditions and have nothing to do with reason,” nor are they rational or can they be influenced by rational arguments (1962/1989, p. 353). Nations also embody archetypal energy and engage in archetypal relationships, which can carry a collective forward or in conflict, not based on reason but rather on emotion. Therefore it is important to examine the archetypal nature of human psychology and behavior to gain

insights into collective behavior and actions during this period in history when weapons of mass destruction, population growth, and climate change are challenging human existence not at a national level but on a global level.

Archetypes become active within the psyche when there is a specific lack within consciousness, thereby calling for compensation from the unconscious (Jung, 1953/1980, p. 677). Yet as a general rule, “compensation is not immediately obvious and therefore easily overlooked” (Jung, 1958/1964a, p. 388). Jung describes archetypes as “both images and emotions,” such that once “the image gains numinosity (or psychic energy); it becomes dynamic, and consequences of some kind must flow from it” (Jung, 1964/2012). The emergence of an archetype will bring with it an emotional charge, a numinosity that dazzles the individual and collective, and psychic energy that creates a dynamic flow between the opposite energy. Examining a national psyche and the underlying cultural archetypes and their tie to dominant religious beliefs can provide insights into inter-archetypal relations that drive international relations. As if the gods on Mount Olympus continue to cause mischief among the mortals.

### **The birth of the collective archetype.**

The collective is made up of individuals, and it is from the individual unconscious that representations of collective archetypes are brought forth. It is clear when a collective archetype resonates with the larger group since it takes off with little effort as if it symbolically resonates and amplifies the conscious of the collective. Alternatively, when a collective symbol becomes depotentiated, it is no longer attractive and does not resonate with the collective. Ira Progoff writes that when social symbols lose their power on the collective level, the psychic energy moves inward within the individuals where



new symbols are energized and reactivated from the field of dormant historical symbols (1973, pp. 175-178). The new symbols are called forth due to “a breakup of the dominant consciousness” (p. 176) or rather as compensation to an overly one-sided conscious perspective. The symbol produced as a means of compensation by the unconscious needs to be integrated by the conscious ego or it leads to a split or disassociation in either and individual, or within the collective (1946/1964, p. 19). This theoretical pattern is illustrated in Figure 16.

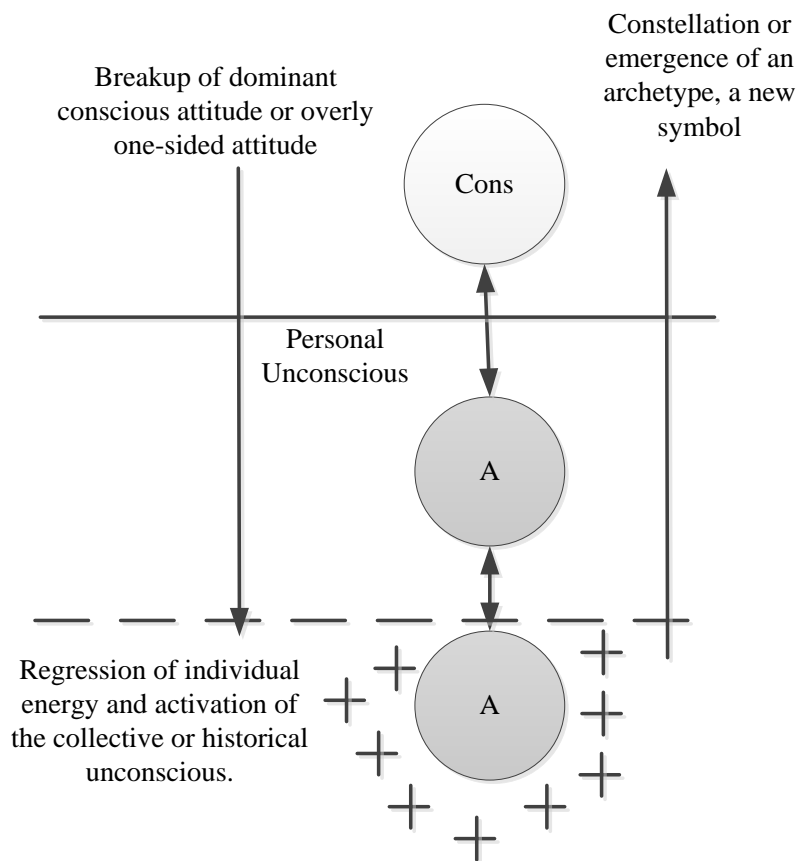


Figure 16. Process for the constellation of a new symbol at a collective or national level.

When new symbols are constellated, people who resonate with the symbol come together “as if by magnetic force” (Jung, 1946/1964, p. 220) and will likewise support a leader who compensates for their individual sense of inferiority through the will of power

(p. 220). There have been many examples of this collective dynamic within the last century, with the most notable being Adolph Hitler's rise to lead the German people out of the post-WWI depression. His impassioned message was filled with emotion that connected deeply with the pain and suffering felt by many of the population. Jung emphasizes that modern man is more psychologically susceptible to the sway of the archetypes due to the overemphasis on the conscious attitude and a rejection of the unconscious (Progoff, 1973, pp. 178-179). Once constellated, an archetype will give "birth to new forms of assimilation" (Jung, 1953/1980, p. 677); that is, if the emergence of the new symbol, image, idea, or concept (the constellated archetype) resonates with a collective need, it may go viral or conversely reach a tipping point where it is embraced.

For example, in the late 1950s, the Russians launched the first artificial satellite to orbit the earth. Although Sputnik was a simple satellite that sent radio pulses for a mere 21 days, it was an event that constellated the American archetype of the hero and sent it into hyperdrive. The American public responded with hysteria, described as "a collective mental turmoil and soul searching" (Launius, 2016). This one event when perceived through the lens of the Cold War and occurring only seven years after the Soviet Union had exploded their first nuclear weapons "led some U.S. policymakers to perceive the Sputnik launch as a possible precursor to nuclear attack" (Stine, 2011, p. 297). As a result of this one symbolic event, the United States made a radical change in their technology development program. The nation significantly increased funding for science and technology and established two agencies to focus work in science and technology: National Aeronautics and Space Administration (NASA) and Defense Advanced Research Projects Agency (DARPA) (p. 297). Sputnik, the Russian word for satellite,

symbolized the United State's fear of Russian superiority and constellated the inferiority complex inherent within the hero archetype. This ignited the internal drive to achieve in science and technology.

How a new activated symbol will be played out at the collective or national level depends upon the level of consciousness of the collective. It can be a call to move forward to a new attitude or result in a regression to potential primitive and instinctual enactment. Prior to World War II, Jung wrote that his patients shared dreams that depicted "collective, mythological symbols which expressed primitivity, violence, cruelty" (1946/1964, p. 220) that represented the regressive move of the collective. After the chaos, after WWII, he wrote there were compensating archetypes of order activated within the unconscious of the individuals (p. 221). The movement of the collective both to disassociate and to reunite are represented in the collective unconscious of the individuals.

Germany is a dialectic around two different religious beliefs: Catholicism in the South and Protestantism in the North. Each embraces foundational Christian beliefs but with different underlying cultural expressions. Catholicism and Protestantism are cultural dialectics around a common symbol. I propose that this is the source of cultural conflict.

The above is an example of the interplay of the opposites of creation and destruction, as one compensates for the other just as life follows death. According to Progoff, "Jung concluded post-WWI the psychic energies of these Germans were in marked regression as a result of a strain on their conscious attitudes," where the energy went past the personal unconscious into the "earlier historical layers of German mythological figures" (1973, p. 175). In this example, a failure in the collective conscious

resulted in a strain in individual psyches resulting in a regression and the reemergence of ancient and primitive symbols shared at a collective level. I see the rise of Fascism in Germany as representative of an inherent human response due to a shift from individualism to collectivism and to a vertical integration of power as individual rights were surrendered in exchange for personal and national security. The release of individual rights to the government may be part of a pattern that can result in unethical acts. This pattern of behavior is similar to the model Donald Kalsched (1996) has developed on the impact of trauma on the individual, resulting in an archetypal shift in the personality. The impact of trauma on the collective and how it shifts the archetypal nature of the collective will be discussed in the findings.

Compensation at the collective level activates archetypal energies represented as symbols and images uniting the individual to the collective around a common theme or idea. As discussed above, the Soviet Sputnik satellite activated the archetype of the United States hero, resulting in the launch of a national space program. Or, for example, the symbol of the Christian cross that constellated thousands of people to join the Crusades to save the Holy Land. An archetype has both image and emotion, which is able to move an entire nation into action. This concept is illustrated in Figure 16.

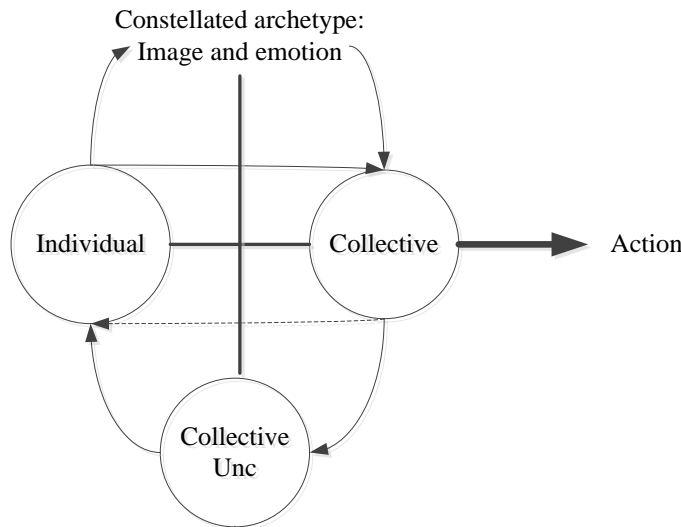


Figure 17. When a constellated archetype spontaneously emerges it can lead a collective into action.

According to Jung, all archetypes have two opposite sides and “spontaneously develop favourable and unfavourable, light and dark, good and bad effects...because there can be no reality without polarity” (1951/1969, p. 267). When a national archetype has been constellated it is important to realize that there are two sides at play, and although it may appear that only one side is engaged, the opposite and what is often perceived as negative, is equally engaged in shadow play.

**The feminine and masculine archetypes.**

Common archetypes include the Feminine and Masculine represented as the Mother, the Queen, and the Heroine, and the King, the Father, and the Hero, respectively. The Feminine and Masculine archetypes are opposites and are constantly engaging between the polarities of love and enmity but always within the lock of attraction and fascination. At their archetypal core they are numinous and hold the human psyche captivated. Jung writes that the archetypes have their own powers that “enable them both to produce a meaningful interpretation (in their own symbolic style) and to interfere in a

given situation with their own impulses and their own thought formations” in this way “they function like complexes: they come and go very much as they please, and often they obstruct or modify our conscious intentions in an embarrassing way” (Jung, 1964/2012).

The feminine and masculine archetypes have been present from the beginning of humanity, when they are represented in the form of small figurines and paintings in caves. These archetypes are also found in religions from the earliest civilizations. The Old Testament begins with the story of the first two humans Eve and Adam. The Tao is formed around the concepts of Yin and Yang representative of the feminine and the masculine energies found in all aspects of life. Greek mythology gives life and story to the many manifestations of the feminine and masculine principles through the goddesses and gods of Mount Olympus.

Archetypes represent “an inherited mode of psychic functioning” (Jacobi, 1959, p. 43) that is experienced anew with each person and generation. Archetypes are not gender biased. The Mother archetype has been active since early human development and its manifestation as an image, symbol, and cultural event is unique to each generation and time in history. A woman or a man can become constellated by the Mother archetype.

For the individual psyche to be in balance, it must reconcile the opposites. The Tao is an example of how the Yin and the Yang principle is in constant engagement flowing into one another; each holding a germ of the opposite within itself and transforming into the other in a natural process of life. Neither is held as better than the other or preferred, but rather as a natural movement between states or way of being thereby establishing the essential polarity.

Jung writes that yang signifies warmth, light, maleness, and heaven, whereas yin is cold darkness, femaleness, and earth (1921/1976, p. 216). In *The Symbolic Quest*, Edward Whitmont (1991) describes yin and yang characteristics as being either static or dynamic. He describes the dynamic yin as aiming “toward oneness, merging and involvement” (p. 174), as undifferentiated and collective (p. 171), specific to what Jung called the Eros principle including “an urge to unite and to unify” (p. 174), with a drive towards involvement and relationship (p. 175). Yin is represented as the Great Mother, the collective, or the Love Goddess, the personal (p. 176). Edinger defines the static yin pole as “inert, indifferent, cold and unseeing, gestating and waiting, the mother womb of the soul and of natural life that ceaseless creates and destroys, that is averse to consciousness and discipline, ...holding and containing; it is emotional experiencing” (p. 174) and “represented as the Great Mother goddesses such as Kali representing creation and destruction or Natura as the antithesis to spirit or Logos” (p. 174). Yin is analogous to femaleness (p. 317).

Conversely, Whitmont (1991) writes the dynamic yang symbolizes creating, generating or initiating energy (p. 171), as driving, moving, and aggressive (p. 171), as divisive or penetrating power (p. 171), discipline and separation including “the principles of order, understanding initiation, separation and consciousness” (p. 171). The static yang pole is manifested as “reflection, consciousness, discernment, cognition, meaning, reason and discipline, law, order, abstraction and nonpersonal objectivity” (p. 174). This is the pole Jung called the Logos (p. 174) and is associated with maleness (p. 317).

Summarizing, one can describe the yin as uniting and relatedness and the yang as differentiating and separate. The perception of time is different between the yin and yang.

From the perspective of yin, time is now and consists in being, it is circular and representative of a continuum, whereas from the perspective of the yang, polarity time is measured and considered, time is linear, and forward directed. These principles are of importance when comparing and contrasting the concepts of yin and yang to values of Feminine and Masculine dimensions within cultural psychology.

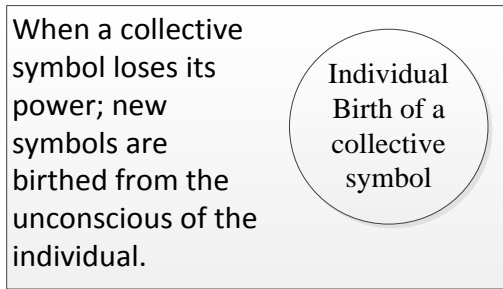
***Hero archetype.***

Another important archetype found throughout history is the hero. Jung describes the hero as a universal myth that refers to “a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death” (Jung, 1964/2012). The concept of the hero and its manifestation at the national level will be explored in later text.

***Collective expression of archetypes.***

The unconscious is envisioned as extending beyond the personal experience of the individual to the collective. Jung writes, “We can now see that the unconscious produces contents which are valid not only for the person concerned but for others as well, in fact for a great many people and possibly for all” (1928/1966, p. 178). This is to imply that the unconscious is a shared source of ideas and concepts that are brought forth from the unconscious of individuals and shared with the collective. As described earlier, when the collective or national symbols no longer unite the group towards a common idea or belief, the energy will regress inward, awakening new symbols deep within the collective unconscious that can coalesce and form a new potentiated image. In this way the individual and the collective are inextricably connected.





*Figure 18.* New symbols are called forth from the individual when needed for healing the collective.

Archetypes extend beyond the life of the individual. Jung notes that “archetypes create myths, religions, and philosophies that influence and characterize whole nations and epochs of history” (Jung, 1964/2012). Nations may become identified with an archetype embracing one of the two sides of the archetypal expression and burying the other into the national shadow where it is played out at the margins. Jung describes the communist world as having constellated the archetype or big myth of a Golden Age or Paradise (Jung, 1964/2012). The Soviet Union vision of a workers’ paradise failed in part by discouraging individual expression and creativity. The state maintained tight control of the collective with a small and elite group at the top. Rather than creating a horizontal power structure, the communist state created a highly vertical power structure of “Us” versus “Them” or in the theory of transactional analysis, a Parent-Child dynamic (Berne, 2011) which led to the justified use of police tactics and fear to maintain the group unity. Based upon the inherent power dynamic a collective seeks to maintain the persona and unity of the group over the rights and need of the individual. The Paradise archetype does not take into account human nature or instinct and thus failed. Alfred Adler proposed that the will to power is innate resulting in the stratification of wealth and power. National

identification with archetypal images, myths, and dynamic expression as symbolic of the national psyche will be examined further.

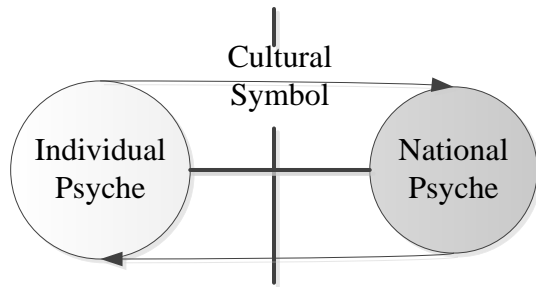
As mentioned above, prior to WWII, Jung began to notice a shift in the images of his German patients, indicating a rising up within the nation as a new archetype was preparing to be born. He discusses how the nation became identified with a pagan war god named Woten. Jung writes, “Because the behavior of a race takes on its specific character from its underlying images we can speak of an archetype ‘Wotan.’” That is to say, that as “an autonomous psychic factor, Woten produces effects in the collective life of a people and thereby reveals his own nature” (1936/1964, p. 187). Jung describes how identification with an archetype at a collective level, although completely unconsciously, will express the archetypes specific energy and dynamic behavior and can “obstruct or modify our conscious intentions” (Jung, 1964/2012). Von Franz points out that “such a catastrophe is only possible when the berserker shadow [referring to the Wotan-like berserker]—that is, aggressive-remains autonomous and is not integrated into the inner whole of man” (2014). The expression of the shadow is possible only when it is denied and repressed by the conscious ego. Identification with an archetype can influence the conscious intentions or clarity of thinking of an entire nation.

Cultural symbols, which are the personification of archetypal forms, may carry with them the numinosity from the primordial past and evoke deep emotion. Jung writes that the archetypes have an affinity with physical phenomena and therefore appear in projection on “persons in the immediate environment, mostly in the form of abnormal over- or under-valuations which provoke misunderstandings, quarrels, fanaticisms and follies of every description...there grow up modern myth-formations, i.e., fantastic

rumors, suspicions, prejudices” (1917/1966, p. 95). The Nazis were able to bring the German collective into sync, into a common vibration, through the use of ritual and exaltation of ancient archetypes demonstrating the power and also the innate desire within the individual psyche to connect with symbols at a collective level. Archetypal images connect us and move us from a deep embodied emotional place that seeks awakening and expression.

Projection of archetypes by one nation onto another can produce problems, as two nations may end up dancing with the archetypes of the shadow rather than with the reality of the situation, which is why Jung writes that “archetypes are therefore exceedingly important things with a powerful effect, meriting our closest attention” (1917/1966, p. 95).

Cultural symbols are described by Jung as “important constituents of our mental make-up and vital forces in the building up of human society” (Jung, 1964, p. 93). Cultural symbols may therefore be described as the way the cultural norms and values are deeply embedded into the individual psyche and therefore bond and resonate at an individual and a collective level. Symbols speak at a deeper level and create a common bridge between the individual and the collective. Once a national or religious symbol has been assimilated at a young age, it is difficult to counter the belief that the symbol represents even if it is proven to be untrue. Jung referred to this as “the laws of psychic inertia” (1921/1976, p. 185).



*Figure 19.* Cultural symbols carry both emotion and image thereby creating a common bridge between the individual and national psyche.

Jung traced the evolutionary change of the human psyche not only in history but also in religion, where he writes that the psychology of the god-image cannot exceed the psychology of the collective. A collective attitude is equivalent to a religion, which establishes “a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern” (Jung, 1921/1976, p. 185). Religion is the underlying foundation for a nation. Von Franz wrote that “history is not only brought about by economic, geographically conditioned, and military power struggles, but also by spiritual and psychological changes that have their origin in processes of the collective unconscious” (von Franz, 1997, p. 23). The patriarchal hierarchy of the religious and spiritual traditions are not only a reflection of the culture but also the state of the individual psyche. The underlying influence of the god-image on cultural psychology will be discussed further.

Whitmont writes that the patriarchal cultures were “shaped predominantly by masculine Yang values, while the Yin dynamics tended to be devalued, repressed and relegated to the unconscious” (1991, p. 317). Here we see how cultures may choose one aspect of an archetype and repress its opposite within the collective unconscious where it remains in the shadow and will by definition be projected onto a suitable external object.

This concept will be further evaluated from the perspective of both the individualistic and collectivistic cultural psychology.

Sam Keen examines the use of images as a means of demonizing the enemy through propaganda to justify collective hostility (1991, p. 198). He discusses paranoia as “a complex of mental, emotional, and social mechanisms” that splits the good self from the bad self and projecting the negative onto the enemy (p. 200). The evil self that is projected onto the other can be manipulated through image into a symbol of fear, thereby feeding the collective psyche and justifying collective action. The manipulation of images and symbols by one group can have a powerful impact on how individuals within a collective feel and act towards them. The images can be manipulated to evoke emotions of sympathy, fear, or hatred thereby inciting a collective to act in an organized and shared pattern. Images may be used to bring the individual and collective into a synchronized belief.

It is key to examine images created by words, photos, art, and film by a national or subnational psyche to see if they are magnifying and distorting an event. Or to study whether a nation is engaging in shadow play or not. Examining the images can be a potential litmus test for collective discernment. Is the image presented amplified or exaggerated? Does it display a preset belief or value without presenting other possibilities? Does it feed the group fear or prejudice?

In *Dreaming the End of the World* (2004), Michael Ortiz Hill examines the collective engagement with the apocalyptic myth and its literalization in the development of nuclear weapons. “Beware the seduction of the image,” he notes, as it seeks to enthrall into epic fiction (p. xxi). In his study, Hill presupposes that the bomb was created as an

instrument “to defeat Hitler” (p. xix). I believe that what drove the development of the bomb was the fear that Germany would develop it first and there would be no way to stop their advancement if they did. It costs \$2B in then-year dollars to develop the atomic bomb, and if it wasn't for this fundamental fear driving the program, I don't believe it would have been developed at that time. This shifts the emphasis of the development away from seeking to defeat Hitler to the constellation of an instinctual desire for survival. The completion of the bomb and its use did usher in a new age which constellated the apocalyptic archetype as the potential to end life as we know it on earth shifted from being an act of God to being one dictated by human choice. Hill discusses the Messiah and god-like aspect of the bomb but does not address whether or not the bomb symbolizes these aspects in all cultures that have developed the bomb or not. I propose that the atomic bomb has different symbolic meaning in line with a nation's cultural psychology.

**Complexes: Meeting of the conscious and unconscious.**

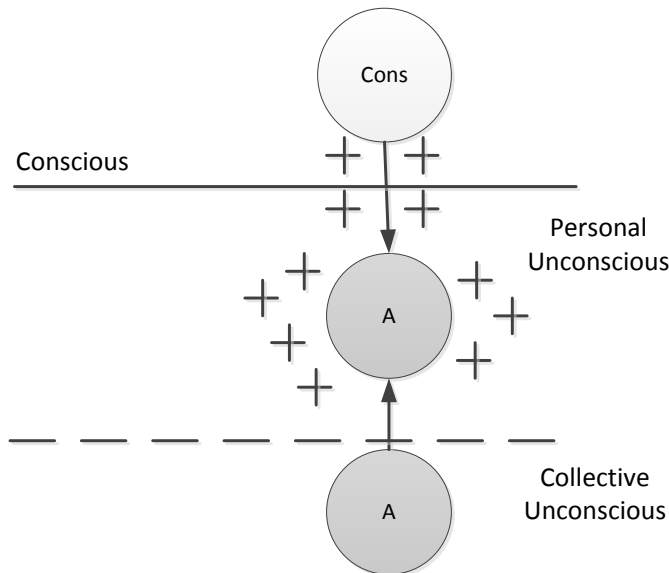
One of Jung's key concepts is that of feeling-toned and autonomous complexes. He writes that there are certain constellations of psychic elements grouped around feeling-toned content which he named complexes (1948/1972b, pp. 10-11): “The feeling-toned content, the complex, consists of a nuclear element and a large number of secondarily constellated associations” created through experience and personal disposition (p. 11). A complex can be expressed in terms of energy as a value quantity depending on whether or not the nuclear element, the core, is conscious or unconscious (p. 11). This is to say that a complex has a level of energy related to how much charge it may carry and its ability to cause an emotional response outside of the control of the

conscious ego. Complexes may manifest emotionally and physically. Jacobi (1959, pp. 15-16) writes that the phenomenology of the complex is revealed as somatic, as psychic symptoms, or as a combination of both. She outlines six different ways a complex may manifest, depending upon the level of energy the complex may have attracted and built up and the level of consciousness surrounding the complex. The expression of a complex will vary in proportion to the level of dissociation from consciousness, the amount of emotional charge it may have carried at the time it was created, the amount of charge it continues to collect through new interactions, and whether the complex has clustered or grouped with other complexes with high emotional value. Equation 1 provides an example of how to estimate the total energy of a complex based upon its constituents.

$$\text{Equation 1: } E(\text{complex}) = \text{Cons}(\text{complex}) * E(\text{created}) * E(\text{new}) * \text{Level}(\text{group})$$

According to Jung, a complex may be formed due to a conflict or a clash (1950, pp. 79-80) or as “psychic fragments which have split off owing to traumatic influences or certain incompatible tendencies” (1937/1972, p. 121). A complex can also be the result of a defeat, an upheaval, mental agony, or inner strife. When an individual is faced with one of the above and they are psychologically unable to meet the challenge of the situation it can become as a defeat to the conscious ego for which it is unable to adapt (Jung, 1950, p. 80). Events that cannot be assimilated can create something “incompatible, unassimilated and conflicting” (Jung, 1950, p. 79) within the individual, forming a focal or nodal point of psychic life (p. 80). Jacobi (1959, p. 9) describes a complex as a clash between the inward and outward experience that has sufficient charge to move from a potential disturbance to an actual disturbance thereby becoming constellated and actualized.

Complexes are the place where the personal experience of the individual meets the instinctual expression of the archetype within the personal unconscious. Jung describes complexes as being emotionally charged and resulting in a loss of conscious control when activated “Their expression is always dependent on a network of associations grouped round a centre charged with affect” (Jung, 1959, p. ix). Complexes are common across cultures and time, implying that they share a collective foundation based on instinct and the personification of an archetype (p. x). Jung writes of the connection between a complex and instinct: “Because of its instinctual nature, the archetype underlies the feeling-toned complexes and shares their autonomy” (1958/1964b, p. 449). An archetype must have “both images and emotions” (Jung, 1964/2012).



*Figure 20.* At its core a complex has an activated archetype from the collective unconscious.

A complex may be split off from consciousness where the energy is repressed, thereby becoming the active content of the unconscious (Jung, 1950, p. 79). It may



become autonomous and lead a separate existence in the unconscious (p. 79) if the individual does not work to bring the event back into conscious focus. This is not easy, as a complex represents the rejected aspects that the conscious ego could not assimilate and that are therefore placed into the personal unconscious but are attached to the archetypal potential and numinosity of the collective unconscious. A complex can create a highly charged vulnerable place, which others may see but which may remain unknown to the individual. Jung writes, the complex is that “which we do not like to remember and still less to reminded by others” (p. 79).

The constellation of a complex “postulates a disturbed state of consciousness,” indicating that the “unity of consciousness is disrupted” (Jung, 1948/1972c, p. 96). An activated complex possesses emotional energy that can potentially disrupt conscious intentions, as it acts with “a relatively high degree of autonomy” (p. 96) that may cause someone to think and act out compulsively (p. 96). A complex may impact the “intentions of the will and disturb the conscious performance; they produce disturbances of memory and blockages in the flow of associations (Jung, 1937/1972, p. 122). A complex produced by trauma can impact an individual such that his or her ability to imagine and produce symbols may become impaired representing a loss of roots back to the instinctual and archetypal realm of the collective unconscious.

The conscious ego may deliberately try to avoid any recollection of the repressed memory and if touched it can result in “lapses or falsifications of memory” (Jung, 1946/1954, p. 109). A complex may have a wavelike character with a certain periodicity of hours, days, or weeks (Jung, 1948/1972c, p. 96). I imagine a complex acting similar to an electrical capacitor that collects and stores energy becoming charged each time the

individual has an encounter that they are psychologically unable to adapt to in a conscious manner. This results in the repression of the energy generated within a situation into the unconscious where it is constellated around a complex of similar energy and frequency. As the charge builds within the capacitor, it will seek a means to discharge its energy and return to equilibrium. Similar to a ball held under water that has stored energy and rises rapidly to the surface when released, a complex will often discharge its energy in an unconscious and forceful manner leaving the individual to try and rationalize their behavior. In this way the complex expresses its wavelike character as a capacitor that moves through a charge-discharge cycle with a specific periodicity.

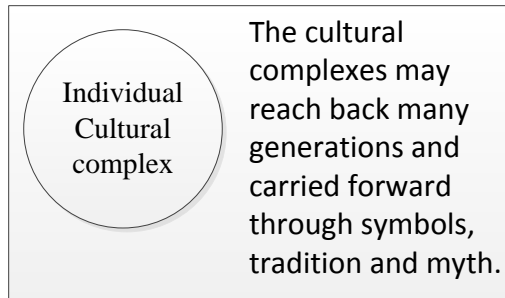
Lopez-Pedraza describes complexes as a slice of history, “which is not reflected upon and made conscious, [and] repeats itself in a potentialized and hypertrophied form” (1990, p. 82). If rejected, the complexes may continue to evolve into “splinter personalities” (Jung, 1948/1972c, p. 96) that act outside of conscious will. Complexes therefore have a direct impact on an individual’s psychology’ they are rejected as painful reminders of past history that has been forgotten or repressed, resulting in patterns that repeat as a means of being seen, accepted, and integrated.

Complexes carry with them the feelings and emotional energy from the past into the present, where a similar person, statement, or event may trigger the instinctual response. Similarly, a sound, a taste, or a scent can connect one back to a complex through the physical senses. The relationship of the body, the emotions, and the cognitive brain all play a part in understanding complexes. The complex can impact one’s memory by affecting how someone accepts or rejects information and connects a current event to

past events even when they are not related. When this occurs, there can be a loss of objectivity and judgment that may have a negative outcome.

Jung writes that a complex arises from “the clash between a demand of adaptation and the individual’s constitutional inability to meet the challenge...the complex is a valuable symptom which helps us to diagnose an individual disposition” (1931/1976, p. 529). He viewed complexes as valuable sources of insights that act as “the *via regia* to the unconscious...the architect of dreams and symptoms” (1948/1972c, p. 101). This is a key point, as a complex is consciously rejected, yet it is through the complex that one is able to gain access to both the personal and the collective unconscious. A complex is the meeting point for the personal and the collective unconscious within the individual. To grow, an individual needs to accept a new adaptation and attitude.

Jung emphasizes that because complexes can be infinitely varied they appear in reality in a “relatively small number of typical primary forms, which are built upon the first experiences of childhood” (1931/1976, p. 529). The early development of complexes makes it difficult to connect back to the initial event and can impact a person throughout his or her adult life. Jung lists specific examples of complexes as inferiority, power, father, mother, and anxiety (Jung, 1959, p. x), where the nucleus of a complex is an archetype or an archetypal energy. Cultural complexes may be integrated into a child’s psyche early in their development and be carried forward to the next generation. In this way, a cultural complex may become embodied and lived out within each successive generation.



*Figure 21.* The collective complex and individual psyche may be inextricably connected through the culture.

If a complex such as a mother or father complex remains unconscious, it may be projected onto one's spouse, where the original parental conflict continues to be engaged throughout their adult life. A complex that remains unconscious will be projected onto and engaged in within the outer world.

***Psyche as complex.***

Key aspects of the psyche are likewise considered to be complexes. Jung writes that the ego, the persona, and the animus/anima are complexes (1921/1976, pp. 425, 465; 1928/1966, p. 197). The ego complex is "as much a content as a condition of consciousness...being merely one complex among other complexes" (Jung, 1921/1976, p. 425) whereas the persona is defined as "a functional complex that comes into existence for reasons of adaptation or personal convenience" (Jung, 1921/1976, p. 465). The animus/ anima may also be functional or autonomous complexes that the ego may identify with, depending on how deeply ingrained the internal animus/anima attitude is with the ego consciousness (Jung, 1921/1976, p. 467; Jung, 1928/1966, p. 197).

***National complexes.***

The concept of a complex may be extended beyond the individual to the group or to a nation that has constellated and rejected a call for adaptation or acceptance of a

traumatic event. Complexes at a national or group level may be carried through multiple generations through storytelling and myth, thereby keeping the complex within the collective alive. Throughout Jung's writing, he applies the same concepts developed for the individual psyche to the collective psyche. Jung writes that social complexes of an archetypal character have their individual history and just as personal complexes produce a personal bias social complexes may "create myths, religions, and philosophies that influence and characterize whole nations and epochs of history" (Jung, 1964, p. 79). In this way, the individual and collective share complexes and keep them alive from one generation to the next. In examining international relations, it is important not only to examine the archetypes and attributes but also to consider deeply buried complexes that are active in modern relations. Complexes can be active in national myths and images within the hearts and souls of the collective that can be purposely activated and the energy directed. For example, the Soviet launch of Sputnik was amplified by American politicians to activate the American complex around the myth of the hero, resulting in an increase funding for science and technology.

Jung observed that the national-level complex of the Germans was ripe for exploitation as a compensating force that led the nation from depression to the embodiment of the ancient god of war Wotan. The German people were carried away by the archetypal energy of the primitive god. "The energy of archetypes can be focused," Jung writes, "(through rituals and other appeals to mass emotion) to move people to collective action. The Nazis knew this, and used versions of Teutonic myths to help rally the country to their cause" (Jung, 1964, p. 79 fig). This is a historical example where the stored emotional energy surrounding the collective inferiority complex along with the

manipulation of underlying archetypal symbols was used to inspire and move a nation into action even against their own deeply held values and morals.

The intergenerational transfer of cultural complexes may also be rooted within the biology of epigenetics where research now demonstrates that the impact of collective trauma may pass from one generation to the next. Studies show that there is an increased likelihood of stress disorders within the genes of the children of parents interned in a German Nazi camp (Yehuda et al., 2015; Thomson, 2015). Rachel Yehuda emphasizes that because trauma may turn on markers on specific genes and be transferred generationally, there are ways to turn the markers back off again (Yahuda, 2015). Each generation has the opportunity to heal the wounds of the past. Complexes are physically embodied, and therefore it is not surprising to find a tie at the cellular level.

Thomas Singer and Samuel Kimbles (2004) have extended the concept of the cultural complex in *The Cultural Complex: Contemporary Jungian Perspectives on Psyche and Society*. They propose that the traits of a complex apply to both an individual and at the cultural level. Singer writes that “like individual complexes, cultural complexes tend to be repetitive, autonomous, resist consciousness, and collect experience that confirms their historical point of view” (p. 21). Singer writes that the dialectic of conflict between Jews and Christians (pp. 23-24) and the rise of radical Islamism (p. 29) as having their foundation in “cultural complexes that trigger archetypal defenses of the group spirit” having long, repetitive histories (p. 31). Here Singer and Kimbles (2004) extend Kalsched’s (1996) concept of a protector/persecutor dynamic.

Although I agree that complexes do play an important role in the engagement of groups and nations, I consider it to be just one aspect of the larger story that needs to be

understood and explored. National complexes do play a part of the overall mythic and archetypal expression of a nation linked to the depth of the religious and spiritual beliefs. The religious differentiation and compensation may be the source of the underlying conflict, such that a complex that carries the archetypal pattern and emotional charge is linked to the historical angst.

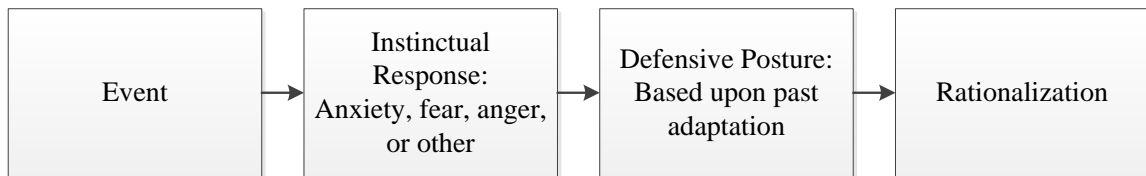
In my dissertation, I examine the relationship between the individual and the collective through the underlying concept and image of god that is used as the ordering principle within a nation. I propose that the relationship between religious and political centers impacts the psychological development of the individual thereby encouraging or inhibiting the play of opposites. Cultural complexes and their archetypal foundation are examined from a national perspective to see what part they may play in international conflicts.

#### **Psychological defenses: Individual and collective.**

Psychological defense mechanisms can keep an individual safe when confronted with an overwhelming issue or obstacle in their life. Defense mechanisms can be both conscious and unconscious at the same time and are therefore paradoxical (Vaillant, 2000).

The psychological manifestation of defense mechanisms is not a key concept within Jungian psychology, and it is only mentioned in a few of his writing. For example, in Jung's discussion on analyst-patient transference, he writes that for cases when a "patient shows violent resistances coupled with fear of the activated contents of the unconscious" (1946/1966, pp. 185-186), the resistance can be viewed as an important defense mechanism that "should never, under any circumstances, be ridden over

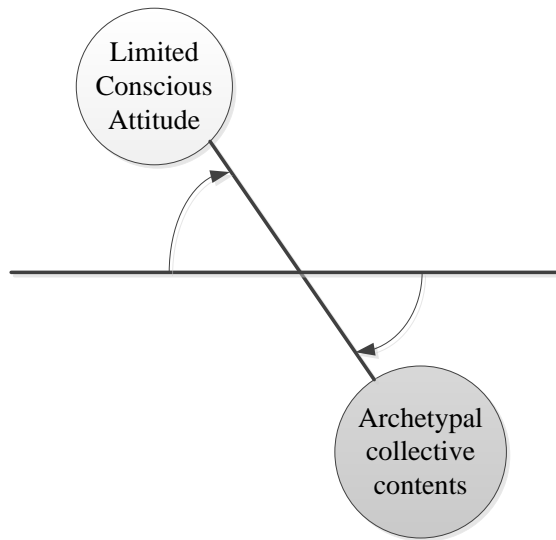
roughshod or otherwise argued out of existence. Neither should they be belittled disparaged, or made ridiculous” (p. 186). Jung stresses the importance of not trying to forcibly remove a defense mechanism but rather to allow the individual to work through the underlying issue and in time release the defense of that individual’s own volition. A similar proposal might be made for nations that resist change and that they should be allowed to move through their underlying fear to be able to release literal defense mechanisms. Jacoby writes that if one is driven into anxiety, it could lead to “rationalization as a defense mechanism” (Jacobi, 1964/2012). The rationalization of one’s actions keeps them outside of conscious engagement and protects the individual or nation from having to face the impact of their own decision process, as shown in Figure 22. Defense mechanisms are deployed to help manage fear and anxiety.



*Figure 22.* Pattern of response leading to a defensive posture and rationalization of one’s actions.

The conscious ego creates a defense mechanism to protect against the rise and acknowledgement of archetypal information that is too threatening to be seen or acknowledged. This is illustrated in Figure 23. There is an increase in resistance by the conscious ego proportional to the ego’s ability to accept a new attitude.





*Figure 23.* The magnitude of resistance by the conscious ego is proportional to the weakness of the conscious attitude to adapt.

Extending Jung's concept, we can consider that where there is a high degree of resistance through the use of defense mechanisms, it is a form of protection against the fear of unconscious collective contents that the national ego is unable to adapt to with a new attitude. Defenses should not be forcefully removed but rather should be honored, because they protect the ego.

Similarly, nations build up national defenses that are both symbolic and literal. The construction of the Berlin wall was the literalization of a symbol as the split between the East and West following WWII. The differences in cultural psychology were concretized in the physical wall. Likewise, the buildup of nuclear weapons may be seen as the literalization of a power complex and the psychological need to hold the Communist threat at bay following the events of WWII. I contend that the number of deployed nuclear weapons exceeded the probable or actual threat posed by the Soviet Union, such that the size of the United States defensive posture was directly proportional

to the repression of the unconscious fear hidden within the national shadow. Nuclear weapons are the symbolic literalization of a national defense mechanism.

**Masculine/Feminine as compensating archetypes within the psyche.**

Based upon empirical observation (1951/1969, p. 14), Jung proposed that each individual has a transgender element within the unconscious that serves as compensation to the conscious attitude. Jung linked the compensatory element to individuals' gender, not just their conscious attitude. Thus women have a masculine unconscious element that Jung termed the animus and men have a feminine unconscious element that Jung termed the anima. The animus and anima are more or less feminine or masculine depending upon the individual character of the ego consciousness. As an example, a highly masculine woman may have a more feminine animus than say a woman, who has a more feminine consciousness. The animus and anima are both archetypes carried within the personal unconscious whose form is derived from the instinctual level of the collective unconscious and are the projection-making factor within the psyche (Jung, 1951/1969, pp. 13-14). Jung describes the archetypes of the anima and animus as representing "functions which filter the contents of the collective unconscious through to the conscious mind" unless the conscious and unconscious are overly divergent in which case the functions will "confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls" (1951/1969, p. 20).

The animus/anima is projected onto carriers of the archetype and takes on personified forms (Jung, 1951/1969, p. 13). In this way the animus/anima embodies "omnipresent and ageless images" (p. 13). The animus/anima is generally projected onto a person of the opposite sex, whereas the personal shadow is projected onto a person of

the same sex. “So long as the anima is unconscious she is always projected, for everything unconscious is projected” (Jung, 1928/1966, p. 197). Yet it is not the projection of the archetype but rather the personal manifestations of the archetype as archetypes themselves that can never be truly consciously known (Whitmont, 1991, p. 321).

Archetypes are numinous, and therefore when an individual is interacting with the projected archetype of the feminine or masculine, it can capture and enchant the ego-consciousness, as archetypes have “an emotional foundation which is unassailable by reason” (Jung, 1952/1969, p. 361). A relationship based upon the projection of one’s unconscious animus or anima will always have “‘animosity,’ i.e., it is emotional, and hence collective” (Jung, 1951/1969, p. 16).

The projection can be withdrawn when the individual can see the archetypal nature of the feminine or masculine image carried within his or her psyche (1951/1969, pp. 13-14). It is extremely difficult to bring the contrasexual archetypes into consciousness for two reasons: “it is uncommonly strong and immediately fills the ego-personality with an unshakeable feeling of rightness and righteousness” and “the cause of the effect is projected and appears to lie in objects and objective situations” (Jung, 1951/1969, p. 16).

Once the archetype can be seen for what it truly is, then it is possible to disengage the projected image of the archetype from the individuals themselves whether they be mother/father, sister/brother or goddess/god. Jung envisioned women’s true consciousness to be associated with the function of relationship and men’s to be discrimination and cognition, leading to “a considerable psychological difference

between men and women” (1951/1969, p. 14). Jung describes the compensating masculine element, the animus, within women as a masculine imprint (1951/1969, p. 14) and the compensating feminine element, the anima, within men as a feminine imprint. The animus when unconscious similar to someone seeking power through opinions without reflection and a strong sense of being right (Jung, 1951/1969, p. 14). The anima, when unconscious, is “composed chiefly of sentimentality and resentment” (p. 14).

Jung describes these concepts of masculine as Logos and feminine as Eros as intuitive ideas derived from “the archetypal images of Sol and Luna” (1956/1970, pp. 174 & 180). He writes that as a psychological proposition it must also be illustrated that there are men without Logos characteristics of discrimination, judgment, and insight and women with Logos characteristics (p. 179). Yet it is interesting to note that he tied these concepts not only to feminine and masculine archetypes but also to gender. It is almost as if the typology of thinking and feeling became gender specific labels rather than capturing the innate sense of the feminine and masculine principles. As Jung writes, the archetypes themselves cannot be integrated, only the contents (1951/1969, p. 20), which are historically and culturally informed. What I believe is often missing and lost in the description of the animus as Eros and relatedness and the anima as Logos and logic is the mysterious and numinous sense of the feminine and masculine itself. This is to say that there is something deeper and more inherent in the archetypes of the feminine and masculine, more mysterious, more numinous that is felt, known, admired, and often longed for, which goes deeper than words can capture or express.

Whitmont writes that to “infer an inborn natural deficiency in their [women’s] ability to think clearly ...confuses an archetypal dynamic with its culturally conditioned

contents.... Jung defined animus and anima as archetypes of maleness and femaleness, namely primordial principles of structure and form,” and he proposes that “we must be careful, therefore, to distinguish between the archetypes themselves and their cultural, familial and personal contents, which are the complexes or shadow aspects which they engender” (1991, p. 316). Whitmont writes that because the animus and anima are both “archetypal drive potentials, namely vectors to qualities that have never yet been in consciousness” (1991, p. 317), they are not gender specific. If we make this shift away from gender specific behavior, then anima or animus possession can occur in either women or men. Whitmont notes that “men can be as stubbornly dogmatic, unreasonably belligerent, cranky and power-driven as ‘animus-possessed’ women; they can also be quite deficient in discrimination and will then compensate for that deficiency with that very primitive dogmatism and hunger for power which have been ascribed to the animus women,” whereas “women can be quite unrelated and hysterically overemotional and moody, as seductively unrelated and depressed as men, when their primitive anima takes over” (p. 317). In other words, neither feminine as relatedness and Eros nor masculine as discriminating and Logos and their compensating complex as anima or animus should be ascribed to a gender.

If we can separate the concept of animus/anima from gender while maintaining their function in the psyche as filters of the contents of the collective unconscious to the conscious mind (Jung, 1951/1969, p. 20), then it may be possible to apply the concept at the collective level. In this way, we may better understand animosity between nations and how it arises. As Jung notes, these archetypes are “quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the

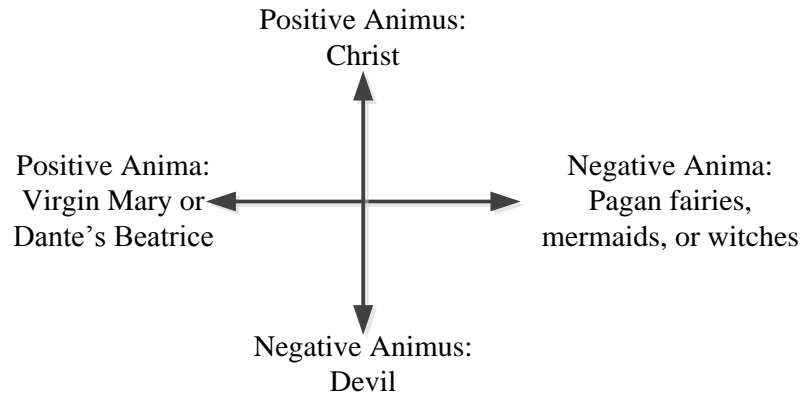
whole world” (p. 20). To define a nation as feminine or masculine may carry a negative connotation, but to consider a nation as relational or achievement-oriented removes that bias. It is important to differentiate between gender bias and masculine/feminine concepts.

I extend Jung’s concept of the feminine and masculine counterparts to the national level in combination with the terms used in cultural psychology. Per cultural psychology, collectivistic cultures are based primarily upon relationship and individualistic cultures are based upon discrimination and separation. Archetypes may carry feminine or masculine attributes, and their potential impact on international relations is explored.

***Expression of the anima/animas at a collective level.***

The animus and anima may be expressed not only within the individual woman or man but also at a national level. Nations may subscribe to a single religious, spiritual, or ethical perspective that is representative of a feminine or masculine polarity.

In the *Archetypal Dimensions of the Psyche* (2014), von Franz provides an example of how the positive and negative animus was expressed at a collective level during the witch trials of the Middle Ages. She writes that the anima and animus were split between the negative and positive polarities. Von Franz describes the negative animus as “embodied in the devil” and “the positive animus in Christ” and the “negative anima of men was projected onto pagan fairies, mermaids, or witches; the positive anima [was] seen in the Virgin Mary or in such soul guides as Dante’s Beatrice” (2014). This pattern of differentiation of the animus/anima at the collective level is illustrated in Figure 24.



*Figure 24.* Representation of the positive and negative animus and anima as expressed during the witch trials of the Middle Ages (as derived from von Franz, 2014).

As discussed earlier, all archetypes are dialectics; for example, good and evil and light and dark. If an individual, a group, or a collective identifies with only positive attributes, then the negative attributes will be denied but alive within the unconscious, where they will be projected onto a suitable carrier and battled as if they were in the external world. There is a literal polarization of the archetype between the positive and negative qualities. In von Franz's example, Christianity has a psychological split such that Christ is identified as positive and the devil as negative. This split can lead to the projection and displacement of the shadow onto women, thereby labeling them as witches and carriers of evil. In this way, women were dehumanized and depersonalized as the personification of evil itself. Von Franz goes on to say that in the past, the animus and anima were projected primarily on religious figures but now the images challenge the individual conscious directly (2014). That is to say that as religion loses its cultural reach the images of the animus and anima reside within the individual rather than the collective.

If we consider the animus and anima as deep archetypal patterns held within the individual, then we would expect to see the same patterns repeated at a collective level. In examining different cultural dimensions it is possible to consider the nations symbols from an archetypal perspective to see if collectively they are representative of Eros or Logos. For example, the United States is often equated with the Hero archetype, which carries with it energy that is strongly masculine, assertive, and achievement-oriented. Conversely, Russia is often referred to as Mother Russia, indicative of the Mother archetype, which is feminine, relational, warm, and earth. Most recently, Russian President Putin has been calling Russia the Fatherland, indicating a shift in the collective god-image. In this way nations are identified with the feminine or masculine archetypes. Maturity is also a factor, as the Hero is representative of a young man setting off into an adventure and the Mother is representative of a mature woman who is settled with children. We can envision an animus-anima interplay between the United States and Russia as contributing to the continuing and endemic conflict between the nations.

### **Regression.**

Regression of psychic energy can occur when the conscious ego meets with a situation in which the conscious attitude unable to rise to the challenge without adapting a new attitude causing the libido to drop into the unconscious. Regression forces the psyche to look inward and come to grips with unconscious material that has been repressed or never developed within the personality before forward adaptation can occur. This can be especially painful for the ego-consciousness as it must engage with aspects of the unconscious that are unknown or painful thereby relativizing the position of the ego within the personality.



Regression may cause unconscious material to rise to the level of consciousness, which Jung described as “slime from the depths” containing “not merely incompatible and rejected remnants of everyday life, or inconvenient and objectionable animal tendencies but also germs of new life and vital possibilities for the future” (1948/1972b, p. 34). The unconscious contents are both repulsive and enriching. A regression, although it may appear to be a step backwards, is in fact an opportunity to grow through the painful process of increased conscious with access to unconscious functions, shadow material, complexes and other unconscious aspects that are needed for further adaptation and growth.

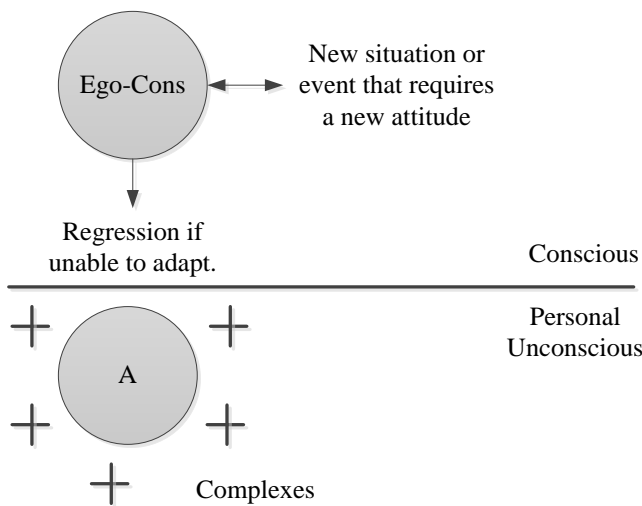


Figure 25. A regression of energy into the unconscious may occur if the mode of adaptation is inadequate to move forward when faced with a new situation.

For example, an individual whose primary typology is the thinking function may face a situation in which the feeling function is needed; “then the unconscious material activated by regression will contain the missing feeling function, although still in embryonic form, archaic and underdeveloped” (Jung, 1948/1972b, p. 36). The activated feeling function will appear in an immature way with little relationship to the conscious

attitude. It can be immensely humbling for the person who has lived a rational, thinking life to be suddenly overwhelmed and subsumed by emotions that appear to have a life of their own and are seeking expression. Likewise, the opposite can be true if feeling is the primary function and a thinking function is required to adapt and move forward.

Although difficult, it is an opportunity for the individual to grow beyond his or her current level and to engage in life in a deeper and more authentic way. Alternatively, this may be so feared and awkward that an individual would rather repress the engagement with the unconscious therefore resulting in their inability to move forward and adapt. The individual may become emotionally hardened and a two-dimensional character with little or no depth.

A nation may likewise experience periods of regression when its primary means of engaging in the world no longer allows forward momentum in world events. An example of this is the Greek financial crisis, which is forcing a difficult look into the cultural patterns of work, retirement, banking, and the rights of the individual versus the state. The Greek economy stalled and may remain in a regressed posture until the collective examines what underlying beliefs and attitudes are preventing them from moving forward and participating in a global economy. The collective reaction to the economic crisis in Greece is highly emotional. This is consistent with Jung's statement that an "*emotional reaction always means regression*. The first effect of regression is as a rule the reawakening of infantile methods and attitudes" (1936/1980, p. 570).

### **The self, the archetype of wholeness.**

One of Jung's key concepts is the idea that the psyche seeks to become conscious—to make that which is unconscious conscious. Jung proposed an archetype at

the center of the psyche that provides orientation and meaning, which he called the Self (1962/1989, p. 200). The Self archetype represents wholeness and is symbolic of the “totality composed of the conscious and the unconscious” (1958/1964, pp. 326-327). The Self is represented as an archetypal image seen throughout history and across cultures as a circle or a mandala. “It represents the wholeness of the self...as the wholeness of the psychic ground or...the divinity incarnate in man” (Jung, 1962/1989, pp. 333-334). Where the Self is “an archetype which not only signifies union between the opposites within the psyche, but ‘is a God-image, or at least cannot be distinguished from one” (Jung, 1951/1969, p. 22). The process of moving from an ego framework to one directed by the Self occurs through what Jung referred to as the process of individuation.

Individuation represents the growth of the psyche as it moves through the process of differentiation (Jung, 1928/1966, p. 155, fn10) from culture, family, religion, and one’s persona to being able to see one’s own shadow, contrasexual self, archetypes of the collective unconscious, and complexes. Jung writes that the Self is part of the collective unconscious that becomes a unit, or personalized, when there is a union of the ego and shadow (Jung & Foote, 1976, p. 296). It is the process of differentiating the ego from the persona, the conscious from the unconscious, and patterns of cultural opposites so that they can be united within the psyche itself. The psyche is the vessel of transformation in which the intrinsic opposites of life become reconciled through the spontaneous production of an image by the unconscious.

The individuation process is mediated through symbols; as Jung writes, “the unconscious can be reached and expressed only by symbols, and for this reason the process of individuation can never do without the symbol” (Jung, p. 107, 1931/1962).

Archetypes “found in the ancient initiation mysteries and in Hermetic philosophy” from the collective unconscious arise within individual psyches during the process of initiation (Jung, 1954/1980, p. 486). Jung proposed the term “transcendent function” to describe the process that occurs naturally when the psyche is faced with irreconcilable opposites. The transcendent function represents “a combined function of conscious and unconscious elements” (Jung, 1921/1976, p. 115) that “function based on real and ‘imaginary,’ or rational and irrational data” (1917/1966, p. 80). Jung described this as “a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists in a series of fantasy-occurrences which appear spontaneously in dreams and visions” (p. 80). The transcendent function makes it possible to move from one attitude to another with both the conscious and unconscious participating in the transition (Jung, 1958/1972, p. 73).

If a person or a nation is able to hold the tension that occurs when the opposites engage then a new possibility occurs, “a living, third thing...a new situation” (Jung, 1958/1972, p. 90), thereby integrating the conscious and the unconscious within the solution and facilitating a new attitude to allow the individual to move forward.

Individuation reflects a lifetime of moving away from the collective self to embracing the innate self as Jung describes to embrace “the primitive pattern that one was born with” (Jung & Foote, 1976, p. 296). To individuate is to become conscious of one’s own shadow, fears, complexes, and culturally defined limits.

To individuate, one must examine and reject one-sided collective perspectives and beliefs but not to separate from the culture itself. Jung writes that individuation is experienced through living life not by “locking yourself up in a cell” (Jung & Foote,

1976, p. 296). “Individuation is always to some extent opposed to collective norms, since it means separation and differentiation from the general and a building up of the particular” (Jung, 1921/1976, p. 449). In this way an individual is able to consider the opposite of a one-sided collective perspective that “is already ingrained in the psychic constitution. The opposition to the collective norm...shows that the individual standpoint is not antagonistic to it, but only differently oriented” (p. 449). Individuation requires the examination of collective beliefs but not the separation or isolation from the collective itself as “Individuation always means relationship” (Jung & Foote, 1976, p. 506).

The role of the individual changes through the process of individuation from dealing with one’s own personal ego conscious to “a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large” (1928/1966, p. 178). The individual focus shifts to “a question of collective problems, which have activated the collective unconscious because they require collective rather than personal compensation” (p. 178). Individuation moves one away from the ego consciousness to the archetype of wholeness, the self, and from personal to global issues.

In James Hillman’s interview with M. Ventura, he questions Jung’s thesis that the individual must change for the collective to shift in *We’ve Had One Hundred Years of Psychotherapy— and the Worlds Getting Worse* (Hillman & Ventura, 2009), where he argues that one should shift from identifying the sickness not within the individual but rather within the external world. He writes, “By removing the soul from the world and not recognizing that the soul is also *in* the world psychotherapy can’t do its job anymore” because he perceived that “the buildings are sick, the institutions are sick, the banking

system's sick, the schools, the streets-the sickness is out *there*" (p. x). This is to say the culture itself is lacking wholeness and balance.

Mary Watkins and Helene Shulman (2008) shift the focus away from the individual to the individual situation within the collective in liberation psychology. Using this lens, the individual is integrally involved in "the interrelatedness of individuals, communities, cultures, histories, and environments" (p. 5). Some of Watkins's and Shulman's projects have focused on studying "the recollection of a repressed or denied history" as a way of reclaiming community vitality (p. 5). In liberation psychology, the focus is on the healing of the community, which supports the healing of the individual.

### ***The self and god image.***

Jung wrote that the psyche anticipates the move toward wholeness as demonstrated by the spontaneous production of symbols such as quaternity or mandala symbols (1951/1969, p. 31). These symbols are also found associated with the image of God or what Jung termed the god-image. He writes that the archetype of the self "produces a symbolism which has always characterized and expressed the Deity" (1952/1969, p. 469). Jung emphasized that this is not in reference to the transpersonal or spiritual God but rather the psychology underlying the image of God. The Self as the internally guiding archetype of wholeness within the psyche is also "a God-image, or at least cannot be distinguished from one" (1951/1969, pp. 22, 40). The spontaneous symbols of wholeness, the archetype of the self, and the God-image are all the same.

Jung proposed that the creation of more consciousness is the destiny of humanity when he writes, "the sole purpose of human existence is to kindle a light in the darkness of mere being" (1962/1989, p. 326). It is through the embracing of the unconscious,

including both the personal and collective unconscious, that one creates greater balance and wholeness by embracing the dichotomy of the opposites. Jung saw this as the path to experience “the self”—the archetype of wholeness which is the reconciliation of “the opposites within the God-image itself” (1962/1989, p. 338).

Jung compared Christ to the symbol of wholeness, the self, and proposed that the separation of evil onto the Antichrist led to a lack of wholeness within the psychological expression of Christ (1951/1969, pp. 41-42). To achieve wholeness, the psyche must hold the antinomies of good and evil as well as light and shadow, such that “in the empirical self, light and shadow form a paradoxical unity” (1951/1969, p. 42). Identification with good and light require the rejection of evil and shadow, thus creating a conscious-unconscious dynamic as “a reversal of its spirit-not through the obscure workings of chance but in accordance with psychological laws” (1951/1969, p. 43). Jung notes that Christ and the Antichrist together represent the archetype of the Self (1951/1969, p. 63) from a psychological perspective (1951/1969, p. 67). Jung proposed that the split between Christ and the Antichrist causes a split within the psyches of Christians (p. 67), whereas he noted that the Jewish or Yahwistic perspective of the god-image was able to contain both light and dark to a relative degree (1951/1969, p. 268). This would imply that cultures based upon Christianity have a different collective psyche than those based upon Judaism. The same type of patterns and dialectics based upon religion will be considered later in this analysis.

The concept of the ego-self axis as put forth by Edward Edinger in *Ego and Archetype* (1992, pp. 5-6) illustrates the individuation process. In extending Jung’s concept, he writes that the ego and self, as the god-image, are undifferentiated at birth,

but as the child develops, the ego must emerge and become separate from the self. Over time, the ego may again become conscious of the self and come back into relation with it. The ego-self, represent the “two autonomous centers of psychic being” (p. 4), must first separate and then unite a number of times throughout her or his lifetime.

In Edinger’s concept, the self is the true symbol of wholeness and totality (p. 4). What Edinger does not address is the relationship between the ego and the cultural self or cultural god-image. I propose that as an individual develops, the ego first encounters and becomes shaped in large part by the cultural god-image, which is derived originally from the religious or spiritual beliefs of the dominant culture.

The concept of the god-image carries with it psychological beliefs and markers that become deeply embedded in the individual psyche in line with the culture of a group or a nation. I propose that this is the foundation from which the cultural psychology of a nation is based but is so ubiquitous that it is not seen. It is pervasive, integrated, and established, such that you know you have hit upon one of the underlying core psychological beliefs when you act outside of the acceptable norm and there is a near violent response. That is to say, when you act in a socially unacceptable way. The underlying psychology of the god-image sets the cultural psychology that is deeply foundational and must be examined to understand the unspoken myth shared at a collective level. Issues I address include identifying the psychological dichotomies that are foundational to a religion and how they are manifested within a nation as underlying truths. And we must ask, what happens to groups that have a fundamentally different cultural psychology based upon a belief in a different god-image than the primary culture where they are situated? These questions will be examined further in the study.



**Collective individuation.**

Jung proposed that psychology of the individual psyche and the cultural god-image are reflections of one another and that they transform together over long periods of history. Although there may be smaller changes that occur within the religious interpretation of the image of god, as seen through the creation of new branches of religious belief, each causing a ripple or tremor throughout the foundation of the religion itself, there are few times in history when a new foundation was birthed, for example, the start of Christianity or Buddhism.

From a psychological perspective, Jung viewed the god-image as an external projection of psychic energy that uses archetypal patterns to create images that are then worshipped, such that humanity is worshiping its own psychic force as divine (1912/1967, p. 86). With this as a premise, it makes sense to examine how the image of god has evolved over time to understand how different nations have evolved over time. Jung writes that the changes within the god-image run in parallel to changes within human consciousness (1951/1969, p. 194) such that “the encounter with the creature changes the creator” (Jung, 1952/1969, p. 428). Yet the god-image is something that is not consciously invented but rather spontaneously experienced (Jung, 1951/1969, p. 194). Where there is a relationship between the unconscious god-image and the state of consciousness, one may alter the other (p. 194). Jung writes that “the activity of the collective unconscious manifests itself not only in compensatory effects in the lives of individuals, but also in the mutation of dominant ideas in the course of the centuries” (1954/1980, p. 485), where these patterns “can be seen most clearly in religion, and to a

lesser extent, in the various philosophical, social, and political ideologies.... the changes effected by the collective unconscious have a collective aspect” (p. 485).

Jung provides a clear correlation between the cultural expression of the image of god, the religious expression of god, and the psychological norms that unconsciously define that image. This is not to be confused with the transcendent or metaphysical presence of God, which cannot be known or proven but rather is representative of the god-image as it is known for a group or nation at that moment in history.

Examination of the psychological markers of the god-image or cultural myth are in no way meant to be an evaluation or judgment of religion, but rather a means of examining the ubiquitous foundation of a nation’s cultural psychology. Jung studied the evolution of the god-image throughout his writings, including *Symbols of Transformation* (1912/1967), *Answer to Job* (1952/1969), *Aion* (1951/1969), and others. He carried on lively correspondence on the topic of religion and psychology with Father Victor White, as documented in *The Jung-White Letters* (Jung & White, 2007), and with analyst Erich Neumann, as documented *Analytical Psychology in Exile* (Jung & Neumann, 2016). He continued his research into more obscure forms of religion and science, including Gnosticism and alchemy. According to Von Franz (1980), Jung studied alchemy because the images were a less unadulterated form of individuation given that, unlike religion, they had not been turned into a specific program (pp. 20-21). He compared the images that were produced spontaneously within himself and his patients with the religious images and found a correlation. Other research that documents the evolution and transformation of god include *The Way of the Sacred* (Huxley, 1974), *Religion and the Unconscious* (Ulanov & Ulanov, 1975), *A History of Religious Ideas* (Eliade, 1985), *The*

*Bible and Psyche* (Edinger, 1986), *Transformation of Myth through Time* (Campbell, 1990), *A History of God* (Armstrong, 1993), *The Origins and History of Consciousness* (Neumann, 1993), *The New God Image* (Edinger, 1996), *The Evolution of God* (Wright, 2009), *Religion in Human Evolution* (Bellah, 2011), and many others.

A tremendous amount of research has been done to examine the changes and transformation of the concept and the image of god. Although large changes in the god-image are few, the concept of god is constantly changing and unfolding. My focus is on how these differences are manifested within the collective and result in a differentiation of cultural psychology often leading to conflict. I believe that we can better understand the conflict between Catholics, Orthodox, and Protestants or between Sunni and Shi'ites if we examine the point of differentiation and the need for compensation for overly one-sided beliefs, typology/attitude, anima/animas, tight/loose, hierarchical/nonhierarchical, collectivistic/individualistic, and other ways of discriminating cultural differences. There appears to be a national flow of opposites between different religions and religious branches. These differences also inform the construction of the individual psyche consistent with the national psyche and tempered by the family cultural and religious beliefs. Therefore we see the constant interplay between the individual and the collective, as well as the dominant religious belief and the political system.

If this is true, then conflict isn't based upon differences in religious beliefs but rather in the fundamentally different and opposing way that order and balance are conceived and internalized as instinctively derived from the underlying concept and image of god. Based upon this premise I will trace, at a relatively high level, the

differentiation of religious ideas to see if they help provide insights into cultural differences and their archetypal expressions.

Esther Harding writes that gradual change in the form of “instinctive drives reveals itself also in the evolution of religions, for the compelling and all-powerful factors of the unconscious are personified in the divine figures of the various beliefs” (1973, pp. 27-28), thereby equating the change within human unconscious with the evolution and change of collective religion. Neumann writes that it is the loss of religious ethics that has created a loss of meaning in the modern society, therefore activating “the instinct of self-preservation sparked off by danger” (1969, p. 27) in an effort to address the question of how to deal with evil (p. 25). It can feel deeply threatening to have one’s cultural system be challenged by change.

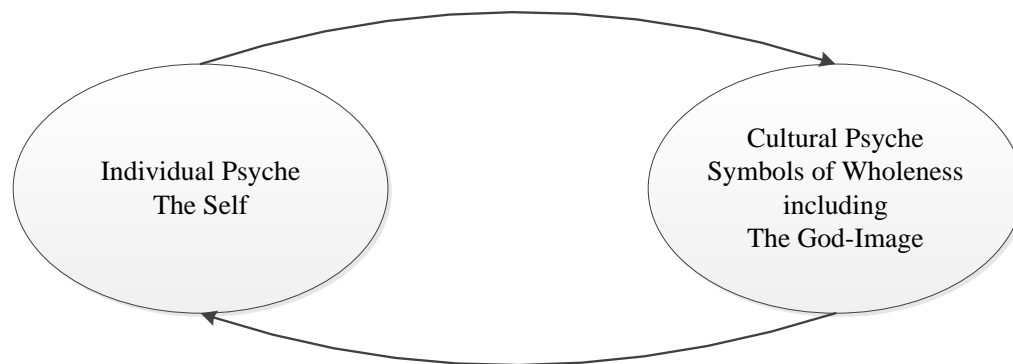
Jung warns that there is a danger associated with the loss of religious beliefs on the collective psyche, as religion “carries and preserves the childhood soul of the individual...it provides a protection against one of the most serious psychic dangers, namely that of loss of the roots,” resulting in a schism between the conscious mind and its tie to the unconscious roots and instincts (1947, p. 22). With the loss of relationship to the instincts the conscious ego may move to a position of hubris or conversely an inferiority complex causing the individual to be “an easy prey to psychic injury” (p. 22). The loss of roots may result in the collective to act in an unconscious and potentially primitive form with the split between the conscious ego and the loss of relationship with the deeper instinctual nature.

Jung proposed that religion is the basis for cultural patterns when he wrote, “We entirely forget that the religion of the last two thousand years is a psychological attitude,

a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern” (1921/1976, p. 185) that at the deepest levels “continues to work for a long time in the old attitude, in accordance with the laws of psychic inertia” (p. 185). This is a key concept for this study, which states that the foundation for a nation’s psychology is based in part on the predominant religious beliefs. This is applicable to all political systems including a theocracy, monarchy, democracy, or communist government. This implies that the religious roots may or may not be culturally conscious yet can still be the source of the underlying patterns and the cultural attitude. Jung writes that “a collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world’s history” (p. 185). The concept of psychic inertia may be used to understand why it can take thousands of years for religious beliefs to change.

When cultural attitudes are challenged through direct contact with another group, religion, or nation, they cannot simply change by adapting an intellectual approach. This will be examined further to better understand what are the deep underlying religious attitudes that may be the basis for each nation and what are the points of dialectic differences that may be the underlying, but unconscious, causes of conflicts between nations. Examining the underlying patterns may provide insights into why it is difficult to change basic cultural norms that intellectually appear true but elicit a large amount of emotional response often by religious groups, for example, issues around abortion or gay marriage. Whereas from a legal perspective, a change in the law may support the evolution of a social norm, it may be much more difficult to affect a shift in a cultural attitude that would require a change in the religious foundation.

Based upon Jung's model of the individual and collective psyche, religion is foundational or inherent to the cultural psychology and is based upon the psychological beliefs underpinning the deep religious movements of Judaism, Christianity, Buddhism, and Hinduism. Therefore cultural change is slow, especially foundational change, which will appear especially threatening to the collective, as they are imbued with the numinous archetypal images, beliefs, and rituals that underlie the nature of the religion. Therefore changes to these deep patterns or the foundational cultural map appear as a tearing of the deep fabric of the numinous, the soul, when in fact, they may be obsolete patterns or one-sided beliefs that require examination and updating. For example, many traditional Christians believe that women should submit to their husbands as the authority within a family, whereas Western culture supports the advancement of equal rights under the law. A new attitude is required for the culture at large to move forward, causing an encounter with the slime of the depths found in a regressive engagement with the unconscious.



*Figure 26.* Jung proposed that the cultural god-image and the consciousness at the individual level transform and alter each other over time (image derived from Jung, 1951/1969, p. 194).

Religion has evolved over time as evident when examining the transformation and evolution of the god-image. Edinger writes “that Yahweh as a psychic reality is a personification of the collective unconscious especially in its aspect of center and totality” (1984, p. 68), where the Biblical *Book of Job* can be viewed as “the transition from collective psychology to individual psychology” (p. 68). Edinger describes the Old Testament as a “vast individuation process unfolding in the collective psyche” (p. 70). This demonstrates the inter-relationship between the individual consciousness and the interior archetype of the self as transforming the god-image, “the central living myth,” as well as being defined and transformed by the god-image. The slow process of collective individuation occurs in parallel within the individual and the collective through the underlying god-image and the ability to transform the god-image to one of greater wholeness and balance.

By examining the foundational differences and psychological markers for the underlying central myth inherent within a cultural unconscious and compare these to the values established from cultural psychology we will be able to see where groups, religions, and nations align and where they diverge. As discussed above, the central myth or god-image and the cultural unconscious transform in step with the individual personal unconscious leading to an individuation process at the collective level this is a move towards greater wholeness and balance through the embracing of the opposites. Therefore it is anticipated that friction, animosity, or violence will be sparked between groups or nations that have culturally opposite dimensions consistent with the individuation process. Although there is seldom a time that differences between nations are applauded as a positive means of growth and development, if we examine the conflict within the

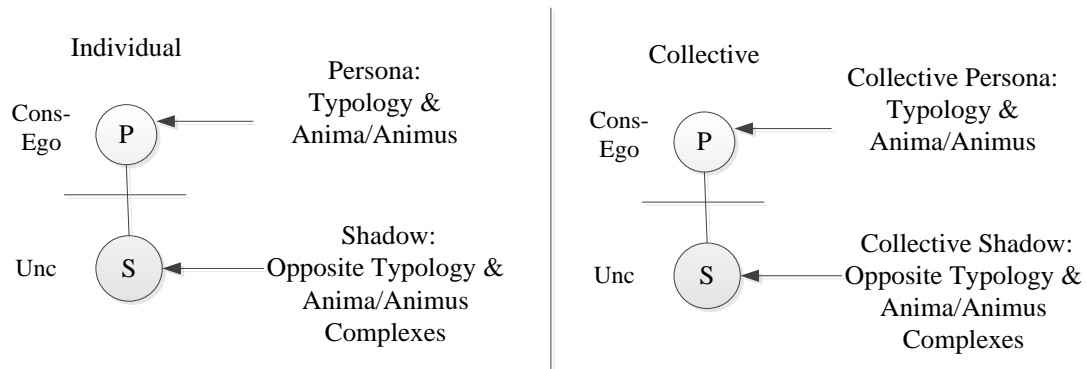
light of analytical psychology, we can see that it represents the engagement of the opposites through the difficult and chaotic process that if contained will lead to growth and greater consciousness.

By examining historical moments when the tension of opposites was held in the transformative vessel of time without resolving the impasse with violence or war, then we should expect to see the birth of a new symbol indicative of individuation, the moving towards the archetype of wholeness, at the collective level. The resolution of conflict through the conscious engagement of opposites cannot be solved in a rational or logical manner but rather “can be answered only by a supraordinate third, by a symbol which expresses both sides” (Jung, 1951/1969, pp. 180-181).

### **Summary.**

The key elements of Jung’s theoretical model of the individual psyche and the dynamic behavior have been described at the individual and collective level. These concepts will be used to develop a dynamic model of a national psyche for understanding the inter-relationship between nations. The individual and the collective are inextricably linked where national behavior and international dynamics can be understood through an archetypal model, as shown in *Figure 27*. A collective of any size and orientation will seek to maintain the coherence of the group through the rejection, minimization, and potentially secrecy of information or events that could possibly expose their carefully crafted persona in a negative light.





*Figure 27.* The concept of an individual psyche as applied to the theory of a national psyche.

The dynamic cultural model will bring together the dimensions and data developed within the cross-cultural, cultural, and indigenous psychology studies. Key factors from depth psychology that will be included within the dynamic model include the following:

1. The conscious and unconscious are taken to be real phenomena, which if not taken into account may have profound impacts on national and international relations.
2. There exists an inherent propensity to move to a dialectic as a means of differentiating perspectives and engaging. The opposite of an overly one-sided belief, concept, typology, or dimension will be constellated within the collective as a means of compensation, which will set up an energetic dynamic between the old and the new.
3. National and international symbols are spontaneously produced as a result of the engagement of the opposites providing a potential third possibility to reconcile the irreconcilable.

4. A national psyche consists of a primary persona, animus/anima, and typology that are representations of a nation and these elements engage in the political arena.
5. That which is unconscious will be projected onto outside individuals, events or nations that are suitable careers of the projection. Unconscious elements include the national shadow, complexes, and contra-gender attributes.
6. National regression and defense mechanisms will be viewed as a means of protecting the national psyche during periods when aspects of the collective unconscious have become constellated.
7. The impact of trauma and the relationship to the instincts and archetypes of a nation will be considered in relationship to the power distance index and collectivistic/individualistic dimensions.
8. The underlying god-image influences cultural psychology and impacts the political system.

All of these factors will be considered in juxtaposition to the cultural dimensions in a review of the relationship between nations including those that easily align and those that are in continual conflict. Areas of alignment and misalignment will be discussed, as well as ways the underlying psychological dynamics influence international relations.

### Chapter 3

#### Cross-Cultural Psychology Dimensions and Values

There are a number of different academic fields that focus on understanding the unique cultural attributes for specific nations and groups. In my dissertation I will focus on data collected within the field of cross-cultural psychology, but, as needed, I will also bring in studies on specific cultures developed within the fields of cultural psychology and indigenous psychology. I have a short discussion on the differences between these three forms of psychology. Cross-cultural studies bring in research from many fields including psychology, child-development, sociology, anthropology, religion, and history to help gain insights into a nations unique underlying character.

The goal of cross-cultural psychology is to understand key national or subnational traits that inherently affect how a collective innately views the world and their place within. In these studies the nation is the unit of analysis (Hofstede, 1981/2001, p. 90), not the individual. Yet it is the way individuals are socialized that defines whether they perceive their identity as separate and independent from the collective, thus giving priority to personal goals or as being part of the collective as primary. This concept of connected and inter-related or separate and independent “holds in both self-perception and social perception (perception of others)” (Kâğıtçıbaşı, 2007, p. 94). Hazel Markus and Shinobu Kitayama (1991, p. 224) write, “People in different cultures have strikingly different construals of the self, of others, and of the interdependence of the two” and yet most of psychology and knowledge of human nature is based upon the Western view as separate and independent. Per Uichol Kim (1995), psychology “is deeply enmeshed with Euro-American cultural values that champion rational, liberal, and individualistic ideals”

(p. 663). Cross-cultural psychology was created in part to compensate for the one-sided perspective of Western psychology. Cultural differences are termed individualistic versus collectivistic (Hofstede, 1981/2001; Triandis, 1980b) and are one of the primary ways nations are categorized to gain greater insights into their underlying cultural psychology.

Cultural differences also contribute to the way an individual will respond to trauma, and it is important to be able to support them according to their social perception. It is estimated that 70% of the world population is collectivistic (Triandis, 1995, p.13), where the emphasis is on interdependence, and yet the majority of psychological development and theory has been based upon Western studies that focus on independence. To help account for these differences, “cross-cultural psychology was developed as a way of detecting cultural diversity in psychology theories and research” beyond the culturally specific psychology developed by Western societies (Georgas & Mylonas, 2006, p. 198). The lack of universal application of Western psychology spurred the establishment of indigenous psychology to ensure each culture could “be understood from its own frame of reference, including its own ecological, historical, philosophical and religious context” (Kim, Yang, & Hwang, 2006, p. 5). This was done in part to counter the underlying belief that Western psychology “as embodying the highest standards of research, education, training, and practice” was superior to other systems of thought and dismissed the fact that “local communities have specific methods and tools for healing such as rituals, ceremonies, and practices of remembrances” (Wessells, 1999, p. 275).

Many studies have been done to document the differences in cross-cultural psychology. These include cross-cultural studies in human development (Kâğıtçıbaşı,

2007), the medical system (Payer, 1996), psychopathology (Triandis, 1980a), product development (Rapaille, 2006), international marketing (Kotabe & Helsen, 2009), leadership and international business (Hofstede & Hofstede, 2005; Chhokar, Brodbeck, & House, 2007; House, Dorfman, Javidan, Hanges & Luque, 2014; Lewis, 2006), values (Inglehart & Welzel, 2015), trauma (Marsella, 2008; Nader, Dubrow & Hadnall Stamm, 1999), law (Sanders & Hamilton, 1992; Brierbrauer, 1994), emotional expression (Ruby, Falk, Hein, Villa & Silberstein, 2012; Matsumoto et al, 2008), and security (Inglehart & Norris, 2011). This small sampling in cross-cultural studies provides insights into the many facets that are being examined within the field of cross-cultural psychology. Although there are many studies that examine two or more nations from one or more variable, the work of Hofstede (1981/2001), Triandis (1995), House, Hanges, Mayidan, Dorfman & Gupta (2004), Inglehart and Welzel (2015), and Schwartz (1992, 2013) extend more broadly and can be used to gain insight across most nations.

### **What is Culture?**

Within the diverse field of cross-cultural psychology are a number of different definitions for the concept of culture. Many definitions have been proposed, each stressing a slightly different aspect of what culture is or what it means. Although much of the work in this field focuses on the dominant national culture, it is recognized that many countries may have diverse subcultures with different values or norms. The dominant cultural and subcultural psychologies may align or be in conflict, which is especially true where there are pockets of people that hold to traditional norms and values within a nation.

Geert Hofstede (1981/2001) writes, “I treat culture as *the collective programming of the mind that distinguishes the members of one group or category of people from another*”; “culture is to a human collectivity what personality is to an individual” (p. 9, 10). Hofstede (1981/2001) further defines the manifestations of cultures as symbols, heroes, and rituals (p. 10). He refers to the importance of symbols but unlike Jung does not relate them to the collective unconscious.

Shalom Schwartz (2013) identifies culture as being outside of the individual and “not located in the minds and actions of individual people” (p. 549). He separates out the normative cultural values from the individual to examine how they impact individual actions and beliefs. Schwartz writes that cultural values of success, ambition, and self-assertion such as seen in the United States will result in cultural systems consistent with these values. Some individuals will accept the cultural values as personal values and others may not. This is similar to Jung’s concept of a cultural typology versus an individual typology. We can hypothesize that an individual or group whose typology is in alignment with the cultural typology will be more successful and have less tension than those whose typology is in conflict with the culture.

Kim, Park, & Park (2000, p. 67) defines culture from an indigenous psychology approach as “the collective utilization of natural and human resources to achieve desired outcomes,” emphasizing the setting as key to defining the cultural psychology. Anthony Marsella (2009, p. 122) writes that “cultures are represented and experienced externally (i.e., artifacts, roles, institutions, social structures) and internally (i.e., values, beliefs, attitudes, axioms, orientations, epistemologies, consciousness levels, perceptions,

expectations, personhood),” emphasizing that cultures are both active social structures and active psychological structures.

The GLOBE research focuses on cultural differences in leadership. In their 62 country study they found that even “leadership is culturally contingent” (House, 2004, p. 5). The GLOBE study defines culture as “shared motives, values, beliefs, and identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations” (House & Javidan, 2004, p. 15). David Matsumoto and Linda Juang (2008) define culture using a cross-cultural lens by first defining cross-cultural psychology not as a topical form of psychology but rather as an approach or research method to understand “principles about human behaviors within a global perspective” (p. 5) where topics can be as broad as human interests. They define culture as “a unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, pursue happiness and well-being, and derive meaning from life” (p. 12).

Clotaire Rapaille (2006) examines the underlying cultural symbols seeking to identify early cultural imprints, collective experiences, and memories that can be emotionally tapped into for product development specific to a single culture. He refers to this underlying level as the third unconscious or the cultural unconscious (p. 27) and established a set of steps to identify the active symbols, heroes, and rituals for different cultures. He proposes that these three cultural attributes are important in understanding cultural identity at a deeper level.

Based upon the small sampling, it is evident that there are a number of definitions that can be used to define culture. In my dissertation I examine the underlying symbols that inform the collective behavior and internally align the individual psychology. My work is based on Jung's concept of the psyche as applied to the individual and the collective, which emphasizes the importance of the concept and image of god as foundation for the ruling and ordering principles for the culture.

### **Jung and cross-cultural psychology.**

Jung developed his theories of the psyche within the indigenous perspective of Western culture, yet he developed it on the basis of historical and spiritual traditions, beginning from the first signs of human consciousness and across many cultural venues. Thus his work is universal in its themes and applications. By going to the roots of civilization and tracing the spiritual and mythological archetypes inherent within the human psyche, Jung developed a universally applicable theory for the individual and culture. Jung, being from an individualistic Western nation, considered the development of the individual to move past the collective beliefs and condemned the collective persona. He proposed the concept of individuation as the goal of the individual in support of returning and affecting collective change. I am proposing that Jung's model does provide a theoretical basis as the deep structure for all three theories on the psychology of culture where the concept of individuation is experienced within the relational field in a collectivistic culture and outside the relational field in an individualistic culture.

### **Cultural psychology.**

The study of culture and the individual within the culture has expanded into several complementary fields: cultural psychology, cross-cultural psychology, and



indigenous psychology. The three fields have different perspectives on the psychology of culture, where the boundaries between the fields are not clearly defined. Patricia Greenfield writes, “The terms cross-cultural psychology, cultural psychology, and indigenous psychology are each fuzzy concepts with partially overlapping sets of exemplars” (2000, p. 233).

Cross-cultural psychology seeks to identify different indexes such as the opposing dimensions of individualistic and collectivistic, or independent and interdependent that can be used to compare cultural similarities and differences. Harry Triandis (1980b, p. 1) defines cross-cultural psychology as being “concerned with the systematic study of behavior and experience as it occurs in different cultures, is influenced by culture, or results in changes in existing cultures.” Matsumoto (2001, pp. 5-6) writes that cross-cultural psychology has six major goals:

1. Understand culture better.
2. Integrate multiple, seemingly disparate approaches to theory and method with regard to culture.
3. Adopt a holistic approach to understanding psychological processes and their investigation.
4. Integrate cross-discipline variables.
5. Integrate nonmainstream theoretical perspectives.
6. Integrate different and disparate methods.

Consistent with both Triandis’s and Matsumoto’s definition of cross-cultural psychology, the purpose of this dissertation is to integrate Jung’s theory of the psyche to investigate cross-cultural dynamics based upon data that has been gathered and

assimilated within the field of cross-cultural psychology. This is consistent with all six of Matsumoto's stated goals and provides a new lens through which to view the cross-cultural data with a nonmainstream theoretical perspective.

In contrast to cross-cultural psychology, cultural psychology seeks to “advance the understanding of the person in a historical and sociocultural context” while avoiding “direct contrasts across cultures” (Adamopoulos & Lonner, 2001, p. 20). Greenfield (2000) describes cultural psychology as studying “cultural processes directly” and not relying on specific index variables (p. 224), thereby allowing the culture itself to inform the researcher what parameters are important rather than assuming a preset structure or framework. Cultural psychology provides insights into cross-cultural psychology even though the goals and approaches of the two fields are different.

Indigenous psychology was developed to provide a field to examine psychology from the position of someone from within the culture itself. It advocates the idea that “psychological concepts and psychological theory, not just data collection techniques, should be developed within each culture” (Greenfield, 2000, p. 224). Greenfield argues that traditional psychology is also indigenous but generally not universal, which is why there is the need to develop indigenous psychology by individuals within other cultures. As an example, Greenfield examines Piaget's theory of cognitive development that places “scientific thinking as the highest stage” (p. 231), which reflects a pattern that is indigenous to Western cultural psychology. In an individualistic culture, both science and technology or differentiated thinking have greater value than in a collectivistic culture that places relationship over accomplishment; therefore the psychology will likewise emphasize these cultural aspects as well.

Indigenous psychology is incorporated to provide greater insight into understanding the cross-cultural dynamics. Based upon his personal travels, Jung likewise viewed Western culture as having a different typology than other cultures, where he saw firsthand how he “was still caught up and imprisoned in the cultural consciousness of the white man” and desired to understand at a deeper cultural level why this was true (Jung, 2009). Jung’s work went beyond the Western psyche and encompasses all aspects and cultural values.

Indigenous psychology “advocates multiple perspectives, but not multiple psychologies,” where the basis for understanding comes from within the culture and is a way of discovering new universal values (Kim, Yang, & Hwang, 2006, p. 9). It is important to note that indigenous psychology is seeking to develop culturally relevant psychology that can identify not only what is unique within a specific culture but also what is universal across many cultures. Within the field of indigenous psychology, many researchers are going to the “philosophical and religious texts to explain indigenous phenomena” (p. 9). Jung likewise studied religion and spiritual traditions to examine the underlying image of god and its impact on the cultural and individual psychological development. He referred to this as the god-image to distinguish between the spiritual image of god and psychological god-image.

Cultural and cross-cultural psychology considers and examines the psychology of a nation rather than an individual in understanding what norms and values are accepted and defining. This is not to imply that all individuals within the group act in a singular fashion, nor is it meant to be reductionist to the point of viewing a nation in a derogatory or cartoonist perspective, but rather to appreciate that different nations due to their

historic and geographic factors have developed in uniquely distinctive ways that can be reflected in rather broad dimensions. In examining these different dimensions, it is possible to gain a better understanding of how different nations collectively perceive international ideas and symbols.

### **Baseline multinational cross-cultural studies.**

Several large-scale international surveys and analyses have been completed that provide a rather comprehensive set of values and dimensions for a large number of countries. These studies are the analyses of the IBM data by Hofstede and documented in *Culture's Consequences* (1981/2001), the World Value Study (WVS) with correlations of the findings by Inglehart and Welzel (2015), the Schwartz value studies (1992, 2013), and the Global Leadership and Organizational Behavior Effectiveness Research Program (GLOBE) study with in-depth qualitative and quantitative analysis (House et al., 2004; Chhokar et al., 2007). For this study I use the dimensional data correlated by country by Hofstede (1981/2001) as the basis for comparative analysis between nations. This data has been correlated with data from other studies and has values for all of the nations of interest. It has also been the basis for many other cultural and sociological studies within the field. Data and analysis from the World Value Study (WVS), Schwartz value study, and GLOBE leadership survey will be used to support the analysis. These cross-cultural studies have collected large amounts of survey data on the cultural norms and values for many key nations.

The IBM data has been correlated into six dimensions that reflect the dominant cultural value systems for a large number of nations, dimensions that can be examined to provide insights into a nation's culture. Cross-national studies have been completed that

examine the differences in dimensions and how these differences may impact interactions, but there is no underlying theory that incorporates the inherent dynamics of engagement. The differences in cultural dimensions provide a quantitative way to examine how two or more nations may align or be out of alignment in critical areas. Insights into cross-cultural relations such as intergovernmental, business, or mental health is provided by examining the similarities and differences between cultural dimensions or values. In identifying these differences and the magnitude of the difference it is possible to anticipate in what areas two nations will align or be in conflict. Per House et al. (2004), in examining leadership patterns between Europe and the Middle East, they found the greatest differences between groupings of nations which could predict that mergers and acquisitions will be problematic (p. xviii). Many of the studies are focused on international business to provide insights into cultural differences and expectations for those engaging in negotiations, establishing a business practice in another country, or in exchanging services. The cultural patterns inherent within business are extended to understanding government and leadership since they capture the deeper patterns inherent within the dominant culture of a nation.

In Chapter 4, I present an integrated theory of international dynamics based upon the cultural psyche and cross-cultural psychology. I apply the model at an inter-national level to gain insights into the cultural values as measured by the psychological dimensions in which nations are in alignment or out of alignment and examine the underlying cultural psychological aspects including persona, typology, shadow, complexes, and animus/anima to investigate cross-cultural dynamics including projection, regression, national alignment, and the potential for conflict. Historical

information and specific cultural psychology studies is used to delve deeper into international relations between different nations and to assess whether or not the data is supported by historical evidence. It is important to note that country-level analysis of culture cannot capture the diversity or richness of the many subcultures in nations such as the United States, rather the focus is on the larger “dominant forces that shape cultures, such as ecological factors, history, language, politics and religions” (Chhokar, Brodbeck, & House, 2007, p. 20). To gain a more complete understanding of culture in some nations would require separate studies of subcultural groups to understand where there is alignment and misalignment between the predominant cultural norms and values.

### **IBM study.**

The IBM study is based upon the results of a 72-nation survey of more than 116,000 questionnaires completed in 1968 and 1972. This multinational study was extensively analyzed by Hofstede (1981/2001) who derived five dimensions that reflect the differences in values reflected within the national cultures. He describes the dimensions as being derived from “theoretical reasoning and statistical analysis; they reflect basic problems that any society has to cope with but for which solutions differ” (p. xix). The IBM data is based upon surveys of their employees within the “marketing-plus-service organization only” (p. 43). Hofstede extensively used other information and surveys as part of his analysis and updated the results in 2001 with this additional information. The five dimensions are power distance index (PDI), collectivistic versus individualistic (C/I), uncertainty avoidance, masculinity versus femininity (M/F), and long-term versus short-term orientation (Hofstede, 1981/2001, pp. xix-xx). PDI relates to the level of power distribution within a culture, C/I is the degree that an individual

perceives themselves as separate or part of a collective, uncertainty avoidance relates to the level of desired structure in a situation, M/F considers ‘tough’ masculine to ‘tender’ feminine societies” and time orientation is accepting the delay of gratification of material, social, or emotional needs (p. xx). A sixth dimension was added, indulgence versus restraint (IVR) associated with cultural norms on gratification signifying the socialization of control of desires and impulses (Hofstede & Hofstede, 2015).

The level of analysis for Hofstede’s study is the nation rather than the individual. The results are found to be consistent at a cultural level in comparison to other nations and as substantiated through other information, but the results do not correlate at the individual level. Swartz writes that “culture-level dimensions are based on national means,” they “reflect the different solutions that societies evolve to the problems of regulating human activities,” and they are statistically relevant (2001).

The dimension data matrix was downloaded from the Hofstede and Hofstede (2015) web site and is the data used for the analysis. Only the nations with existing data as reported on the web site are included. The scores are relative for one nation in comparison to another and are reported to be “quite stable over decades,” where “the forces that cause cultures to shift tend to be global or continent-wide” (Hofstede & Hofstede, 2015). In examining cultural norms over time, the WVS provides national data across many years and can provide insights into changes that take place as a function of time for many different nations. Below is a short overview of each of the six dimensions.

#### **Collectivistic and individualistic cultures.**

The cultural dimension of individualistic and collectivistic is one of the most widely used parameters in understanding behavior within cultural and social psychology.

The concept of individualistic and collectivistic cultures extends to not only the way the individual views themselves relative to others but also how the culture views the individual and his or her role in the collective. Reykowski emphasizes that “basic social relations in collectivist groups are founded on the normative principle that the well-being of the group should take priority over the well-being of an individual.” Whereas “groups based on individualist principles do not espouse this normative principle; rather, they assume that each individual cares for his or her own well-being and cooperates with the group as long as it meets his or her own interests” (2001, p. 278). From this perspective it is easy to see how collectivistic and individualistic cultures will have different governmental systems and legal codes: collectivistic based on protecting the group and individualistic based on protecting the rights of the individual. Yet either cultural norm can be problematic, as Triandis writes: “problems of modernity can be linked to too much individualism, whereas a lack of human rights can be attributed to too much collectivism” (1995, p. 2). Collectively humans are neither purely one nor the other and if taken to the extreme can result in isolation or over assimilation. The majority of the world’s population lives within collectivistic cultures (Triandis, 2001, p. 36) with an estimated seventy percent of the world population being predominantly collectivistic (Triandis, 1995, p. 13). Yet the majority of the research and theories regarding this dimension have been developed by Western nations, resulting in a perceived bias by many in Western nations that “individualism is good and collectivism bad” (p. 213).

To address this issue, other terms have been proposed that carry less of a cultural bias. Markus and Kitayama (1991, p. 226) proposed that the construal of the self should be termed as either “independent” or “interdependent,” based upon the differences in the



way the individuals develop their outer self, or in Jungian terms “persona” as a result of interactions with other people and cultural institutions. Other terms for “independent” are “individualist, egocentric, separate, autonomous, idiocentrics, and self-contained” (p. 226 and for interdependent are “sociocentric, holistic, collective, allocentrics, ensemble, constitutive, contextualist, connected, and relational” (pp. 226-227). Although other terms have been recommended, the dimensions of individualistic and collectivistic remain dominant within the field.

Collectivistic cultures are not uniformly collective; rather, people organize by in-groups and out-groups formed primarily on traditional lines of family and community. The cultural rules for the in-group are different from those in the out-group. Triandis defines in-groups as “characterized by similarities among the members, and individuals have a sense of ‘common fate’ with members of the in-group” (1995, p. 9). For many nations, the in-group may be defined by family ties, where collectivists place more importance on history and may trace their ancestry back hundreds of years (Triandis, p. 10). There is a strong sense of history and tradition within their cultural affiliation. In comparison, individualistic cultures tend to put less focus on the past connections and instead focus on the present and future. There is less emphasis on who you are related to then who you are today based upon personal achievement. Although this may be true for some collectivistic cultures, it may not be true for others. For example, nations with a strong authoritarian government may have in-groups based upon a division between the governing party and the general populace. During the time I was working with the Russians, after the fall of the Berlin wall, there was a clear division between those affiliated with the former Communist party and those that were not, creating in-

group/out-group dynamics of trust and friendship. The establishment of in-groups/out-groups may also be predicated upon the degree of power separation between groups, religious affiliation, and other associations. Collectivism is not uniformly expressed across all nations but will have unique characteristics dependent upon the basis for in-group/out-group formation.

Both individualistic and collectivistic cultures form in-groups and out-groups, but the relationship between the individual and the in-group tend to be different.

“Collectivists usually have one or two in-groups and are deeply (and intimately) interrelated to them; individualists have very many in-groups, but their relationships to them are superficial, and they keep them only as long as ‘it pays to keep them,’ so they drop in-groups as soon as ‘better’ in-groups are identified” (Triandis, 2001, p. 38). The depth of commitment to an in-group is found to be different between individualistic and collectivistic cultures. For many, this lack of deep and abiding commitment found in individualistic cultures can feel like a loss, and for others it is experienced as a freedom. Likewise, the collectivistic ties provide a sense of security and meaning, but it may also limit one’s choices based upon the traditional roles, one’s family roots, and cultural values.

Early Jungian writing separated humanity primarily into primitive and modern, where primitive consciousness was described in terms of *participation mystique* as a unity between the inner and outer world, whereas modern consciousness is described as differentiated consciousness, where subject and object, and conscious and unconscious are separate. The concept of individualistic and collectivistic or independent and interdependent represent a different but related concept of the subject-object definition.

Individuals within a collective or interdependent culture know that they are separate, but psychologically they define themselves within the parameters of the group first rather than separate as a result of cultural acclimation. Likewise, individuals from an individualistic or independent culture know that they are not truly separate but are part of different in-groups such as family, school, community, nation, military, religion, and many other forms. Yet the expression of individuals and their life choices will be strongly influenced by the degree of individualism and collectivism inherent in their culture. What is considered as derogatory, as family enmeshment in one culture, is a strongly practiced form of interrelationship in another. Therefore, it is important to differentiate Jung's concept of primitive and modern consciousness from individualistic and collectivistic cultures. An individual within an individualistic or collectivistic culture may go through the process of individuation, yet the path and form of expression will be different based upon the psychological relationship with their culture.

The differences between individualistic and collectivistic cultures are extensive and multifaceted, impacting both the individual and collective life. As an example, Triandis writes that whereas torture may occur in any country, it is more likely to occur in "a collectivist culture where the rights of the individual are less important than the rights of the state, where torture is convenient for the state" (1995, p. 14). From a collectivistic perspective it is important to adhere to the established collective norms and values: activities or behavior that deviate can be understood as causing a disruption in the group and therefore torture is justifiable. Post-911, the United States chose to torture prisoners through rendition process; the practice of sending a foreign criminal or terrorist suspect covertly to be interrogated in a country with less rigorous laws for the human

treatment of prisoners who were potentially associated with the terrorist attacks. This is an example of establishing a set of firm in-group boundaries and a different set of moral and ethical behaviors for the out-group. The decision was justified by the government based upon national security needs, yet it represented a shift in United States national policy. I examine how trauma, fear, and the sense in a loss of security can result in both individualistic and collectivistic cultures shifting towards greater collective security. This also results in the vertical integration in power reflected in a higher PDI. Trauma impacts the group dynamics resulting in a loss of personal rights and decision-making; knowing that it is a natural human instinct may make it easier to identify and mitigate.

Although the individualistic and collectivistic dimensions are widely used throughout cultural, cross-cultural, indigenous, and social psychology, it is also highly criticized for being dualistic without sufficient clarity (Voronov & Singer, 2002, p. 461). They further elaborate, saying that it is too reductionist and cannot hope to capture the complexities of human behavior (p. 476). Hofstede counters by stressing that the data is relational and provides insights for comparing and contrasting one nation to another (2001). For my analysis, I use the dimensions to examine and compare where nations have the greatest differentiation and apply Jung's model of the psyche to understand how these differences manifest when not consciously understood.

The individualistic and collectivistic dimension provides the primary cultural discriminators used for understanding similarities and differences. Levine emphasizes that although it "may be careless to overgeneralize about the people from a single place, it would be naïve to deny the existence of significant overall differences between places and cultures" (2008). Perhaps the greatest strength lies not only in considering the

qualitative data expressed as cultural dimensions but in expanding the base analysis to include quantitative information on the cultural symbols, norms, values, and history.

As an American, I am deeply steeped within the idea that a democracy and the rights of the individual are paramount, yet in spending time in Russia during the breakup of the Soviet Union, I was able to experience life within a collectivistic culture and saw the beauty and depth of relationship. I saw firsthand the pride that Russians had in their country, children, and collective goals.

A nation's political system may support and define collectivistic cultures, as in communist countries or theocracies. Although a collectivistic or group-oriented nation may have a democratic political system, the underlying psychology of the individuals is oriented towards interdependent relationships. A democracy may present the constant engagement between a collectivistic perspective versus an individualistic perspective, as in the United States, where the two primary political parties, the Democrats and Republicans, struggle to hold each other back. The strength and the energy lies in the dichotomy and constant exchange of ideas between the two opposite perspectives.

***Power distance index: High and low.***

Hofstede defines power distance with respect to the degree of equality versus inequality and stratification within a culture (1981/2001, p. 80). Lower power distance correlates with higher individualism and higher power distance correlates with greater collectivism. This implies that collectivistic cultures tend to have greater inequality and more centralized decision-making. Hofstede found that the results varied "strongly across occupations," especially in countries with low PDI, meaning low inequality (p. 79). Hofstede examines cultural PDI values for a number different relationships, including

parent-child, teacher-student, boss-subordinate, political authority-citizen, and religious system as being reflective of the cultural norms and values (1981/2001, pp. 97-115).

Berne's work in transactional analysis provides insight into the cross-cultural dynamics and resulting roles and inter-personal relations (1966, 2011).

During my tenure at Los Alamos National Laboratory (LANL), the culture shifted from a low PDI to a high PDI through externally imposed changes instituted by the government. These changes were made as a result of security and safety incidents at the laboratory, resulting in further compliance adherence directives, leading to punitive measures for noncompliance, for both individual and group. Los Alamos shifted to a hierarchical structure and a rule-based system that significantly limited individual initiative in exchange for compliance. The fact that the laboratory worked primarily on unique and one-of-a-kind technical challenges was neglected in the decision process resulting in a significant loss of capability. The culture shifted from "I and we" to "us and them." Operational costs increased significantly, while the high-level and quality of work, as well as creativity precipitously dropped. This cultural shift took place in just a couple of years, resulting in a long-lasting deleterious effect and rendering individualism and creativity as impotent. Nations likewise may shift but often find themselves returning back to their long-running and historical way of operating. Collectivistic cultures may have large changes within polarity and return back. This may reflect the high PDI, which limits dialogue and debate whereas an individualistic nation tends to have open discussions and smaller shifts.

***Level of uncertainty avoidance.***

Uncertainty avoidance is a cultural dimension that measures how a collective deals with future uncertainty and resulting anxiety (Hofstede, 1981/2001, p. 146). According to Hofstede, cultures have adopted different ways of dealing with uncertainty, which “differs not only between the traditional and modern societies, but also among modern societies” (p. 146). He identifies three ways cultures cope with the anxiety: technology, rules, and rituals (p. 159). Religion as ritual is one of the three ways to cope with anxiety at a cultural level (p. 176). This will be examined within the country analysis.

Hofstede correlates a high level of uncertainty avoidance with a greater need for rules, where “rules are the way in which organizations reduce the internal uncertainty caused by the unpredictability of their members’ and stakeholders’ behavior” (1981/2001, p. 147). During my tenure at LANL, the management moved to a rule-based system of regulations to reduce the potential for security and safety issues. LANL shifted from an organization with low uncertainty avoidance to high uncertainty avoidance. Employee behavior was controlled with rules and punishment.

***Long-term and short-term cultures.***

The long-term and short-term dimension reflects the underlying cultural psychology into how a country plans and responds to challenges: Do they take the short-term solution or the long-term solution? Is it long-term investment or short-term gains? Hofstede ties these differences to the religious foundations of the East (Hinduism, Buddhism, Shintoism, and Taoism) to the religious traditions of the West (Judaism, Christianity, and Islam), where the East is found to identify with virtue and the West with

truth (1981/2001, p. 363). Truth seeks an absolute right versus wrong, whereas virtue is dependent upon the context.

In 1996 I was analyzing North Korea's nuclear program when they detonated their first nuclear weapon. The United States urged the Chinese to use their considerable influence in the region to persuade the North Koreans to end their nuclear weapons program. The United States government wanted the Chinese to act swiftly, indicative of America's short-term orientation. The Chinese government took the long-view consistent with their cultural psychology by holding the space and allowing North Korea to change from within. These differences in long- and short-term orientation can result in significant frustration between nations.

***Feminine and masculine cultures.***

Hofstede defines the feminine dimension as a society whose dominant values is in "caring for others and quality of life" and masculine is defined as "a society driven by competition, achievement and success, with success being defined by the "winner" or "best-in-the-field" (Hofstede centre, 2015). The feminine dimension is different from the collectivistic dimension, as it measures the degree that a stranger would expect to be helped not just someone from within their own in-group (2000, p. xiii). Hofstede's definition of feminine and masculine is different from the way it is used within depth psychology, which focuses on the archetypal image and energetic dynamics. Jung equates the Greek god Eros with feminine as the capacity to relate (1957/1967, p. 41; 1956/1970, p. 179) and Logos with masculine as the means of discrimination, judgment and insight (p. 179). Whitmont describes the dynamic aspect of the Yang, the masculine, as "an action drive, an aggressive urge, phallic, moving, battling, challenging, striving for



accomplishment, conflict and penetration; it is will and self-assertion” (1991, p. 174). Therefore, although there are similarities, the two sets of values have a different focus and definition.

***Tight and loose cultures.***

Triandis proposed the cultural dimension of loose versus tight. He writes that a tight culture is more homogenous and a loose culture is more heterogeneous in the population mix (1995, p. 53). A tight culture will seek to maintain the traditional beliefs through the strict maintenance of social norms, whereas a loose culture will be more accepting of variable social norms. A collectivistic culture will be tighter than an individualistic culture, as it seeks uniformity across the group. As we have seen in the Middle East, a culture may change from loose to tight when there is a change in the national political leadership. Immediately after the 1979 revolution, Iran transitioned rapidly from an aristocracy to a theocracy and from a relatively loose culture to a tight culture, resulting in strict enforcement of religious norms. Religion plays an important role in the underlying structure of a cultural psychology and the individual psyche. Jung emphasized this relationship heavily within his writings and is examined further.

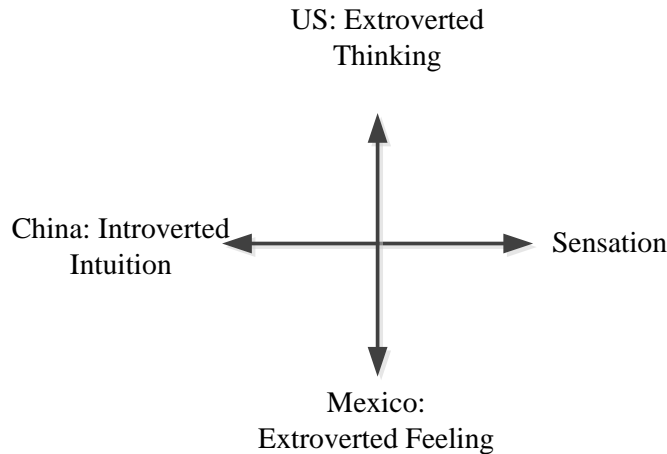
***Thinking and feeling cultural dimensions.***

Affect has been identified as a cultural value that may differ within individualistic and collectivistic cultures. Much of the focus on collectivistic cultures has been on East Asians (Ruby et al., 2012, p. 1206), thereby establishing collectivistic norms specific to that region, but as more countries are being analyzed, and additional differences have been identified. Affect, how a culture expresses emotion, has been found to differ.

Studies that contrast the “ideal” affect as defined by East Asians and Mexicans are found to differ significantly. East Asians were found to value low affect and emotional expression, in contrast to Mexicans, who scored higher on positive affect (Ruby et al., 2012, p. 1207). Per Ruby et al., “there is a growing body of evidence to suggest that emotion is viewed and valued quite differently in East Asian and Mexican cultures. In contrast to the East Asian normative pressure to suppress emotional expressions, the opposite norm emerges in Latin American cultures” (2012, p. 1207).

Ji, Lee, and Guo (2010) contrast the difference in thinking styles between the Chinese culture and European North Americans (those in United States and Canada of European ancestry). They identified Chinese as thinking holistically and North Americans as thinking analytically. Holistic thinking is defined as contextual and relational, where the interconnectedness is emphasized rather than the objects. The authors write that “it is the dynamics among the elements, rather than the elements themselves” (p. 156). The authors go on to compare how the differences in thinking impact the cultures including perception, memory, time, judgment of future events, and other attributes.

The consideration of cultural affect and thinking is similar to Jung’s typology and attitude. Based upon the above examples, it is possible to consider America’s cultural psychology as innately extroverted thinking, Mexico’s as extroverted feeling, and China’s as introverted intuitive, as shown in Figure 28.



*Figure 28.* Cultural typology and attitude for U.S., China, and Mexico.

As discussed earlier, Jung studied how an individual's difference in typology and attitude impacted how symbols and events are perceived and judged. I propose that the same is true for nations with different cultural typologies. Differences in typology impact how nations view the actions and perceive the words of another nation, especially if they are not conscious of their own attitude. A nation that is culturally introverted may perceive the actions of another nation as being more threatening than one that is extroverted reflecting an innate difference in attitude.

Based upon my personal experience through years of travel to Russia, I propose that Russian cultural typology is high affect and extroverted feeling. Understanding the differences in affect or typology at the level of the cultural psyche helps to provide insight into how a nation may perceive and respond to global issues. The differences in cultural typology also may lead to misunderstanding and miscommunication. The differences in affect and typology will be explored further.

#### **Cross-cultural analysis.**

Cross-cultural qualitative analysis using the IBM dataset can be found on the Hofstede Centre web page (Hofstede Centre, 2015). They provide insights based upon the

unique cultural differences using the five dimensions. The similarities and differences between national dimensions provide insights into compatibility, based upon similarity that nations may have in interacting. Yet within the field of cross-cultural psychology, there is not a unifying theory on international dynamics. By integrating Jung's theory with the dimensional factors and data developed within cross-cultural psychology the dynamic behavior of nations can be better understood. Each of the five dimensions will be examined further.

### **GLOBE study.**

GLOBE is a study of culture and leadership, with the central proposition "that the attributes and characteristics that differentiate societal cultures from each other may also suggest organizational practices and leader attributes/behaviors that will be frequently enacted and effective in that culture" (House et al., 2014, p. 5). The GLOBE study was initiated in the 1990s to gain insight into the behavior and attitudes of leaders across multiple cultures by examining the cultural values. The GLOBE study is based upon surveys completed by "approximately 17,300 middle managers from 950 organizations in 62 countries" (Chhokar et al., 2007, p. xiii), of which 25 countries were selected for in-depth analyses of culture and leadership. To help ensure that the survey was correctly translated for each nation with culturally specific language, over 250 country co-investigators supported the project.

The GLOBE study defines culture as "shared motives, values, beliefs, identifies and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations" (House & Javidan, 2004, p. 15). The GLOBE definition of culture is based upon

psychological attributes and extended to include both the societal and organizational levels of analysis (p. 15). The focus of the GLOBE study is the analysis of “culture, organizational practices and values, and leadership” (Chhokar et al., 2007, p. 2).

The GLOBE study identified nine core cultural dimensions for their study based upon the results of earlier studies (Chhokar et al., 2007, p. 7): assertiveness, future orientation, gender egalitarianism, humane orientation, institutional collectivism, in-group collectivism, performance orientation, power distance, and uncertainty avoidance (pp. 3-4). For the GLOBE study, Hofstede’s dimension I/C was subdivided into the two factors: institutional collectivism and in-group collectivism. This was done to differentiate between collectivism at a cultural level versus at a personal level. Feminine and masculine dimension was replaced by two new terms: *egalitarianism* and *assertiveness*. Assertive is defined as “the degree to which individuals in organizations or societies are...confrontational, and aggressive in social relationships” and gender egalitarianism is “the extent to which an organization or a society minimizes gender role differences while promoting gender equity and the equality of genders.” Long-term and short-term oriented were redefined as future oriented, defined as “the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification” (p. 3). Humane orientation is “the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, kind to others, and exhibiting and promoting altruistic ideals” (pp. 3-4).

One of the key findings of the GLOBE study (House, 2004) was that “operational and managerial practices tend to reflect the societal orientation in which they function”

(p. 6). This was true for dimensions that reflected values and for most dimensions that reflected practices (p. 21). This is to say that the leadership is a reflection of the cultural psychology of a nation. The GLOBE study is unique in that their survey captured the difference between the way participants thought things are and the way they thought they should be by breaking each dimension into two answers: *As Is* to reveal perceptions and *Should Be* to reveal values (p. 21). The GLOBE findings will be used to provide insights into the cross-national analysis.

### ***World value survey.***

The World Value Survey (WVS) was initiated in 1981 by an international team of social scientists as part of a nonprofit nongovernmental agency that had been studying cultural beliefs, values and motivations in multiple countries. A total of 98 different countries participated in a total of six surveys, but not all countries have participated in each survey. A total number of 334,502 individuals responded to the surveys (WVS, 2015a, 2015b; Haerpfer, 2015, p. 6).

Inglehart and Welzel correlated the WVS data across two major dimensions: traditional versus secular-rational values and survival versus self-expression values. They identified eight primary cultural regions correlated by religion, region, or language, as shown in

Figure 29 and Figure 30. Their results have been mapped over time and therefore show how cultures have changed over a near 20-year period (Inglehart & Welzel, 2015).

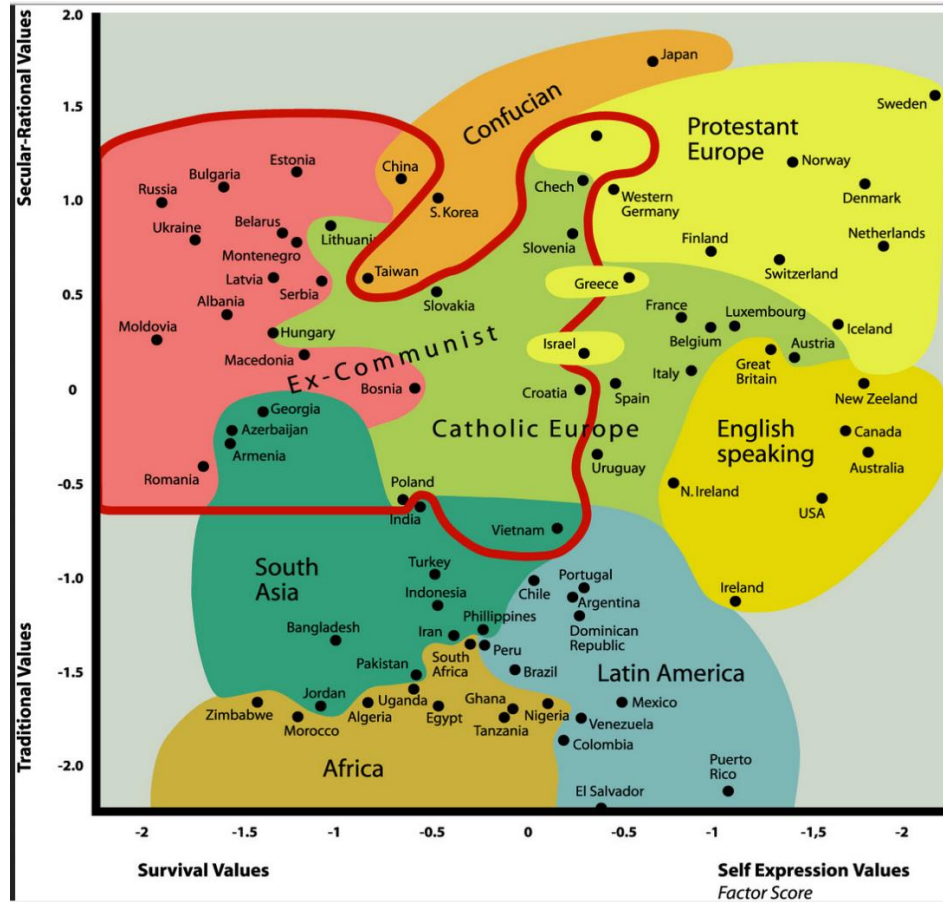


Figure 29. 1996 WVS Inglehart-Welzel cultural map Wave 4 and 5 data sets (Inglehart & Welzel, 2015). Public domain.

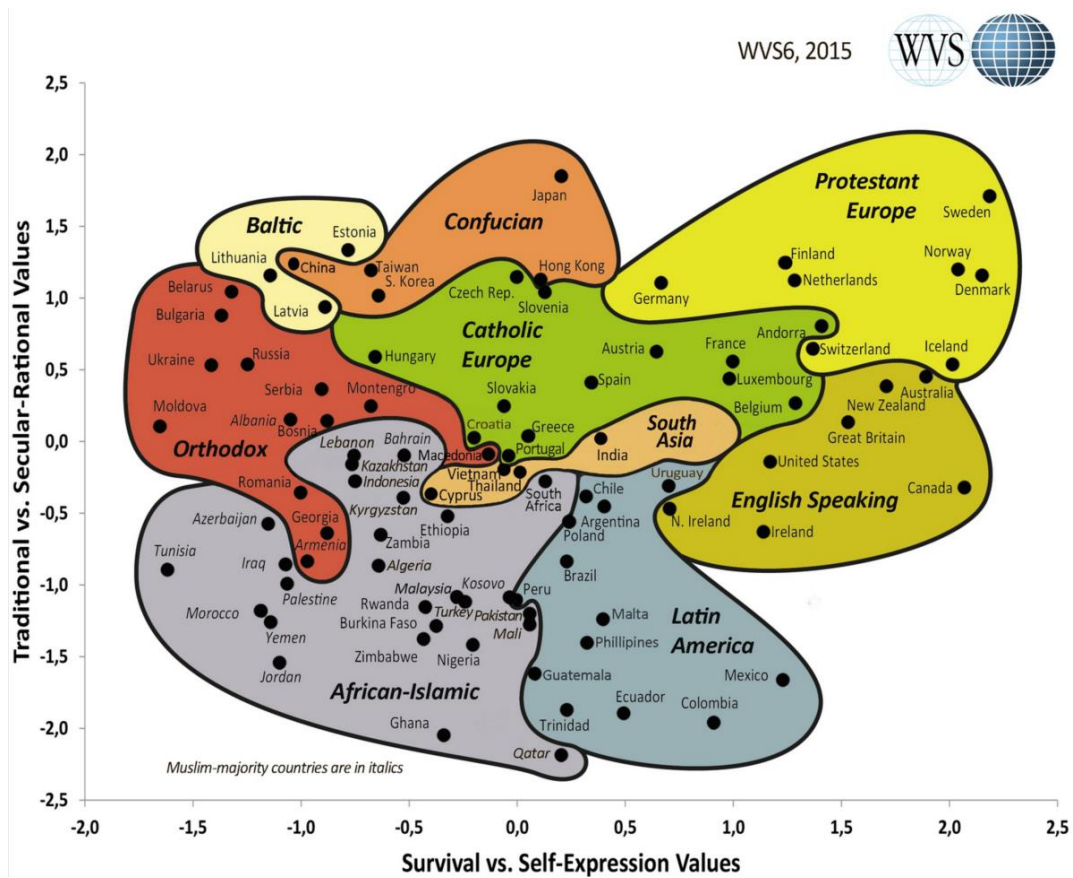


Figure 30. 2015 WVS Inglehart-Welzel cultural map Wave 6 data set (Inglehart & Welzel, 2015). Public domain.

As shown in

Figure 29 and Figure 30, Inglehart and Welzel results are based in part on the religious and spiritual underpinnings in a nation as strongly influencing their cultural perspective. This is consistent with Jung’s assertion that the cultural god-image is a reflection of the individual and collective psyche. This will be explored further in the results section. The WVS data will be used to examine how specific cultural values change over time.

**Religion and cross-cultural psychology.**



Many of the cross-cultural and indigenous psychology studies tie some of the psychological dimensions and values of a culture to the religious or spiritual beliefs. This is often related to the values of the cultural psyche. The degree or tenacity in which a collective holds to the religious or spiritual beliefs is in part tempered by the political system. There is a relationship therefore between the political system and the religious underpinnings. Jung described the one-sidedness of the monotheistic religions as resulting in imbalance and a lack of wholeness within the psyche that needed to change to allow greater spiritual growth and depth. Based upon his historical analysis of the god-image, he found that the underlying foundation of religious beliefs evolve and change slowly, but when there is a shift, it results in significant collective anxiety, and often even conflict and war. Therefore, whereas the work in the cross-cultural psychology provides important insights into the values held by different nations and religious or spiritual beliefs, it does not advance to the depth of Jungian psychology in analyzing and understanding how the one-sided and skewed nature of a belief impacts the wholeness and well-being of the collective and individual psyche.

Samuel Huntington (1996) examined the change in political order following the fall of the Soviet Union. He argues that during the Cold War, the world was primarily bipolar, but following the fall of the Soviet Union, it has become multipolar, with seven or eight major civilizations or cultural entities with cultural kinship (p. 28). He envisions that future clashes and conflicts will be centered on differences in culture and religion. Huntington writes that cultural differences are increasing as “underlying values, social relations, customs, and overall outlooks on life differ significantly among civilizations” (p. 28) and with the revitalization of religion. Huntington defined the primary schism

between “the peoples of Western Christianity on the one hand, from Muslim and orthodox peoples on the other” (p. 28). Twenty years after Huntington’s book was published, we are seeing the conflict between the polarities of Western societies and radical Islam erupting within the region of the Middle East.

Huntington noted that other Confucian and Islamic societies would seek to balance the West by expanding their “economic and military power” (p. 29). This form of power compensation is consistent with Jung’s model of wholeness and balance where the psyche, either at an individual or a collective level, will seek to address imbalances. As each of the nation’s shift and rebalance with changes within the power structure, the archetypal story that underpins the nation’s identity may provide insight into possible outcomes and responses. For example, the United States with a strong hero complex will seek to maintain global power and economic strength, which is countered internally with the United States archetype of fairness and equality that seeks to support the economic growth of other nations. The underlying archetypal images will be analyzed to identify what symbols help to stir the collective psyche into action and often, into conflict.

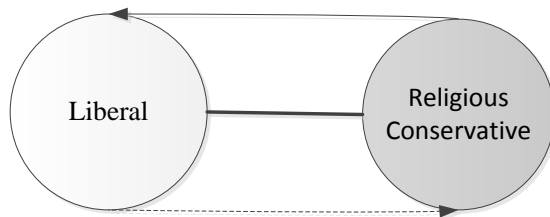
Pippa Norris and Ronald Inglehart have examined secularization and the quality of being religious, or religiosity, from the perspective of cultural values and they propose that religiosity was highest among individuals and societies coping with survival (2004, p. 225). They found the “process of secularization...has occurred most clearly among the most prosperous social sectors living in affluent and secure post-industrial nations” (p. 225). Yet the pattern does not hold for the post-industrial nations the United States, Italy, and Ireland, which are affluent and have a high level of religiosity. Norris and Inglehart

conclude that within the United States, the high level of income inequality results in economic insecurity and high levels of religiosity (pp. 231-232).

In examining the cross-cultural differences of Western societies and the Muslim world, Norris and Inglehart found significant differences in personal values but agreement in the desire for a democratic governance (2003, p. 65). Muslim societies strongly supported democratic performance and ideas but differed in advocating that leaders should have strong religious beliefs, and had significantly less support for gender equality, divorce, abortion, and homosexuality (2003, p. 65). Norris and Inglehart conclude that the cultural gap is particularly large between the values of the Western and Muslim societies, but it is primarily an issue in the difference in tolerance, not political preference (p. 247). I would expect that if Norris and Inglehart had compared the values of traditional Christians within Western societies, including both Catholics and Protestants, with the Muslim societies, the values would have been more closely aligned. These underlying religious beliefs continue to shape the American psyche and challenge the political system.

The difference in tolerance would then be reflected in the ability of the political system to contain religious diversity. The difference, then, between the Western and Muslim societies may be not so much an issue of values or tolerance, but rather in the process of separating church and state. The transition from religious-influenced politics to separation of church and state within Western societies has been a long and difficult journey replete with conflict and violence. The separation of church and state is constantly under threat of being challenged within the political process. Within the United States, the political dialectic between liberals and the religious conservatives

consistently challenges both views bringing them more closely into perspective as shown in Figure 31. Within the United States, freedom of religion is protected by law, therefore enforcing tolerance, but within a theocracy, the law protects the religious foundations over the rights of the individuals, resulting in little to no tolerance of conflicting beliefs.



*Figure 31.* The United States political system is a dialectic between liberal and conservative values.

In John Owen's (2010) study of forcible regime change from 1510 to 2010, he identifies four primary conflicts in history that resulted in ideological polarization and conflict. He writes, "The transnational nature of ideological polarization is crucial: elites across countries segregate simultaneously, and in reaction to one another, over ideology...they tend to polarize over a set of two or three ideologies that is fixed for many decades." Historically, the natural ordering of the dialectic and the polarization of ideas and energies occurs within a nation where they encounter and struggle each other with alternative ideas, values, and religious beliefs. Jung focused on the changes within the god-image throughout the history of humanity as the basis for the underlying structure of the human psyche, yet the role of the political system is likewise a determinant in the evolution of the god-image and the psyche as shown in Owen's analysis.

Owen (2010) identified four primary conflicts, ideological polarizations, between the years 1520 to 2010 (Ch. 1):

- 1520-1650: established Catholicism against established Protestantism,
- 1770-1850: Europe and Americas on issues of “republicanism, constitutional monarchy, and absolute monarchy,”
- 1919-today: conflicts between communism, liberalism, and fascism (to 1945), and
- 1920-today: conflicts with the Muslim world between secularism and Islam.

Owen's writes that the mistake the United States made during the second Gulf War was to think they “could transcend the Muslims’ ideological contest” with the goal of spreading democracy throughout the world. This is to say that the cultural roots and the time it takes for large cultural shifts takes place in time periods of long waves, not short stints. I believe that the rate of change that a nation can endure is a critical factor in understanding cross-cultural psychology and dynamics. Each nation will undergo change at a rate acceptable to the collective psyche based upon its unique historical background. The use of forcible military actions in the hopes of creating a large cultural paradigm shift will more likely result in a backlash, a psychological regression leading to open conflict. Large shifts in the cultural values can be overwhelming and threatening to the collective and individual psyche resulting in chaotic dissociation. Internal structural changes to the psyche in the form of new beliefs and values are difficult to undergo and accept. A rapid change may result in a break in the collective container.

Many of the current conflicts may be a result in the gap between the dominant political system and the fundamental religious beliefs. Conflict along these lines may also be the differences in cultural dimensions including collectivism/individualism and power distance index, which become integral to the individual and collective psychology. This is to say that it is not only moving to a democratic system with proposed freedom of

religion and the ensuing belief structure but also the way the individual moves through the culture and associated expectations. Therefore, it is not surprising when the political structure of a nation is disassembled and a democratic system installed that many nations will return to an authoritarian posture in alignment with their underlying cultural foundation. It is a realignment with one's sense of how the world should be. It is this underlying resonance with this cultural norm that makes it difficult to shift from one form of government to another at the collective level. Conversely, if an individual or family moves into a new culture, studies show that they begin the process of cultural integration (Inglehart & Norris, 2012). It is as if they come into alignment with the cultural resonance of the new culture.

Cross-cultural conflicts have occurred and are expanding as we see an increase in conflicts within the Middle East not just between the Muslims and the West but also between the Muslim branches of the Sunni's and Shi'ites. The Middle East is, and has been, the container for religious differences that create the underlying foundation for the cultural psychology of multiple civilizations. Within the Middle East the cultural psychologies defined by the religions of Muslims both Sunni and Shiites, Christianity including Orthodox, Catholic and Protestant, Judaism including Orthodox and Progressive, and Hindu meet. Differences and conflicts based upon religious lines are especially deep as they tap into the core image of the individual psyche which is numinous, lit with religious fire, and nurtured by the cultural psyche through structural entities such as religious, political, and legal structures. The religious beliefs establish the underlying foundational structure within the culture and the individual; it is at the seams of these cultural differences where conflict may form. Conflicts will not end until each

individual is able to know God based on his or her own internal gnosis, that is, deep truth and knowing.

### **Additional data.**

In addition to the cross-cultural surveys, analysis, and dimensional data, other information was integrated as needed at a national level. Examples of the type of data that were included to provide insights into cross-cultural psychology include the corruption perceptions index (CPI) (Transparency International, 2015), gross domestic product (GDP) ranking by country (World Bank, 2015), carbon footprint (UN Statistics Division, 2015), gender equality (World Economic Forum, 2014), religious affiliation (ARDA, 2015; CIA, 2015), population (UN Population Division, 2015; IMD, 2015), world prison populations (WPB, 2015), and other key sources on national and global trends.

### **Summary**

Cross-cultural psychology provides insights into the underlying values for many different nations. The data is derived from multiple surveys and angles, each providing a multifaceted view into what makes a nation unique and/or similar to other nations. Although the multination, large data surveys provide information on many different countries, they can never truly capture the unique and special characteristics of each nation in the same way that understanding an individual's typology may provide insight into someone's personality while missing their unique essence. Yet these psychological measurements do provide windows into some of the larger patterns and behavior of a nation at the collective level. Extending Jung's model of the individual psyche to a national psyche provides a theory for understanding international relations and provides

unique insights into the underlying dynamics that may be influencing or driving cross-cultural relations.



## Chapter 4

### Dissertation Findings

In my quest to understand the underlying patterns that drive international relations, I have proposed that a Jungian model of the psyche can be applied not only to the level of the individual but also to a nation and other forms of international collectives such as a religion, corporation, or government agency. The term *psyche* is used in depth psychology to denote the totality of psychological phenomena encompassing both the conscious and unconscious processes. Therefore, a collective psyche is in reference to the collective patterns of behavior including both the conscious and unconscious. Using a hermeneutic process and a Jungian lens, I answer my dissertation question and secondary questions, including the following:

1. What are the underlying patterns that drive international dynamics?
2. Can a depth psychological model of the individual psyche be applied to a nation and be used to track the underlying currents of cooperation and conflict?
3. How can the research, analysis, and data developed within the fields of cultural psychology, cross-cultural psychology, and indigenous psychology be integrated to expand a depth psychological model of a national psyche?
4. What is the relationship of the individual and the collective psyche, and what is the role of religion in defining the national psyche?

I propose that all collectives form around a common organizing principle that carries with it archetypal values and qualities. Jung's dynamic model of the psyche based in part upon the law of equilibrium can be applied to understand the relationship of nations and how one-sided belief systems will constellate their opposite. By examining

the underlying archetypal patterns linked to the religious, spiritual, or ethical roots of a nation and the dominant typology and cultural dimensions, it is possible to examine and track the unconscious patterns at play between nations.

In this section I present an integrated theory of international dynamics that provides insights into why some nations form alliances while others are constantly at odds, how a nation shifts when confronted with collective trauma, and how religion as the carrier of the concept of god provides the impetus for collective change to compensate for one-sided beliefs and cultural attributes. By integrating the country specific data, it is possible to gauge the relative differences between nations and identify where communication gaps leading to conflict are probable. Although general patterns emerge, it is important to note that sometimes a nation's cultural psychology does not align with their underlying religious beliefs, requiring a deeper digging into a nation's history and the factors that shaped the cultural beliefs.

In examining a nation's cultural psychology, there appears to be a natural dichotomy between the national political system and the underlying religion. The two ruling principles create two centers around which a nation and the people are defined. The political and religious centers move through the natural process of unity, differentiation, engagement, superior/inferior postures, and disassociation over the span of hundreds, if not thousands, of years. The engagement of the two centers creates stability and instability as old patterns are maintained or challenged.

I equate the national political and religious centers to the ego-consciousness and self within the individual. Jung's model provides a way to link the formation of the individual psyche with the collective psychology through the shared religious and

political ordering principles. Based upon this model, it is easy to comprehend why individuals would choose a cultural framework that may appear to others to be limiting but is perceived by them to be whole. What may appear as limiting to one nation may be perceived as sacred and honoring in another. At a deeper level, the differences between cultures are founded on the underlying informing images and associated organizing principles around which individuals and nations are formed.

Religion provides the foundational archetypes upon which a culture and a society are organized, thereby by providing meaning and direction. As an example, the Catholic Church is based upon a hierarchical structure that reports to a single, authoritative male figure, the Pope. Most Catholic nations have retained a similar hierarchical structure within the family, business, and government. The Church provides meaning through the deep religious traditions and spiritual practices and provides order for the culture through an established structure. Similar patterns between religion, spiritual, or ethical belief can be seen in other nations. Religion brings into alignment the head and the heart in a deeper felt sense of life with the connection of an individual life with the greater collective. Religion is the way that a collective lives and holds both the temporal and the eternal by connecting the past with the present and extending the collective vision into the future. Religion embodies a deep sense of sacred and numinous.

The political center is analogous to the ego-consciousness within an individual. It is the organizing function that conveys a sense of how a nation perceives itself and how it operates within the world. Similar to the ego-consciousness, the political center often perceives that it is complete, not acknowledging the existence of the unconscious national shadow, national complexes, and the collective unconscious. The political center as the

collective conscious may be literally seen by the ideas and issues that are manifested in the public eye. Because the political and religious centers are in continual engagement, either united or differentiated, the political center carries a sense of the sacred. A change in the political order can be perceived as an attack on the religious center and vice versa. Both the political and religious centers may be considered underlying national complexes because they are imbued with image and emotion.

Depth psychology and cultural, cross-cultural, and indigenous psychology are complementary models. Jung's model of the psyche and typology provide additional ways to characterize national differences and provides a model to understand the dynamic behavior between nations. Cultural psychology provides key insights into differentiated values and the magnitude of cultural dimensions that provides greater depth to understand and characterize archetypal patterns.

Integrating cultural psychology into the depth psychological perspective can provide greater specificity and differentiation into the characterization of a nation beyond the simple duality of feminine or masculine properties. Western cultures are often characterized as masculine cultures that have rejected and repressed feminine principles as a simplistic black and white analogy of dualistic cultural values. Yet in examining national political and religious cultural patterns, the feminine-masculine dichotomy does not capture the depth of the complexity needed to understand international dynamics. For example, the United States and France are both considered to be Western nations, yet they differ in four of the five key cultural dimensions as shown in Figure 32. The five dimensions are low uncertainty/high uncertainty avoidance (LUA/HUA), masculine/achievement and feminine/relational (M/F) priorities,

individualistic/collectivistic (I/C), low and high power distance index (L/HPDI), and short- and long-term orientation (STO/LTO). I differentiated Hofstede and Hofstede's (2015) values at 50% to provide a central point in which to compare the national values. The United States is highly individualistic and masculine whereas France is less individualistic and feminine. Hofstede defines the feminine dimension as a society whose dominant values is in "caring for others and quality of life" and masculine is defined as "a society driven by competition, achievement and success, with success being defined by the "winner" or "best-in-the-field" (Hofstede Centre, 2015). Therefore, if we were to conclude that all Western nations are masculine and nonwestern nations are feminine, it would lose some of the key differences between nations. Russia, conversely, is collectivistic and feminine, which represents a different underlying national archetype than either France or the United States. This is one example why it is difficult to characterize Western nations by a simple feminine/masculine duality.

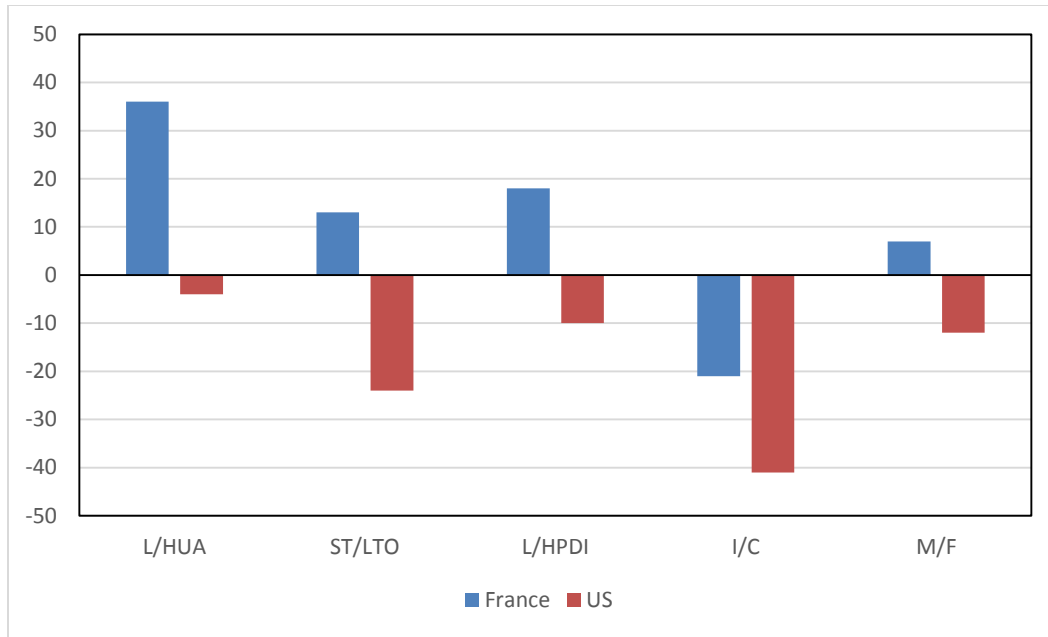


Figure 32. A comparison of five cultural dimensions for France and the United States (Hofstede & Hofstede, 2015 data differenced and plotted at 50% by S. Voss).

Global issues such as climate change require nations of different cultural psychologies and underlying archetypes to work together in framing a global solution. For example, the top ten industrialized national producers of carbon dioxide (CO<sub>2</sub>) are China, United States, India, Russia, Japan, Germany, South Korea, Canada, Indonesia, and Saudi Arabia (Olivier, Janssens-Maenhout, & Peters, 2012), Cultures with significantly different ordering principles will inherently view the same issues from fundamentally different perspectives and therefore will evaluate and act according to their unique set of values. This is a key point when considering potentially high-hazard events as either short-term threats, such as the Cuban Missile Crisis, or long-term threats, such as climate change. A multi-archetypal and typological solution is needed that takes into the unique cultural psychology, capabilities, and skills of each nation.

Figure 33 shows the cultural dimensions for nine of the ten nations with highest CO<sub>2</sub> emissions, as there is no data available for Saudi Arabia. The ten nations represent differences in religious traditions, which have shaped the national character. Taoism, Confucianism, Buddhism, Protestantism, Hinduism, Orthodox Christianity, Shintoism, Lutheranism, and Islamism are represented within the deep taproot of the archetypal and typological patterns of each nation. The primary religion not represented above is Catholicism.

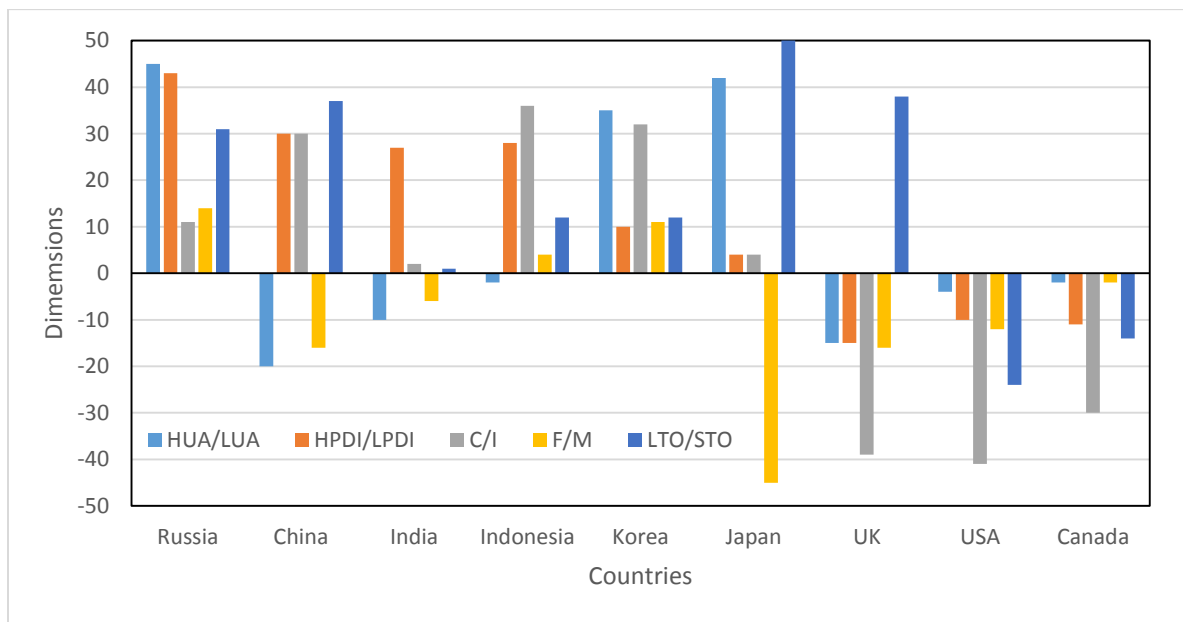


Figure 33. A comparison of the four dimensions for nine out of the ten top contributors of CO<sub>2</sub> (Hofstede & Hofstede, 2015 data differenced and plotted at 50% by S. Voss).

Each nation is constellated to different degrees around concepts of political and religious order consistent with their history. A nation that has a value that is near center for a specific dimension may be considered somewhat balanced around that dimension through the holding of the dichotomy of opposites. A nation that has a relatively high value for a specific dimension may be considered one-sided or imbalanced around that dimension and it can have an impact how that nation perceives and acts around that norm

or value. A nation that has a highly one-sided value may unconsciously seek equilibrium and shadow manifestation through engagement with other nations or groups: the imbalance becomes the point of conflict seeking resolution. Jung writes, “the prevailing tendency of consciousness to seek the source of all ills in the outside world, the cry goes up for political and social changes which, it is supposed, would automatically solve the much deeper problem of split personality” (1957/1964). For example, the United States and England are both highly individualistic and are avid supporters of international human rights. Although this is a positive attribute, it may result in the vehement support of human rights without considering the possible impact of change on the cultural or religious order. A nation that acts unconsciously may pursue goals and plans with a religious fervor resulting in a negative outcome. For example, the United States government desire, under the George W. Bush presidency, to spread democracy, while not accounting for the differences in the underlying cultural psychology, led to a cultural and religious backlash in Iraq and Afghanistan. The cultural dimensions provide insights into specific characteristics and differences but it does not provide an integrated sense of the nation and their overall character.

As discussed in Chapter 2, opposites attract one another, often in enmity and conflict, raising the energy of engagement. As shown in Figure 33, the United States and Russia are cultural opposites, whereas the United States, Canada, and England are in relative alignment. I show that although all four nations are founded on Christian tradition, the basis for their cultural expression is based on a different archetypal expression within the faith. Therefore, it is important to examine how each religion has evolved over time.



Cultural dimensional data derived from large national surveys provide tremendous insight how nations may naturally align or be in conflict. Yet information on the religious, spiritual, or ethical traditions and the relationship to the political center is needed to understand the archetypal and typological differences. For example, the United States is a secular nation founded on the separation of church and state, yet the underlying psychology that led to the key concepts within the United States Constitution, Declaration of Independence, and Bill of Rights is consistent with the Founder's Protestant/Anglican religion. In other words, they are religious but are consistent with the cultural psychology for the Protestant/Anglican faith, including individualism, nonhierarchical, long-term and future oriented, thinking typology, achievement or masculine oriented, and accepting of high uncertainty. These same cultural patterns continue to inform United States leadership and actions in the world today.

I examine the key branching points in religion and differentiation from the political system as a way of understanding the archetypal patterns of individual nations and how that impacts which nations align or are in conflict today. Due to limited time, my focus is on examining the cultural differentiation and engagement of the nations whose primary archetypal patterns were derived from the Christian faith. Furthermore, I believe similar branching patterns were formed in other religious traditions, indicative of collective individuation and equilibrium. Growth occurs through the continual process of uniting and differentiation resulting in the natural flow of life between the multiple polarities. Yet there are a few key points in history when quantum religious changes took place, including the birth of Hinduism, Judaism, Confucianism, Buddhism, Christianity, and Islamic faiths, which have captured the hearts and minds of large segments of the

world's population, creating points of departure between nations and in some cases, races. The birth of a new religious tradition is a disruptive event that brings into play a new social order. Branching and the creation of new sects within each religious tradition can be equally disruptive, resulting in a collective reordering within and across national boundaries, for example, the branching of the Christian faith from Catholicism to Lutheranism and then into the multiple facets of the Protestant faith. Each represents a different archetypal pattern, typology, and cultural dimension consistent with the representative collective psychology.

The inter-relationship between the political and religious centers is also examined to identify key branch points and their impact on national character. Although the French philosopher and mathematician, Descartes, is identified as the key branch point in Western history, I would argue that the more important differentiation in Western consciousness occurred in 1517 with the publication of German monk and Professor Martin Luther's, *Ninety-five Theses* challenging the world order of the Roman Catholic tradition. The differentiation of the Catholic faith resulted in a branch point of the god-image and the rise of Lutheranism, Calvinism, and the Protestant faith: a compensation to the Roman Catholic faith from which the roots of individualism, nonhierarchical leadership, gender-neutral education, thinking typology, and achievement-oriented culture began. It was at this key point in history that the roots of rationalism took hold. The split within the Catholic Church and the creation of the Protestant movement was a pivotal 180 degree turn in the image of god and the social order: an enantiidromia.

I also focus briefly on the question of nuclear weapons by considering the archetypal differences between the United States and Russia. I demonstrate that the two

nations have opposite archetypes, typology, and cultural dimensions, thereby creating a compensating pair of opposites engaged in mutual shadow projection. If these differences are made conscious, then it is possible to bring greater consciousness in the engagement between the two nations that can honor and account for underlying cultural norms and values.

### **The Relationship of the Collective and Individual Psyche**

The structure of the individual psyche is a projection and a reflection of the collective psyche. In this section I propose a model of the individual and collective god-image as the underlying foundation for psychological development and explain why it is so difficult to change once established. Based on this model, I hypothesize that because it is inherent within the individual psyche to desire to align the ego to the self that a parallel archetypal pattern exists in the collective to bring the political and religious centers in alignment.

A collective may be understood as having the same psychological elements as an individual and engaging between the conscious and the unconscious to achieve a sense of equilibrium. Similarly a collective likewise engages in archetypal identification and expression around which its persona-shadow, typology, and anima/animus are formed. These unconscious patterns are symbolically expressed as the collective god-image. The collective psyche and social order are formed from the collective god-image. A simplified diagram of the model of the psyche for the individual and the collective is illustrated in Figure 34.

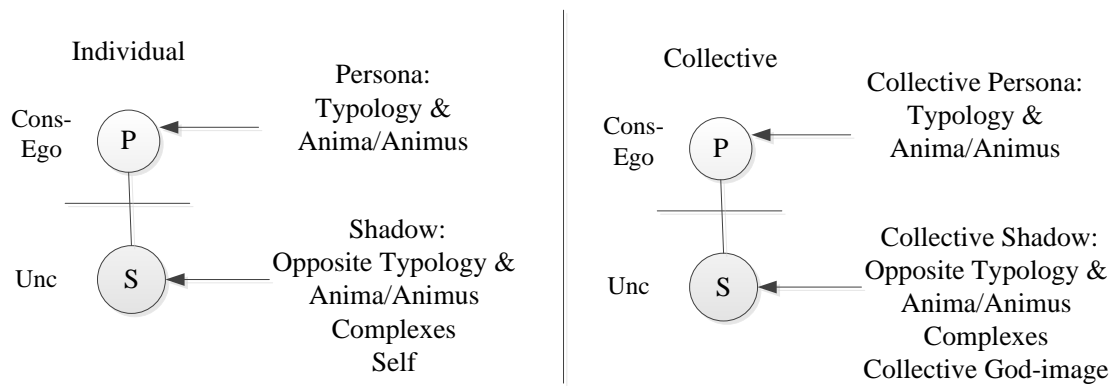


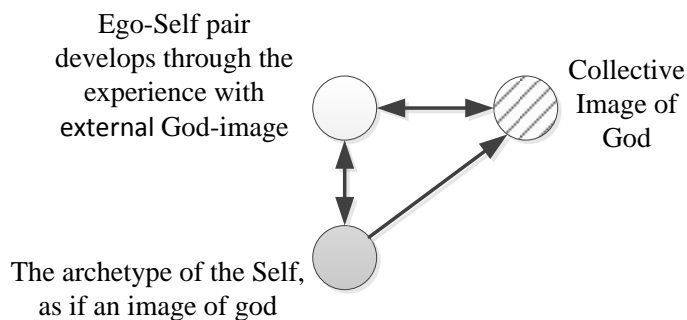
Figure 34. The Jungian model of the psyche is applicable at both the individual and the collective level, thereby providing a foundation for understanding international relations.

An integrated understanding of a nation thereby must take into account the archetypal principles derived from the god-image and foundational to the collective social order. These archetypal principles include:

1. Animus/anima: Such as Mother, Mother-son, Mother-daughter, daughter, Father, Father-son, Father-daughter, son, daughter-son, and Mother-Father.
2. Typology: introverted/extroverted, thinking/feeling, intuitive/sensate, and perceiving/judging.
3. Dimensions: collectivistic/individualistic, tight/loose, affect, hierarchy, feminine/relational and masculine/achievement, and long-term/short-term.

Each of these factors helps to inform and align the collective around a common ordering principle. The ordering principles are linked to the unconscious god-image and are expressed in every aspect of a culture, including the relationship to time, family, work, law, justice, transportation, banking, education, consumerism, agriculture, property, animal husbandry, and all other social aspects. The collective god-image is pervasive and ubiquitous.

In studying Jung's model of the individual psyche, the importance of the underlying image of god during the process of development provides a clear link between the collective and the individual. I propose that the relationship between the collective image of god, religion, cultural norms and values, and the individual psyche are foundational in understanding cultural psychology. If we assume that the desire to connect with a higher power is instinctive and is manifested across all cultures, then we can examine how the image, symbol, or story of god has evolved and changed. In this section I lay out the relationship between the individual and the collective psyche.



*Figure 35.* Internal image of god, the Self, projected outward and reflected culturally inward.

Building off of Jung's concept of the self as the archetype of wholeness and balance, which from a psychological perspective cannot be distinguished from an image of god, I propose the following premises:

- The god-image has deep roots back to the earliest and most primitive time of human history.
- The god-image is rooted in the deepest layer of the collective unconscious within the instincts and is personified or symbolized in the archetypes.

- The individual and collective are inextricably linked through the god-image, which can be represented as religious or political centers, or both.
- During development the individual innately and instinctively integrates the national, subgroup, and family god-image, thereby forming their own anima/animus expression, typology and attitude, and persona/shadow pair in alignment with the collective ordering principle.
- The individual self is unconscious and undifferentiated during the early phases of life.
- Some individuals will separate and differentiate from the collective god-image, seeking to find balance through their sense of god, the self, and through engagement of opposites. This is the process of individuation.
- Just as an individual goes through the process of engaging with the opposites to become conscious, likewise a religion or a nation becomes more collectively conscious through the differentiation and engagement of opposites as is symbolized within the collective god-image.

The following is an example of how the collective god-image became embodied and transformed within my own individual psyche. I have personally changed my internal ordering principle, my god-image, several times over my lifetime. Each representative of a death and rebirth cycle as the foundation for my personality was reformatted and rebooted. I changed from a fundamental Christian, to a career-oriented nuclear engineer, to a mother and homemaker, to a scholar, and now to a seeker of Sophia, inner wisdom. Each change has been difficult, as I had to kill off the underlying belief in who I was based upon my family, religious, and cultural context to realign the ego-self towards who

I believe “I am.” Each transformation was filled with trepidation, highly emotional, and required the physical release of old patterns held deep within the body. At times the physical pain was over-whelming. The journey of transformation is both temporal and eternal, mundane and the sacred, and represents a continuous process of change over a lifetime.

Table 2

*Personal transformation of the god-image*

Family Christian god-image	Raised as a fundamental Christian. Christianity structured my view of the world, the concept of sin, and gender inequality.  Dialectic of good and evil, man and god, and heaven and hell.
American Hero god-image	Rejected religious structure of gender inequality and embraced the dominant American pattern of equality, thinking, and achieving. Forward focus. Individual goals.
Feminine Madonna god- image	Driven by a deep desire to connect with family and heart led to a change in my priorities to become a mother and to create a home.
Scholar hierophant god-image	Pursued scholarly path consistent with childhood calling and desire. A return to my heart’s desire to delve into complex, nonlinear issues with depth.
Sophia god-image	Inner calling of the archetype of the self leads me to seek inner wisdom over collective wisdom.

Jung describes a similar experience in *Memories, Dreams, and Reflections* (1962/1989), where in his dream he was told he must kill the figure of Siegfried, the image of the archetypal hero that resided within. His inner voice told him he had to understand the dream or die. He writes, “The dream showed that the attitude embodied by Siegfried, the hero, no longer suited me. Therefore it had to be killed” (p. 180), where he had to sacrifice “his ideal and conscious attitude” (p. 180) in honor of something greater and more balanced. In line with the above model, it can be said that Jung had to sacrifice the part of his persona and shadow, which had been ordered and shaped to meet the cultural image of god representing power and the masculine use of the will, so that he could begin to come into alignment with his own soul, the self, which is the eternal archetype of wholeness.

The collective likewise grows and evolves through the process of differentiation and engagement with the unconscious and underlying archetypal patterns. Therefore, to model the underlying dynamics inherent within international relations one must understand the relationship between the individual and the collective through the image or symbolic representation of the ordering principle, as the concept of god, either as sacred in a religious or spiritual belief or profane as a form of a political system. This is explored in depth later in this section.

In examining the human psyche from the cultural perspective we can envision that the cultural organizing principles become bound early in a child’s development with the ego in the establishment of a persona, the outward mask, which aligns with the religious and cultural organizing principles. Aspects of the individual that do not align with the cultural values may be rejected and repressed and likewise aspects of life that the culture



rejects will likewise be repressed within the personal shadow. This is not to say that all people are alike, but rather there is a common cultural foundation that is shared by the majority of the collective that has a common pattern of order and wholeness derived from the collective religious foundation and political system as shown in Figure 36. In this way the individual and the collective are linked through a common framework and foundation uniting the individual and collective. It is as though the psyches of the majority of individuals and the collective are in vibrational concurrence. Minority groups within the collective may be out of vibrational concurrence to varying degrees. Within each nation or religion there is a distribution of expressions consistent with each person’s individual experience and personal disposition.

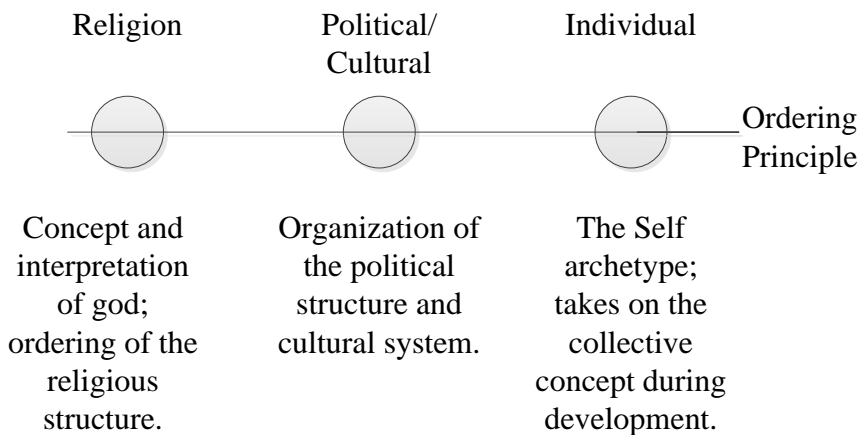
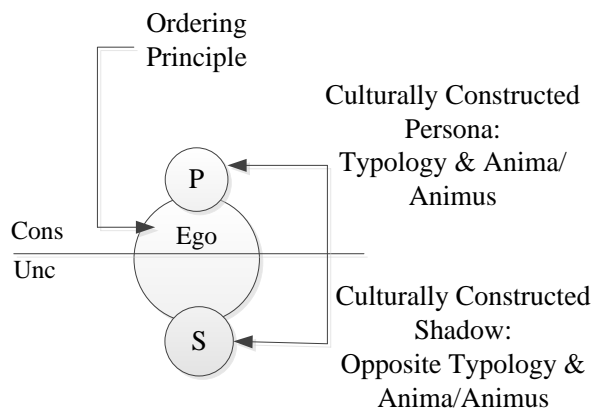


Figure 36. Alignment of the religion, political/cultural, and individual around a common ordering principle.

The alignment of the individual psyche with the collective norms and values may be viewed as an instinctual process to ensure survivability of the child. A child will more likely integrate and survive with their family and community if they align with the collective ordering principles. Figure 37 illustrates the alignment within psyche of the individual with the shared cultural ordering principle, the god-image, which innately

carries the sense of the divine. Per Jung, “the God-image is always a projection of the inner experience of a powerful vis-à-vis” (Jung, 1962/2009). It is as if the cultural ordering principle, as established through the political and religious system, is accepted as the framework for the individual psyche until which time the self, the individual and internal sense of order, balance, and wholeness, begins to seek a dialogue with the conscious-ego.



*Figure 37.* The integration of the cultural and religious god-image into the place of the organizing archetype ensures the individual personality will align with the cultural psychology (Persona (P) and shadow (S)).

As the persona and the shadow begin to develop they will be shaped in large part by the individual's experience with the family, religious tradition, and the community. The process is mediated by the ego that seeks to maintain equilibrium within the psyche, within the midst of an innately imbalanced family, religion, and culture. The individual animus and anima will conform in part based upon the degree of tolerance to the cultural environment as acceptable roles and sexual preference are defined based upon gender. Culture likewise inculcates individual typology through the cultural support or suppression of either introverted or extroverted typologies at a collective level. For

example, many of the Asian cultures that are founded on Confucius ethics value an introverted attitude as a way of showing honor in contrast to Western nations that commonly value an extroverted attitude. These differences in typology may be seen at the collective level but may not be true at the individual level.

Conversely, those aspects of human nature that are denied, denigrated, and rejected will be expected to be repressed within the individual psyche, as well as resulting in a shared cultural shadow between the collective and the individual. It is because the shadow is shared at both the level of the individual and the collective that the shadow becomes ubiquitous, where it is difficult to see or to accept.

The ego may identify with the persona and the shadow, perceived not as cultural constructs, but as if it is who they really are and what they represent. The ego-consciousness may then become part of the cultural construct. The demarcation between the individual psyche and the collective psyche is difficult to define as the “personal grows out of the collective psyche and is intimately bound up with it” (Jung, 1951/1969, p. 155). This implies that to separate from the cultural psychology, one must first step out of alignment with the cultural norms and values into a space of not knowing and not belonging, to become alien, which is counter to the deep instinctual need for security and community.

The personality, defined as the persona-shadow pair, the animus/anima, and the superior/inferior typology/attitude, is formed around an internalized representation of the collective god-image. It literally becomes embodied at a cellular level within individual and shapes the archetypes of the psyche. The persona takes on a culturally acceptable form and the shadow defined as “those elements, feelings, emotions, ideas, and beliefs...

repressed due to education, culture, or value system” (Guggenbuhl-Craig, 1991, p. 223) remain unconscious. The relationship between individual and collective psyche may evolve over time as shown in Figure 38.

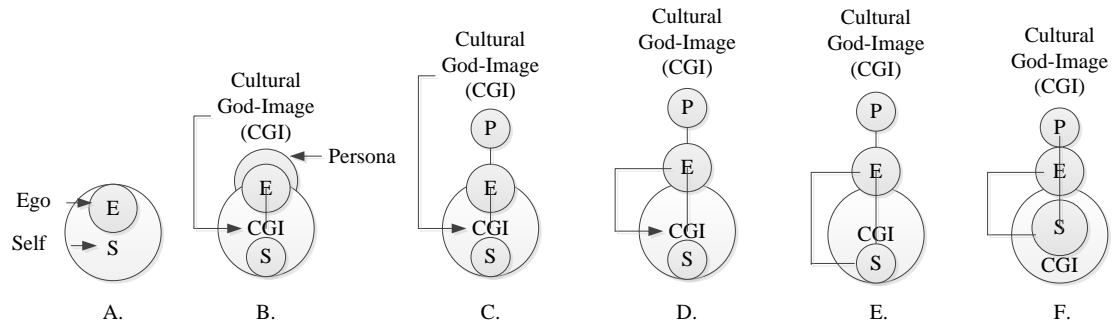


Figure 38. Process of growth and development of the individual psyche.

The specific steps as outlined in Figure 38 are:

- A. The separation of the ego from the self.
- B. The development and the alignment of the persona and the shadow as mediated by the ego in relation to the cultural god-image.
- C. The psyche takes on the cultural god-image as the ordering principle for the psyche, as if it were the archetype of the self thereby becoming a reflection of the collective.
- D. If the person begins the process of individuation, then the ego will start to separate from the culturally constructed persona-shadow pair, the animus or anima identification, and their preferred typology. Thus beginning the psychologically chaotic and painful process of integrating the repressed parts of the psyche into the ego-consciousness.
- E. When the ego comes into dialogue with the self, their soul, then it will begin to take on the role of the ordering principle for their life.

F. Over time the ego and the persona align with the self rather than the external religious or cultural ordering principles or god-image representative of the individuation process. Each step in the individuation process “creates new guilt and necessitates new expiation.... The expiation is adaptation to the outer world. It has to be offered to the outer world” (Jung, 1916/1980, p. 451). Individuation is a call to bring one’s gift back into the world.

The individual and the collective psyche are therefore bound together through the collective god-image. The individual’s internal and instinctual call to align the ego-consciousness with the self may be analogous to the collective desire to align the political center with the dominant religious center as shown in Figure 39. If this is plausible, then there will always be an inherent and instinctual desire for the political and religious centers to be united and to align with one another. The call to separate the “church and state” will always be challenged by an innate and instinctual desire to bring the two centers in alignment within the individual psyche and therefore to mirror the same process in the collective psyche.

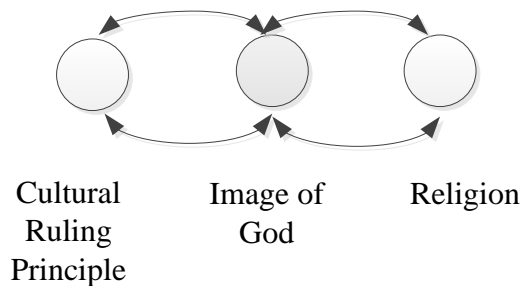


Figure 39. The image or concept of god, whether religious or secular, is the symbolic representation around which the religion and cultural principles of order are formed.

Inherently a collective god image is not truly whole or balanced regardless of religion, spiritual, or ethical belief system. Each is concretized around one belief system

(or more) that is elevated symbolically as sacred and divine. The same imbalance inherent within the collective god-image therefore becomes part of the informing internal god-image around which the individual's psychology is formed. Jung discusses the split in the Christian god-image between Christ and the Antichrist as the rejection of evil, which psychologically results in a psychological split in the psyches of Christians (1951/1969, pp. 41-42; 1956/1970, p. 200). The individual and collective are therefore similarly imbalanced along the same vector or archetypal pattern. For example, the United States, Australia, and Great Britain have the highest score for individualism (Hofstede, 1981/2001, Exhibit 5.1). Individuals raised in an individualistic nation will create a persona consistent with this cultural attribute, thereby perceiving themselves as, first, a separate person, and second, as a part of a collective. The internal organization significantly influences how the individual and the collective perceive actions and choices.

As described above, Jung named the process of reorientation from the collective to the individual and from the external to the internal "individuation." "Individuation is the principle of resistance to collective functioning...differentiation from the collective psyche" (Jung, 1928/1966, p. 303) where the psyche shifts from the ego-conscious as center to the "wholeness of the self, which is now recognized as central" (Neumann, 1990). This represents a change in the god-image from external to internal and from ego driven to self-driven. Biblically this is reflected in Jesus's words in John 3:3: "unless one is born again he cannot see the kingdom of God" (English Standard Version, Holy Bible). Using a psychological perspective in Jung's model to be born again is to release one's

religious, cultural, and family created sense of self and image of god to embrace the internal self as the kingdom of god within.

The individuation process is a period of intense reorientation of the ego-conscious as the literal foundation and structure of the psyche is rebuilt. For this reason, many would rather try to silence the inner voice than heed its call. In Jung's last interview, before his death four days later, he said "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" (Sands, 1961). In other words God, as the internal archetype of the self, will let us know when the ego moves forward willfully without recognition of a deeper calling and knowing.

Those who align with the religious and cultural consciousness will be the most threatened if the collective begins to shift and the rejected shadow begins to become conscious and is purposely engaged. This can result in a shift in one's cultural position, resulting in a reduction in status from superior to equal or inferior. For those considered most out of alignment with the religious and cultural persona, based on factors such as gender, race, ethnicity, or religion, a collective shift can potentially raise their standing to equal or superior. It may be as difficult for those shifting from an inferior posture to make the shift psychologically, because they developed their framework based upon a relative posture within the society. Either change requires a shift in the internal ordering of the psyche.

The alignment of the personality around the cultural organizing principle helps the individual function within the collective. But at some point in their life it is common for people to sense that although they may or may not have been successful, they do not

necessary feel whole, balanced, or complete. The self, the internal archetypal of balance, begins to disturb the consciousness. If we conceive of the self as an innate, instinctual, and insatiable desire within the human psyche to seek a path that leads to wholeness around which the rest of the personality is organized, then we will encounter this archetype both within the collective and the individual. The archetype of the self is inherently sacred and is imbued with a sense of the numinous, which can be felt but defies definition.

The collective god-image aligns the individual and collective around a system of social order. Jung warns that there is a danger associated with the loss of religious beliefs on the collective psyche, because religion “provides a protection against one of the most serious psychic dangers, namely that of loss of the roots” (Jung, 1947, p. 22). Religion creates a holding vessel for the collective rooted in tradition, yet it is not truly balanced or whole. Rather, it is a surrogate to contain humanity through changes and transformation of the collective psyche seeking equilibrium at a national and cross-national level through the world religions. Hence individuation is occurring at the level of the individual and the collective psyche.

### **Definition of the God-Image**

In this section, I explore the full implication of the term *god-image* beyond a religious figure to the complex social ordering that occurs around the religious archetype and archetypal pattern. I propose that one must examine the political and religious centers and their inter-relationship as representative of the god-image, the social ordering principles, to understand the underlying cultural patterns from which a nation acts.

Perhaps one of the most difficult terms to come to grips with has been Jung’s use



of the word *god-image*. What is a god-image and what is the breadth of its application? To understand Jungian psychology and to extend its application to the collective requires a deep sense of what is meant by the term *god-image*. There have been many forms of the divine worshiped by groups, tribes, and nations since the beginning of time. From the earliest humans to the present, the majority of the world's population has identified with one form of religious, spiritual, or ethical tradition or another. Jung writes that the "psychic energy or libido creates the God-image by making use of archetypal patterns, and ...in consequence worships the psychic forces active within him as something divine," such that "from the psychological point of view, the God-image is a real but subjective phenomenon" (1912/1967, p. 86).

From a psychological perspective, the god-image is an outward projection of an inward process shared at a collective level. It would be impossible to understand international relations from a Jungian perspective without grounding it in the concept of the god-image. This is not the transpersonal god or the divine, but rather the concept of god as the basis for culture.

The tie between nations or groups that share a god-image is much stronger than those whose god-images differ. There will be a natural cultural alignment between the groups not based on race, color, or gender but rather a common cultural psychology. Munn describes it as "even more than a treaty of alliance, which respects differences as well as shared interests between two parties, the adoption of a deity is an act of complete integration." He notes, "It is a declaration of united purpose between community and deity that is meant to transcend civic or political boundaries in precisely the manner in which deities are believed to imbue the wider world with the power" (2006, p. 8).

Jung also uses the term *god-image* in describing the archetype of the self within the individual psyche. As described in the previous section, the self is the archetype that seeks to achieve balance and wholeness through the union of opposites within the individual personality. The cultural god-image may also seek wholeness and balance but is generally dualistic in the belief or spiritual practice. Therefore the term *god-image* is used to represent two similar but different concepts: first as the archetype of wholeness and balance within the psyche, also referred to as the self, and second as the basis for ordering principle around which a collective is formed and aligns.

Spiritual traditions may form a transnational web that crosses into many nations, in contrast to a nation, which is physically bounded within a geographical location. Religions may be directed by a single center and authority or be distributed across many smaller groups with separate leadership. They can be polytheistic, with a belief in many gods, or monotheistic, with the belief in one god. A god-image may be represented in image and form as a symbol of earthly or heavenly power, which may or may not be personified. A god-image can be representative of an ethical system of order such as Confucianism and Buddhism. Therefore, a god-image is not geographically bound, it may or may not be hierarchical, it can be polytheistic or monotheistic, it may be personified or not, and it can represent an ethical system of collective order.

The image of god is an integrated concept or system, an archetype and an archetypal pattern, which carries with it a set of beliefs around which social order is created and maintained. The archetypal god-image becomes the basis from which a hierarchical structure is formed and from which a collective functions. It is imbued with a sense of the divine. The social order, the construct itself, is an expression of the divine

and becomes carries an innate sense of the numinous. Religion may be considered a collective psychological complex, given that it carries both image and emotional charge around a shared archetypal pattern.

Social order is created through the political and religious centers differentiated as the profane and the sacred. Yet it is impossible to separate them, because they are both integral to the creation of the hierarchical ordering of the collective. The political and religious centers define one another and transform each other. Together they establish the matrix of beliefs in which the individual psyche develops and grows. Therefore, to understand the underlying patterns of a nation, it is necessary to examine the political and religious centers as representative of the god-image.

Religion is the source of meaning for many people. It provides a sense of significance to life by placing it in the larger context of time and eternity. This deep sense of the sacred experienced in the belief and institutional rituals binds the individual to the religious belief and structure. To have meaning in one's life is to have roots in a sacred belief that can anchor them through the storms, sorrows, and suffering in life. To challenge a sacred belief is to challenge life.

The fundamental structure of the culture is often established upon the archetype and archetypal pattern of the god-image. The archetype of the god-image may be personified as Mother, Father, Son, and Daughter, where they are reflections of the underlying cultural structure. The archetypal pattern of Mother and Son, in contrast to Father and Son, represents a different social structure. Archetypal patterns, often concretized within the structure of a religious, spiritual, or ethical belief system, influence the inter-relationship of the individual to the collective. They may define right and wrong

or good and evil, thereby creating a matrix of acceptable norms from which the collective derives all other structures. The individualistic or collectivistic nature of the religion is inculcated into the structure of the individual psyche fashioned from these underlying beliefs. The god-image sets the cultural pattern of internal versus external empowerment and enforcement as well as the relationship to time and space. The archetypal patterns establish the collective focus on the past or the future, sacred tradition, or new beginnings, suffering or salvation, on adherence or creation. It sets the collective sense of meaning as either the establishment of deep relations or the achievement of great feats.

A god-image establishes cultural norms and values around social practices including gender and race roles. It sets the structure for the practice of medicine, science and technology, legal system, education, art, and every aspect of the culture, which creates and maintains social order. Mircea Eliade (2013) writes:

For the sacred is a universal dimension...the beginnings of culture are rooted in religious experiences and beliefs. Furthermore, even after they are radically secularized, such cultural creations as social institutions, technology, moral ideas, arts, etc., cannot be correctly understood if one does not know their original religious matrix, which they tacitly criticized, modified, or rejected in becoming what they are now: secular cultural values. The relationship between the political and religious centers sets the cultural psychology.

A full expression of the god-image therefore helps to set the cultural framework resulting in the underlying archetypal expression, persona/shadow, animus/anima relationship, feeling/thinking and sensate/intuitive functions, introverted or extroverted attitudes, collectivism/individualism, high or low power distribution, relationship or

achievement, short or long-term orientation, tight or loose adherence, and the management of uncertainty. The god-image is the creation, acceptance, and alignment of sacred order within a collective that provides meaning for life and death.

### **Symbolic Representation of the God-Image**

In this section I discuss the god-image as the symbolic representation of wholeness. And to illustrate how religious symbols are derived from the innate desire to achieve wholeness and balance. In Jung's model of the individual psyche, the self or the god-image represents an instinctual drive and a desire to achieve balance and wholeness through the balance of opposites. There is an innate psychological desire to unite the conscious and the unconscious, to integrate the shadow, to move from overly one-sided beliefs, dependence on singular typologies, or the expression of the animus/anima at the exclusion of the other to one of balance. To hold the balance of opposites is to actively engage in dialogue between the conscious and the unconscious, between the heart and the mind, and between the body and soul. Jung writes, "the unconscious can be reached and expressed only by symbols, and for this reason the process of individuation can never do without the symbol" (1957/1967, p. 28).

The psyche spontaneously produces symbols such as a quaternity or mandala when the inner drive for wholeness manifests (1951/1969, p. 31). The same type of symbols are found in the images of the collective god-image. Jung writes that the archetype of the self "produces a symbolism which has always characterized and expressed the Deity" (1952/1969, p. 469). Symbols of the quaternity and mandalas are the inner and outer expressions of this instinctual desire for wholeness. Illustrations of the opposites, the quaternity, and a mandala are shown in Figure 40.

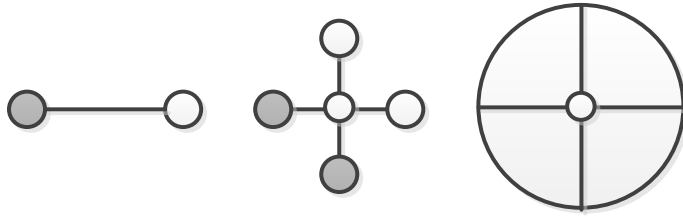


Figure 40. Engagement of the opposites, the quaternity, and the totality from the center to the edge.

Images associated with different religious traditions are illustrated in Figure 41, including the Buddhist wheel, the early Christian Church, the Irish-Catholic Church, the Protestant Church, and the Russian Orthodox Church. The spontaneous images of the self, the individual god-image as expressed through the opposites, quaternity, and mandala are also seen in the symbols of the major religions. There is a symbolic bridge between the individual and the collective that is represented externally in the form of religion. Religion is a collective form of the individual drive for wholeness. Each symbol provides insights into the way the religion conceptualized God and the underlying ordering principles that they associate with the god-image.

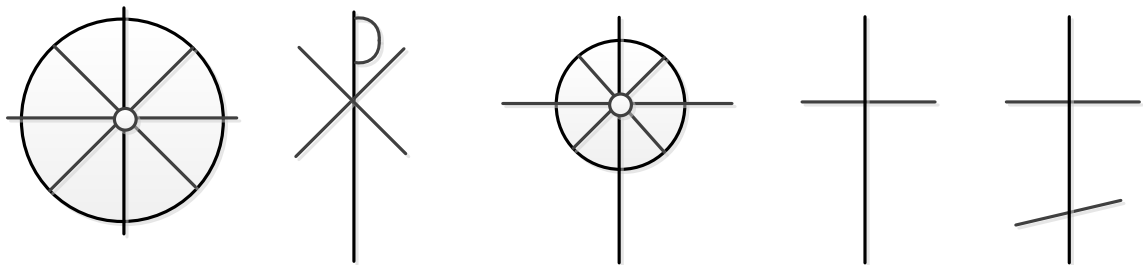


Figure 41. Religious symbols are a reflection of the ruling and ordering principles of the underlying beliefs as a reflection of the psychological process of holding and engaging the opposites.

Archetypal representation of the god-image through personification of God is also a way of symbolizing the instinctual energy of the psyche. As discussed above, this can

include the archetypes of the Mother, Father, Son, and Daughter. An archetype and archetypal pattern can provide a fuller representation of a collective concept of god and the inter-relationship with god. For example, the early Earth Goddess represented the yearly seasons and cycles of the crop capturing the duality of creation and destruction inherent in life. The archetypes carry both image and emotion that is both intimate, personal, and relational.

### **Changes in the God-Image**

In this section I explore why it is that changes in the god-image are so threatening and destabilizing at the individual and collective levels. A god-image orders and organizes the collective into a hierarchy. It establishes the relationship between the individual, the state, the religion, and the family. Roles and responsibilities are established based on age, gender, heritage, race, skills, education, and many other factors. The term *hierarchy* is derived from the Greek word *hieros*, meaning supernatural, powerful, holy, or sacred and *archos* as ruler or leader (Webster, 1995, pp. 218-219). Hierarchy is the holy or sacred leadership. The internal and foundational ordering of a culture carries with it a sense of the holy and the sacred. This is in contrast to anarchy, which is Greek for *anarkhia* is the absence of leadership or the absence of order (p. 15). Absence of order is chaos. *Khaos* is the Greek word for chaos, meaning the gaping chasm or void, the undifferentiated unity from which creation is born. The god-image brings order out of chaos; it is sacred and divine. Hierarchy defines the framework upon which order is based by defining roles and responsibilities for everyone within the culture. The hierarchy itself becomes sacred and is linked to the god-image.

As an example, a hierarchical structure that is established from the religious center and serves as the basis for the political center is the traditional Christian faith. As shown in

Figure 42, a hierarchical structure was established around God, the Father as the sacred and powerful deity. The sacred pattern as ordained by God is used to establish a hierarchal framework within the culture consistent with the oft repeated phrase “as above, so below.” Within the traditional Christian hierarchy, men are to submit to God, women are to submit to their husbands, children are to submit to their parents, and man has dominion over the earth and animals. A similar hierarchical pattern was established by Confucius. He “distinguished the wu lun, the five basic relationships: master-follower, father-son, elder brother-younger brother, husband-wife, and senior friend-junior friend. These relationships contain mutual and complementary obligations” (Hofstede, 1981/2001). The Confucius code of ethics was a way of achieving collective harmony rather than the personification and worship of a god-image. Since the Confucius code established the rules of social order for both the individual and the collective it is as if it were a god-image upon which the religious and political centers are founded.

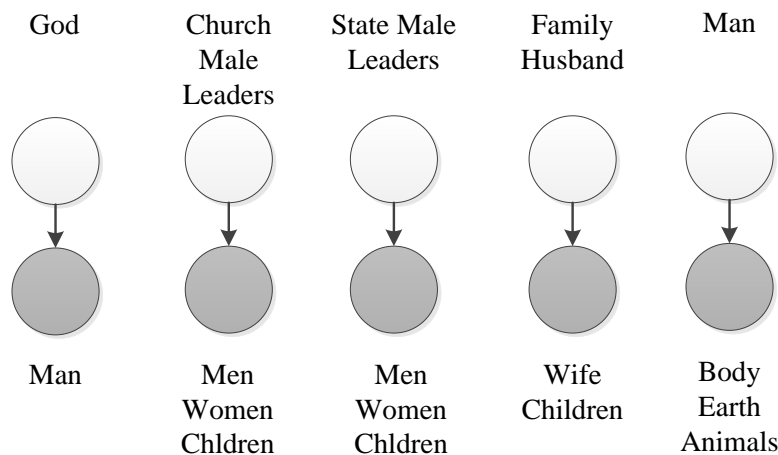
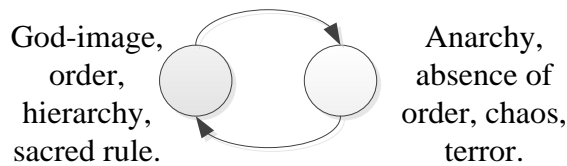


Figure 42. Patriarchal and hierarchical structure of the traditional Christian religion.

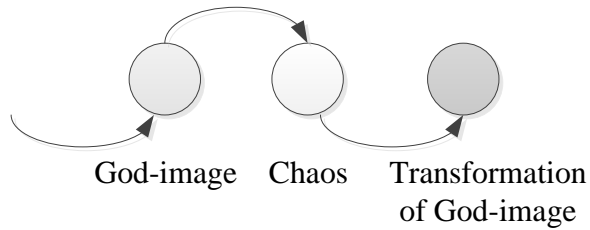


If hierarchy breaks down, there is anarchy resulting in the absence of order and rise of chaos. The collective falls into the abyss, the chasm as shown in Figure 43. The potential threat of the unknown, the dark chasm, the loss of order, and the threat of chaos is what gives the god-image, the ordered pattern of life, and the hierarchy of humanity rigidity. It is as if what is divine is the order around which a collective is organized and adheres. The patterns in which our individual and collective psyches are formed and ordered are sacred; it is the constant interplay and movement between order and chaos that creates life and is the growth of human consciousness.



*Figure 43.* Relationship between the god-image as order and anarchy as the absence of order.

It is through the creation of complementary and compensating patterns in the process of uniting and differentiating that the god-image evolves representative of changes in the individual and collective consciousness. The process of change can be seen in history through the continual process of order and disorder represented as the creation and destruction of the god-image, that is, the patterns around which culture is ordered. The pattern of change is illustrated in Figure 44.



*Figure 44.* Changes in the god-image can result in a period of chaos as the collective moves to a transformed image of god.

Changes in the ordering principles, the god-image, occur due to changes in the religious center, the political centers, or between the religious and political centers. Change may occur due to internal or external forces. A change in one center results in a shift in the other. Hierarchy is the ordering of a god-image and the loss of hierarchy can result in anarchy resulting in chaos. The fear or terror of chaos may bind nations and individuals to beliefs and structures that no longer support or provide nourishment.

### **Dialectic of the Religious and Political Centers**

In this section I explore the different ways nations align the political and religious centers and how they affect social order. As discussed above, nations are ordered around two primary centers: a form of governance and a dominant religious, spiritual, or ethical belief system, as shown in Figure 45. The political governance of a nation and a dominant religion form a duality and are in relationship with each another and define one another. The dialectic of the political and religious centers must be a reflection of the individual psychological structure projected and reflected within the collective psyche since it has been repeated across history and culture.

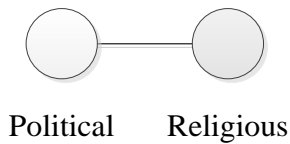


Figure 45. Each nation is organized around two primary centers: political and a dominant religion, spiritual, or ethical belief.

Political and religious centers form different relationships that shape the culture and the individual psychology. At a collective level, the political system is analogous to the individual ego-consciousness and religion is analogous to the self, as shown in Figure 46.

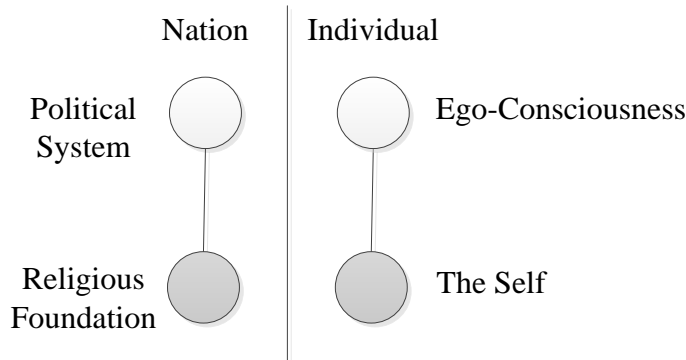
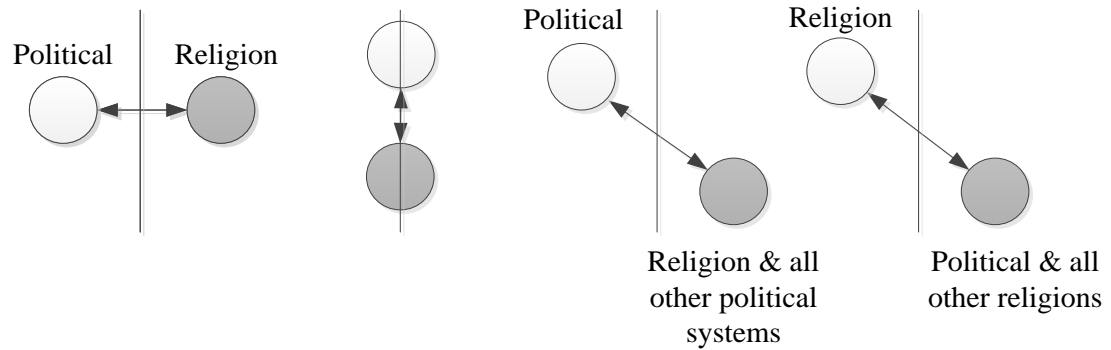


Figure 46. A nation’s political and religious system are analogous to the individual ego-conscious and archetype of the self.

Each nation therefore has a unique relationship between the religious and political centers that shape the character and cultural psychology. Quite simply, the ruling and ordering principles may reflect a relationship of equality or superior/inferior dichotomy. The degree that one center is dominant is a factor as well, and can vary between nations. This simplistic model of the relationship between the religious and political centers is shown in Figure 47.



*Figure 47.* Relationship of the political and religious centers of a nation as equal and engaged, polarized and rejected, or varying degrees of superior/inferior relationship.

There are many models and classifications of the political-religion dichotomy, which reflect the difficulty in trying to capture the inter-relationship of these two centers. For simplicity, I have chosen a model described by Van der Vyver (2001, 2007). He proposes that the political and religious centers can be classified into several categories. These include Van der Vyver (2001):

1. Separation of church and state: This can be in a constitutional separation as in the United States, Poland, Portugal, and Russia, in the constitutional declaration of being a secular state as in Ireland, Russia and Turkey, or the declaration of religious neutrality as in Albania, Ireland, Slovakia, and Spain.
2. Integration of religion and law: unique to Islamic states such that religion and law cannot be separated, given that they are “a way of life.”
3. An established religious tradition as the official state religion: “the Evangelical Lutheran Church in Norway, Finland, Iceland, and not so long ago, also in Denmark and Sweden; the Anglican Church in England; and the Presbyterian Church in Scotland. The Roman Catholic Church is still an established church or is afforded special constitutional recognition in Liechtenstein, Malta and Monaco.

The Eastern Orthodox Church of Christ is singled out as the prevailing religion in Greece.”

4. Calvinistic doctrine of sphere sovereignty: the creation of separate spheres that allow religious sects to operate under their “own statutes but under the conditions of the law.”

The relationship between the political and religious center directly impacts every facet of life within a specific nation including the freedom of religion, the basis for the law, strictures on art and architecture, the freedom of movement and speech, education, gender roles, and the basis for science and technology. The relationship of the political and religious centers pervades all nations in one form or another. For example, in the United States, there is continued debate between religious creationist and scientists on the origins of the universe and what is acceptable to be taught in the classroom. In many Islamic nations, the majority of people surveyed thought that religion should take precedence over both law and science if there was a conflict (WVS, 2015b).

The percentage of a population that adheres to a single religious tradition provides insights into how uniform a collective may be around a single organizing principle. Nations with two primary religions can create a polarizing dichotomy. The two centers are often at odds with one another but may coexist peacefully or in conflict. The dynamic engagement of the two polarities ensure a lively and energetic engagement, especially during periods of stress. In some Middle Eastern nations the political and religious centers are united, resulting in the religious ethics as the basis for the law. This can result in the enforcement of both criminal and personal laws rooted in the religious beliefs for all citizens, whether they are part of the ruling religious tradition or not. The question of

human rights versus religious rights become contentious over questions regarding women's rights, policies on marriage and divorce, premarital sex, adultery, homosexuality, and drug or alcohol use. Religious law is based on the interpreted word of the divine and can be subjectively projected. Religious order is based upon a deep taproot into the individual and collective psyche. To move to a secular legal system outside of the religious center results in a significant change within the cultural norms and values around which the collective is ordered. The shift can result in a period of chaos due to a loss of the traditional collective hierarchy.

Separate or united and superior or inferior, the political and religious centers represent a dialect that consciously or unconsciously define a nation. The relationship of the two centers directly influence a nation's perception and relationship with other groups and nations.

### **Engagement of Opposites: Political and Religious**

In this section I review the common patterns that are in play in moving from a position of unity to the differentiation of opposites and the ways the process may become thwarted. The process of moving from a united position to one of differentiation and engagement is the normal process of growth. It is the process by which the unconscious becomes conscious, the shadow becomes integrated, and an individual or a collective expands their conscious perspective and boundaries. Yet it can also be a period of risk, where in the process of differentiation, a nation can instead move to a regressive position and become stuck in a single polarity in which one side of the polarity dominates the other. The patterns of engagement are archetypal and are consistently repeated. Each of these basic patterns is discussed below.

As a dialectic, the religious and political system will follow the same pattern of engagement of any pair of opposites. In an open and engaging system, a one-sided perspective or pattern will move from a united and unconscious state into conscious engagement through the differentiation of the polarities. The opposites will engage in energetic differentiation and conflict with each side holding the belief in their specific side. In time, if the opposites are held and allowed to continually engage without one being allowed to force to subjugate or power over the other through violence then it possible for a third possibility to be imagined that reconciles the dichotomy as shown in Figure 48. Jung writes that “the confrontation of the two positions generates a tension charged with energy and creates a living, third thing...a new situation” (1958/1972, p. 90).

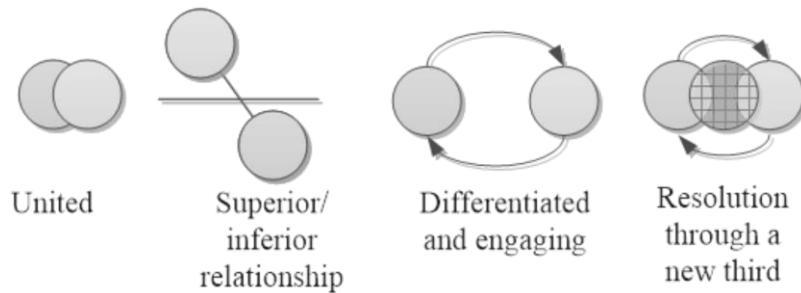


Figure 48. Differentiation, engagement, and resolution of opposites.

The United States as a democracy allows the open engagement of multiple ideas through the freedom of speech. Ideas around religion and politics are often in conflict yet contained within a vessel of individual freedom. The boundary of the collective unconscious may be found where acceptable and unacceptable ideas meet and engage. In the United States this may be found around gender, race, or sexual preference. In contrast, both Saudi Arabia and have united the political and religious centers

establishing social order on the basis of a monotheistic religion rather than on individual rights which severely limit discussion or debate.

Conversely, a pair of opposites may differentiate and an idea, concept, or archetype takes on superior posture thereby creating a strong one-sided position. This may become the central point in which an individual, nation, or religion becomes constellated, as shown in

Figure 49. The creation of tradition and ritual may serve to maintain the order of the culture and the associated hierarchy. The archetypal pattern becomes the boundary that defines a collective, differentiates them from other nations, and becomes the point of defense. As an example, the United States has a strong constellation around the Hero archetype as independent and individualistic with a sense of superiority around the democratic political system. The pattern of the Hero archetype is the boundary around which the United States has created the largest military defense in the world to protect and project onto other nations. Whereas in the Middle East the engagement between the two branches of Islam, the Sunnis and Shi'ites, has been the source of conflict for many years and continues to be the underlying cause of wars in the region.

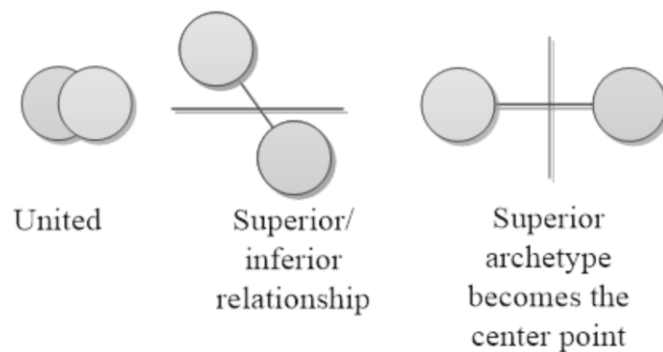


Figure 49. Differentiation leading to a superior/inferior posture creating a central constellated archetypal pattern.



Upon differentiation and the establishment of a superior/inferior posture one group may seek to dominate another. The opposites do not engage around their differences rather one position becomes dominant. The creation of a single polarity results in a right-wrong and us-them dichotomy. A collective may be organized around a political or religious authoritarian figure whose position and power are accepted by the majority.

The archetypal pattern of authority and adherence within human behavior has often been repeated throughout history. It has also been shown through laboratory tests, including the 1951 Asch conformity tests, to determine if a person would conform to the majority group, the 1961 Yale University Milgram experiments that demonstrated people from all backgrounds would be willing to administer potentially lethal shocks to unseen individuals if directed by an authority figure, the 1969 differentiation of third grade students based on eye color by teacher Jane Elliott, the 1971 Stanford prison experiment that differentiated normal students into guards and prisoners, and others. In each study a percentage of participants were willing to follow either the authority figure or the majority even if their answer or actions were in conflict with their individual ethics. At a national level, the differentiation of groups under stressful moments in history has led to discrimination, scapegoating, and group violence, including the 1975-1979 “Killing Fields” of Cambodia, the 1998-1999 Kosovo conflict between ethnic Albanians and Serbs, and the 1994 Rwanda genocide against the Tutsi.

A third possibility is the disassociation of the opposites after differentiation. If the opposites grow too far apart in their ideas or beliefs, it is possible for the two to split into separate and compensating concepts that continue to engage and remain in relationship

through mutual projection as shown in Figure 50. I propose that the major religions have branched in response to overly one-sided expression of an archetypal pattern, typology, and dimension thereby establishing a compensating branch. This will be explored in more depth in the next section.

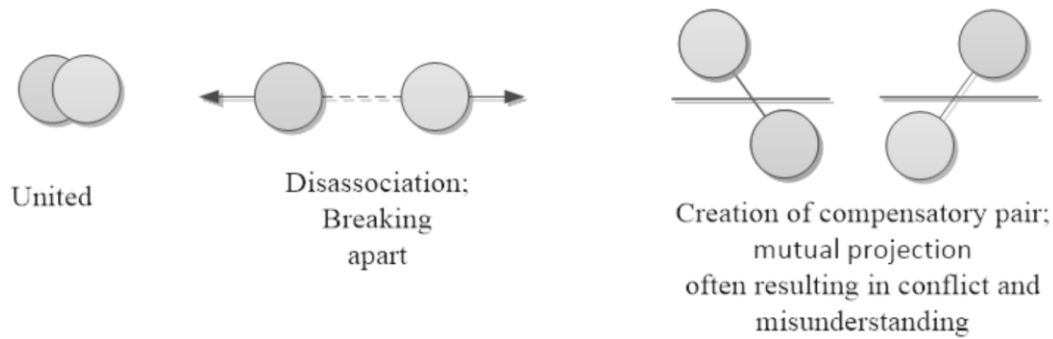


Figure 50. If a pair of opposites become differentiated, it is possible they will move further apart during their initial engagement leading to disassociation and a relationship of mutual shadow projection.

The three pathways for the differentiation of opposites have been covered and provide the primary patterns that are followed when a nation or a religion shifts. Differentiation of the opposites results in changes in the ordering principle cause societies to undergo a chaotic period as the collective myth shifts. This loss of center can result in periods of great anxiety and loss of meaning as the old myth no longer holds the vision for the collective.

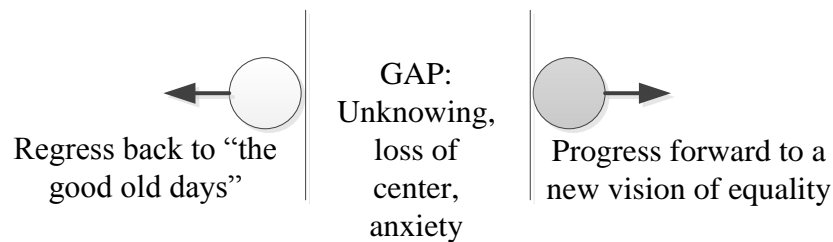


Figure 51. During foundational shifts in cultural psychology there is a period when the ruling myth is no longer active leaving a sense of loss.

Using the three primary patterns of differentiation and engagement as the basis for the predicted dynamic behavior we can examine the underlying archetypal patterns to identify those that are complementary and those that are fundamentally opposite, compensatory in their expression.

### **Key Concepts**

In this section I cover three important parameters in understanding cultural patterns. First, is the concept of a national superiority complex built around an archetypal core that carries a strong emotional charge. Second is the concept of tight and loose, which affect the degree a nation is tolerant or intolerant. Third is the concept of cultural distribution that covers the natural formation of polarities within a nation that engage around differences in religion, politics, or between religion and politics.

#### **National superiority complex.**

All nations separate themselves and elevate, as superior, some aspect of their collective. It is different and unique for each nation. For some it is their deep cultural roots and for others it is their modern technological advances. It can be around the moral order and religion or political system and modern freedoms. Quite simply it can be almost anything, but whatever it is that is used to unite and elevate a nation, is also what separates and differentiates it from other nations. Every nation has a superiority complex and a corresponding shadow inferiority complex.

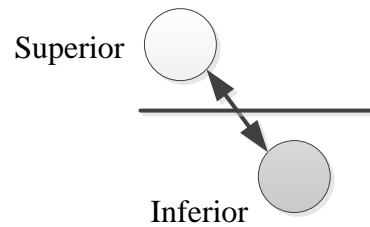


Figure 52. Every nation has a superiority complex centered on an archetypal pattern.

A national superiority complex is the point in which a nation will engage within the collective between different groups and externally with other nations. Complexes are emotional and can be activated within the political process, through military differences, or through religious fervor. Superiority complexes are divisive between the in-group and the out-group, resulting in a separation and engagement with other nations. A nation will unconsciously find events or causes that will test one's conscious belief in order to demonstrate one's superiority. It drives a nation to act, and often to act unconsciously.

The United States may be described as having a superiority complex around its political center: democracy. The sense of greatest and destiny goes to the roots of the nation and its foundations. In the 1776 publication, *Common Sense*, Thomas Paine wrote, "We have every opportunity and every encouragement before us, to form the noblest, and purest constitution on the face of the earth" (Herring, 2008). The deeply held belief in the democratic system often results in perceptions, evaluations, and actions regarding other nations that in the end may have been unwarranted. President G. W. Bush's drive for democracy in Iraq after finding the regime did not have weapons of mass destruction has resulted in an unstable political situation. He placed the choice for democracy as a right-wrong dichotomy against what he saw as the extremist and radicals seeking to maintain their ideology (Bush, 2006). Placing democracy against the existing structure, based upon significantly differing ordering principles, denies the inherent inertia and associated

difficulty that collectives have in changing from one fundamental system of order to another. Owen writes that the mistake the United States made during the second Gulf War was to think they “could transcend the Muslims’ ideological contest” (2010), all within the stated goal of spreading democracy throughout the world. The belief that removal of Libyan President Muammar Qaddafi in 2011 would lead to a democratic nation may have skewed President Obama’s response to the Arab Spring situation. His deputy for national security, Denis McDonough, is quoted as saying, “A more democratic region will ultimately be more stable for us and our friends. Even if someone wants to be dictatorial, it’s going to be difficult” (Powell, 2016, p. 18). The emotional certainty and constellation around the rightness of democracy can lead to a misplaced belief that it will be inherently embraced while neglecting the fact that the existing cultural ordering principles based on a deeply held belief in God could be simply overturned.

If there is a national superiority complex, then there has to be a national inferiority complex. What is elevated in one nation as superior may be a reflection of what another nation has repressed as an inferiority complex. The opposites will engage in love or enmity and therefore can be expected to be manifested in the underlying international dynamics.

**Tight and loose: Tolerant and intolerant.**

One key factor is the degree that a culture is tight, intolerant, and structurally rigid or conversely is loose, tolerant, and structurally fluid. A nation can be tight around the political system or adherence to a religious tradition or both. The degree a culture is tight or loose depends in large part on the religious and political foundation of a nation and whether or not it encourages tolerance or intolerance for other political systems, ideas, or

religions. A person who is raised in a strict, tight culture or subculture may likewise develop a more rigid psyche consistent with the culture thereby resisting change. This is not true for all, but may be indicative an important pattern that is replicated at the level of the collective and the individual. The degree a nation is tight or loose is evaluated according to the percent of the population that adheres to a single religion, the importance of religion, the cultural hierarchy as measured in the power distance index, religious tolerance, and mix of ethnic groups.

The United States is founded on the premise of individual rights and freedom of religion, which is considered loose, and on a democratic system, which is tight. This is to say there is a degree of tolerance around an individual's religion but not around the possibility of changing the political system from a democracy to a theocracy or other form of governance. This differentiation provides insights into the United States increased fear of the Muslim faith, in which for many, the religious, political system, and legal foundation should be united and remain undifferentiated. A similar conflict occurs within the Jewish faith, where the Orthodox sect would prefer to align the religious and political centers and the reformed would maintain a separation of religion and state.

Iran or Saudi Arabia may be considered collectively tight around both the religion and the political system, where adherence to the religiously mandated rules for ethical behavior, gender roles, and acceptable dress are integral to the society. A tight culture has strict rules of conduct that are collectively enforced; generally homogenous and relatively isolated cultures. Loose cultures tend to have heterogeneous cultures with often differing norms and values that report independence (Triandis, 1995, pp. 52-53).

### **Cultural Distributions**

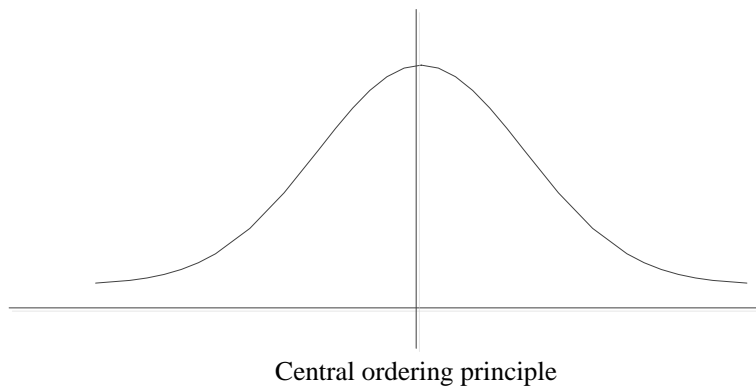
In the study of cultural psychology, there is a tendency to want to find attributes that are consistent among nations and religions to help provide insights into how they are similar or different. But in the end, although there are definite patterns, it is always important to remember that each nation and religion has its own back story and history which influences its cultural behavior. There are no hard and fast rules for individuals, subgroups, or nations.

The data collected within the cultural psychology program is often geared towards managers or leaders within larger companies. It provides insights into the national leadership, which may or may not be applicable to the larger population or at an individual level. Similarly, Jung wrote that the purpose of typology is not to “classify human beings into categories” but rather to create a framework for critical psychology that aids in methodical investigation and the presentation of the empirical evidence (1936/1976, pp. 554-555). The same is true for this study: the purpose is not to classify groups and nations according to rigid patterns and beliefs, but rather to examine the general trends in cultural psychology and identify ways in which it impacts the dynamics between nations.

For each pattern or correlation, there is generally one or more exceptions to the rule that can be understood by examining the deeper historical and religious patterns for a specific nation. As Triandis stressed, “each individualistic or collectivistic culture is likely to have unique aspects” (2001, p. 36).

No culture is uniform; however, the cultural ordering principle is a central point in which the culture is organized and aligns. Additionally, there is a distribution of beliefs

and values around a central point, or theme, ordered around a set of common beliefs shared by the majority but not all of the population. This concept is illustrated as a simple distribution curve as shown in Figure 53. Loose and tight cultures may have different distribution curves around either the religious or political centers.

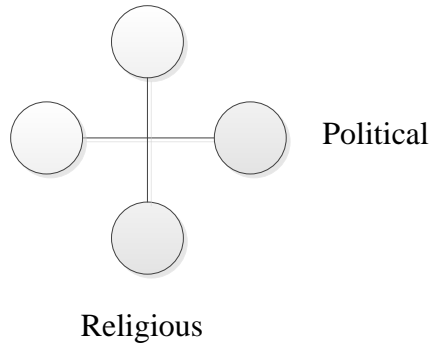


*Figure 53.* A simple distribution curve is used to illustrate that each nation is not uniform around a single idea but rather represents a distribution of ideas around a common center.

Denmark and Sweden are primarily Lutheran (>80%) and rate the importance of religion as low (~18%). Saudi Arabia and Pakistan are primarily Islamic nations (>95%) and rate the importance of religion in their daily lives as high (>90%) (Gallup poll, 2010; CIA, 2015). All four nations have a relatively singular adherence to one religion but rate the importance of the religion to their daily lives differently. Therefore, one may expect that Saudi Arabia and Pakistan would be represented as a rather tight collective, and Denmark and Sweden as a rather loose distribution but with a common ordering principle.

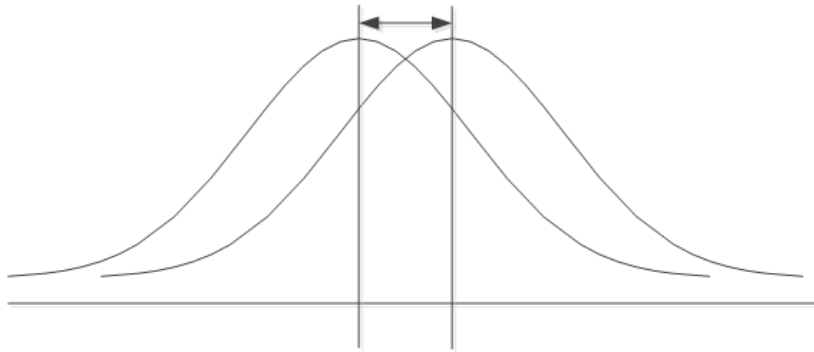
National engagement seems to center on two polarities, either political-religious, political-political, or religious-religious. There has to be a common foundation around which the collective polarity engages, or the system becomes chaotic and unpredictable.





*Figure 54.* A god-image is represented in the archetypal patterns of the religious or political centers.

A tight nation may limit the expression of political ideas or religious expression in an effort to maintain collective unity. A loose culture may be more open to free expression of some religions, but not all religions, or be closed to other political systems. Every country has areas in which its people are tight or loose, but overall a loose culture will allow the natural movement between polarities, thereby supporting the engagement in different perspectives, as shown in In the United States, this is generally between the two political parties, the Republicans and the Democrats, reflecting a conservative and liberal dichotomy.



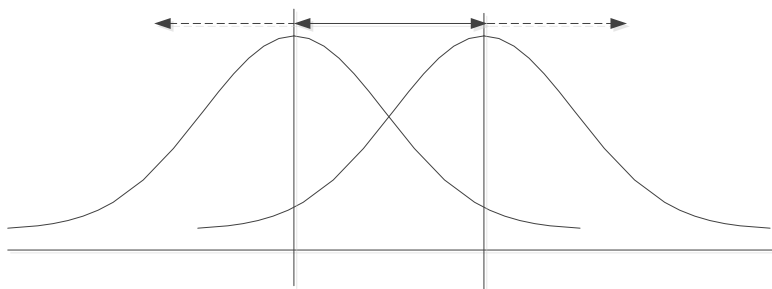
An open culture will naturally shift periodically  
towards one polarity and away from the other

*Figure 55.* A loose culture will naturally shift periodically between polarities.

Woodard (2011) argues that the United States is composed of 11 distinct regions, each settled by a distinct group with “their own religious, political, and ethnographic characteristics.” He challenges the idea that America can regress back to a singular set of fundamental values, as he demonstrates that each region was built off a different set of cultural values. I agree with his premise that the United States represents many different cultural views and perspectives yet propose that individualism, freedom, and equality are the fundamental ordering principles around which the nation is centered.

As described above, each nation will be defined in part by their relationship between the political and religious centers. The religious and political centers represent a dichotomy and are always engaging in one form or another within nations and across nations, at times unified and at other times in conflict. They both define one another and challenge one another. A similar pattern is found within the individual psyche, thus representing a bridge between the individual and collective psyches.

Schlesinger (1999) proposes that the United States is on a 30-year cycle, “roughly the span of generation,” between public purpose and private interest, as reflected in the two-party system. Therefore, there may be multiple cycles that occur between political parties, public and private support, and global participation representing a natural process of expansion and retraction. When a nation goes too far in one direction there will be a natural response to compensate by the opposite polarity. The possibility exists that one polarity can shift a nation’s culture too rapidly from the center, as illustrated in Figure 56. This can result in a sense of disassociation from the core for a significant fraction of the population, leading to a breakdown in their sense of national identity. An energetic compensation can result in a backlash or a call to authoritarianism in a quest to restore what was lost or psychologically termed a regression, a desire to return to an earlier and romanticized idealism of the past. The instinctual fear of chaos, of moving from a known to an unknown system or ordering, is inherent in all collectives. Therefore, the rate of change is an important variable that can determine the success of a change at a collective level.



*Figure 56.* The rate of change is an important variable in understanding the response to collective change.

The central ordering principle is key to the national identity, it is symbolic and defined in part on the religious foundation of the nation. Therefore, a change in the

central ordering once established seldom changes. Here the question is not what a national identity “should be” but rather to understand what it actually is.

Changes in the ordering principle can result in an enormous sense of loss at the collective level and as lived out within the lives and choices at the individual level. A recent study found that within the United States, the rate of deaths associated with midlife White Americans due to poisoning, suicide, chronic liver disease, and cirrhosis has significantly increased, especially when compared to other Western nations (Case & Deaton, 2015). The author, Angus Deaton, notes “People seem to be killing themselves, slowly or quickly” (Zakaria, 2015).

A similar pattern was seen in Russia in 1990 following the fall of the Soviet Union, when there was a significant increase in alcohol-related deaths (Pridemore & Kim, 2006). A marked increase in deaths in both the United States and Russia may be due to increase in anxiety, as the underlying political or religious center is no longer sustaining the hearts and soul of the citizens, resulting in a loss of center and of meaning. Without anything concrete to replace the ruling principle, many become lost in the chasm of unknowing, resulting in a slow or rapid suicide. The ordering principle around which a culture is formed is deeply integrated and foundational for the individual psyche. When the god-image shifts, it can profoundly impact those individuals who are unable to accept the changes leaving them with a deep sense that they no longer belong. This can result in a resurgence and desire to return to the way things were, or an acceptance and disassociation with the way things are, resulting in individual despair and potential death. The Islamic State in Iraq and Syria (ISIS) is an example of a group that wants to forcibly regress to an earlier time, a Caliphate, through military style authoritarianism. The call to

join ISIS is attractive to individuals that do not want to accept the global changes, and thus desire to return to a fundamental form of the Islamic Sunni faith. The basis for the war is over the god-image, the social order, of the West and the East.

Changes in the Middle East are resulting in major shifts in cultural archetypes and ordering principles. Women are beginning to work outside of the home, which is challenging the religious norms and values of the culture. In Saudi Arabia, a nation of 27 million people with an estimated 85-90% of the population Muslim Sunni and 10-15% Muslim Shi'ite (CIA, 2015), a uniform set of beliefs is implemented from the government through the family and society.

Saudi Arabia is characteristic of a tight collective, with both the political and religious centers united around the religious center. Former King of Saudi Arabia, King Abdullah, had begun the process of cultural reform to allow women to take work in a broader range of potential jobs. One woman business owner is quoted as saying, "This business is now my relationship with my husband. He started respecting me" (Dickinson, 2016). The increase in women in the work force is impacting many social relations and agreements, and is reported that divorce rates have risen significantly and a large percentage, 40% in 2011, of divorces requested by women were tied to their husband forcing them to quit their jobs (Dickinson, 2016). These changes challenge the foundation of the god-image from which the social order is derived for a culture, thereby creating a chasm in the cultural structure. It is through these changes that a collective grows, yet it can result in a sense of anxiety and fear for those who are unable to make the shift.

Each nation has its own unique relationship between the political and religious centers that shape its cultural psychology and social order. No culture is monolithic, but

rather represents a distribution around a common idea or center. Growth occurs through changes, which can result in cultural unrest.

### **Global Religious Patterns**

If we assume that religious and political centers define the cultural psychology, then it is important to examine the underlying patterns within the global religions and political systems to understand how and why they have changed throughout history. My goal is to understand the cultural psychology of both the United States and Russia, and therefore, I have focused on the transitions within Christianity. Similar dynamic patterns exist in the other global religions and can provide direct insights into the cultural psychology of other nations.

Religious scholar Karen Armstrong (2005) traces the relationship between logos and mythos within the world religious traditions. Logos and mythos encompass the same concepts of Logos and Eros and rational and irrational. Mythos, Eros, and the irrational capture the essence of the unexplained mystery, whereas Logos and rational are based on causality. *Logos* and *Eros* are also terms used to describe the masculine and feminine aspects of an individual or a culture. Armstrong demonstrates that there is a natural movement within the religious traditions from one polarity to the other and back again. Her work demonstrates that regardless of whether or not the religion is hierarchical or patriarchal, there is a continual dynamic between the opposites of logos and mythos. This is important, as it demonstrates there can be a natural flow between the polarities of logos and mythos within a religious tradition while maintaining the one-sided expression of male authority, hierarchy, and collectivism. That is to say that the shift from the logos to the mythos or rather from the feminine to the masculine does not in itself restore a

religion or a nation to balance and wholeness. Rather it is only one aspect of many that must be addressed and restored to balance including a fair distribution of women and men in positions of authority, a fair and distributed expression of power, and the holding of the individual and collective rights. Therefore, we have to dig deeper to understand the cultural patterns and how they shifted over time within the global religious patterns and the national political centers.

Armstrong writes that beginning in Greece with the initiation of Platonic philosophy, founded on a tradition of the rational, reason, and logos (2005, p. 97), the differentiation of logos with the mythical resulted in a loss of emotional participation and ritual enactment (p. 97), leaving the religion to offer little comfort or support. She writes that “the study of philosophy had caused a rift between mythos and logos, which had hitherto been complementary” (pp. 101-102). Per Armstrong, Greek logos was later accepted and integrated into other religious traditions. For example, in the eighth and ninth centuries, some Muslims tried to make the religion of the Koran a religion of logos” (p. 115) in an effort to rid Islam of “primitive, mythical elements” (115) but returned to a philosophy wedded with spirituality, ritual and prayer, and the mythical, mystical religion of the Sufis” by the 11th century until the end of the 19th century (p. 116). In the end, religions based on logos have “never been able to provide human beings with the sense of significance that they seemed to require. It was myth that had given structure and meaning to life” (p. 122). In other words, a life or religion based on logos does not nurture the soul but rather leaves the soul dry and exhausted. Armstrong goes on to show that similar patterns have occurred within Judaism and Christianity, where logos has attempted to replace the mystery and has lost the deeper significance of religion. This is

to say that religion creates a larger story that provides meaning for life and places suffering into context. There is a natural dynamic that occurs between the rational and irrational, the logos and mythos, and the thinking and feeling that occurs at a collective level within religion and culture.

Karl Jaspers (1953/2014) proposed that there was a period in history between 800 and 200 BC when the spiritual traditions of the world independently began to question the “hitherto unconsciously accepted ideas, customs and conditions” creating a new foundation from which humanity developed. Jaspers called this pivotal historical period the Axial Period as “An axis of world history.” The Axial Period was a time of not only regional but global transformation impacting the foundational philosophies within China, India, Iran, Palestine, and Greece. During this period religions were organized around an ordering principle based upon a hierarchical system with male authority as seen in Christianity, Judaism, Buddhism, Islamism, and Hinduism.

This pattern of authority was reflected and held by the different forms of government. Changes within the religious structure resulted in changes within the social structure and were reflected in changes within the collective consciousness. Although there were collective swings between logos and mythos, and a transition in Western culture from hierarchal to distributed government, the ordering pattern of male authority in both the religious and political centers has held to current times. It is only recently that women have begun to assume positions of authority in both government and religious centers. These patterns are explored further within the Christian tradition.



### **Christianity's Cultural Dimensions**

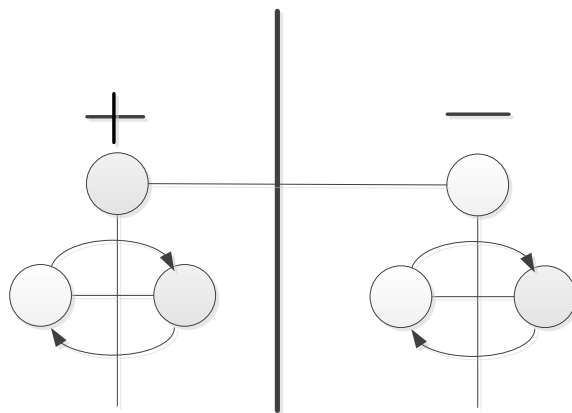
In this section I discuss the major branches in the Christian faith, consistent with Jung's concept of the importance of the god-image in understanding the structure of both individual and the collective psyche.

Each nation has a history from which their collective identity has developed through both internal and external forces. Here I present a short summary of the evolution of the Christian faith through a Jungian and cultural psychology lens. My goal is to better understand the cultural differences that drive the United States-Russian conflicts and to ascertain the archetypal basis of each nation through the religious center. To accomplish this goal, I have traced the history of Christianity through the Greek Orthodox and Roman Catholic branches.

Shifts in the god-image have historically resulted in chaotic breaks at the collective level ending in conflict and/or war. Jung writes that "a collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history" (1921/1976, p. 185). Changes in the god-image result in shifts in the social order causing periods of intense conflict as the old and new clash. Campbell writes that "when the world changes, then the religion has to be transformed" (1988, p. 21).

Historic schisms and splits within religion are often based upon differences within theology. Yet, in examining the primary branch points within the religious traditions they also reflect major shifts in the cultural psychology. The splits create compensatory religious branches or denominations, which embody the opposite cultural values and norms, thereby becoming the physical embodiment of the other's shadow. This creates

cultural opposites, as shown in Figure 57. The conflict may be explained rationally through theological differences, but at a deeper and unconscious level, may be the differences in cultural manifestation that cause the conflict. It is the encounter of the opposites, which cannot be solved in a rational or logical manner (Jung, 1951/1969, p. 180-181). At an emotional and visceral level, the other branch or denomination is no longer familiar and may be rejected as alien, inferior—even branded unholy.



A religion may split as a form of collective compensation creating a cultural opposites

*Figure 57.* Religions split as a form of collective individuation around compensating archetypal images.

Christianity represents approximately 31.4% of the world’s population, which is an estimated total of 2.2 billion people out of a total population of 6.9B (Pew, 2010). Catholics comprise an estimated 1.1B people, or 15.9% of the world population and 50% of the Christian population, Protestants represent an estimated 801M people, 11.6% of the world population and 36.7% of the Christian population, and Orthodox is estimated at 260M followers, 3.8% of the world population and 11.9% of the Christian population (Pew, 2011). As Christianity has the largest following of any religion, it is important to examine the underlying archetypal images that inform many nations.

The early church was formed into two primary branches: the Greek Orthodox Church, established in Constantinople, and the Latin Catholic Church, established in Rome. They adhered to similar beliefs yet were formed from different cultural foundations. The Orthodox Church was deeply rooted in the Greek culture and the Catholic Church in Roman culture. The Greeks were rooted in philosophy indicative of an intuitive ability to bring together disparate ideas whereas the Roman culture was more structured and ordered as seen in the organization of their roads, waterways, and their military. The lineage of the Christian heritage is shown in

Figure 58. The cultural and typology differences of the two churches is also seen in the conception and image of god and in the organization of the church leadership. The Eastern Orthodox Church formally split from the Catholic Church in 1054, yet the differences that drove the split were there since its inception.

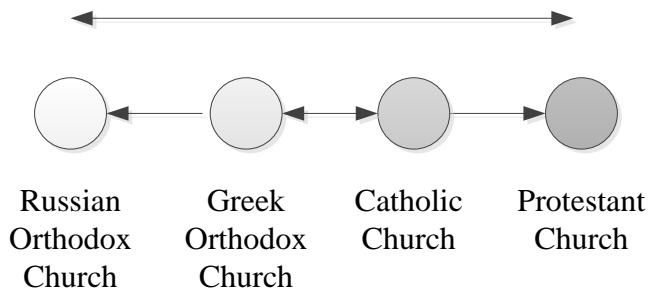


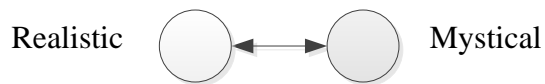
Figure 58. Relative differences of the Christian heritage.

Per T. Ware:

From the start Greeks and Latins had each approached the Christian Mystery in their own way...the Latin approach was more practical, the Greek more speculative, Latin thought was influenced by juridical ideas, by the concepts of Roman law, while the Greeks understood theology in the context of worship and in the light of the Holy Liturgy. When thinking about the Trinity, Latins started

with the unity of the Godhead, Greeks with the threeness of the persons; when reflecting on the Crucifixion, Latins thought primarily of Christ the Victim, Greeks of Christ the Victor; Latins talked more of redemption, Greeks of deification; and so on. (1963/2015, pp. 48-49)

The dichotomy of religious belief is shown in Figure 59 and is reflected in the symbolic representation of the Mother and child, and Jesus as shown in Figure 60. The Roman Catholic Church personified the god-image as realistic, whereas the Orthodox Church personified the god-image as stylized to hold the mystery and separateness from everyday life.



*Figure 59.* Catholic images of the divine were realistic rendition and Orthodox images were stylized to reflect the mystery.

The Orthodox Church grew from the roots of the Greek culture that celebrated and supported philosophy, math, and mystery. The underlying cultural psychology of the Greek Orthodox Church was distinct from the Roman Catholic Church. The Orthodox Church can be said to have similar typology to the Roman Catholic Church, experiencing the divine through the typologies of sensing and feeling, but they embraced the embodied sense of the divine and the feminine even more. The Greek Orthodox Church was more relational and less hierarchical than the Catholic Church, reflecting a lower power distribution (PDI) factor with greater emphasis on tradition and resistant to change consistent with an orientation towards longer cycles of time.

The Catholic Church maintained a highly authoritarian, patriarchal, collective, and vertical hierarchical structure. The collective beliefs of the church were held to be of

greater importance than an individual and as such was maintained at all costs. Education was limited to the priests and monks who acted as intermediaries between God and the people. The priests were granted the right to forgive sin, thereby taking on a god-like image. The individual's path to god was through the church's male authority.

Within the Catholic Church the collective focus was on the suffering of Christ as analogous to the suffering of humanity where the faithful would be rewarded not in this life but the next. As described above "Latins thought primarily of Christ the Victim" (Ware, 1963/2015, p. 49). The services encouraged the worshipers to look inward, thus directing faith an introverted relationship with god. Within both the Catholic and the Orthodox Church the image of Mary, the mother of Jesus, resonated deeply and was the source of inspiration for many. Her image was rendered in numerous forms each symbolic of a different attribute of the feminine. Mary, the Mother of God, played a key role in the ordering of the collective around the feminine principles of relatedness, community, and mystery. The Father and Son may be in heaven but Mary was accessible on earth and able to intercede thereby providing a symbol of life, humanity, family, and suffering. The primary images for the Catholic Church were of the Mother and Son, and the crucifixion of Christ, as shown in Figure 60, whereas the primary images for the Orthodox Church were the Mother and Son and Christ as the Pantocrator, the Savior as shown in Figure 61.



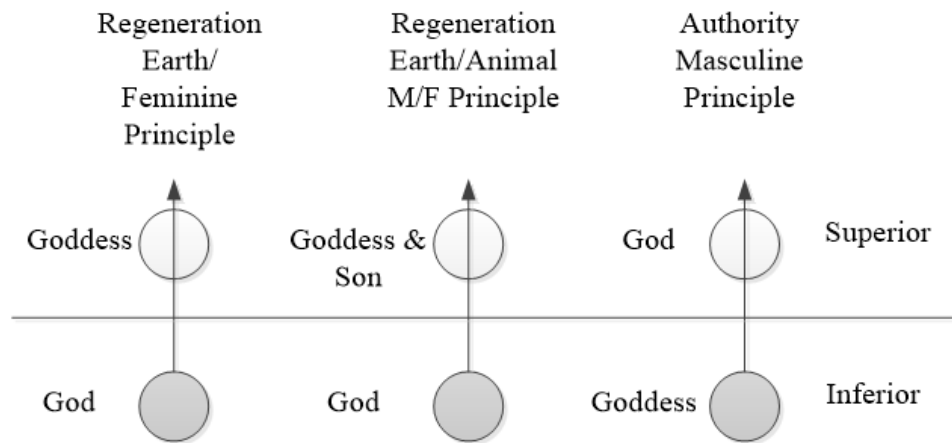
*Figure 60. St. Ulrich Madonna around 1310 and Santi Giovanni e Paolo in Venice, (Wladyslaw, 2008. Wikimedia Commons). Public Domain.*



*Figure 61.* God's Mother Consolation from Vatopedi Monastery, Greece (prior to 807 AD), and Christ Pantocrator a 6th-century encaustic icon from Saint Catherine's Monastery, Mount Sinai (Descouens, 2015; Wikimedia Commons). Public Domain.

E. O. James (1994) provides an in-depth look at the Mother goddess throughout history, where he proposes that the goddess undergoes a pattern of evolution tied to the regenerative process. The Mother goddess is associated with the cycle of life and death as well as the yearly agricultural cycle (p. 254). She was the god-image of great importance in the early earth and agricultural communities. Over a period of time the god-image evolved to a Mother-Son partnership as the role of the masculine was understood in the regenerative process. James notes that as greater importance was attached to authority over the generative process, then the role of the male gods took on a greater role than the female goddess (p. 245). The collective god-image evolved from Mother, to Mother-Son,

to Father as the culture changed resulting in a shift in the ordering principles as shown in *Figure 62*. The instinctual human need for the god-image to contain and create ritual around the cycles of life creates a spontaneous change in the image of god. This is an example of how the spiritual tradition holds the collective life in a numinous image and how the collective life creates and evolves the spiritual tradition consistent with the collective cycles of life.



*Figure 62.* Relationship between the collective ordering function and the Goddess-God superior/inferior relationship (Per James, 1994, pp. 245, 254 & 258; image S. Voss).

The Mother, the Mother-Son, and the Father, as superior ordering principles, all represent one-sided and unbalanced representations of the god-image. Cultural patterns and order are derived from the god-image and therefore the cultures themselves will align with one-sided values and norms. The Mother archetype, as superior, places the Father archetype as inferior, The Mother-Son archetypal pattern represents a superior feminine role without a fully developed masculine archetype. The feminine may be in an inferior social role as in a patriarchy yet play a culturally dominant role through the family.

The Father archetype is centered on the concept of authority, strength, and law.

The attributes of feminine relatedness are held to be culturally inferior resulting in a loss



of heart-felt connection to one's self, to community, the wilderness, and earth. Taken to an extreme, the Father archetype leads to an estrangement from life itself. This can be seen in the drive for artificial intelligence in an effort to separate consciousness from the physical body. The Father archetype may be expressed in either a collectivistic culture or individualistic culture where the form of its expression changes the cultural dynamics significantly. China is an example of a collectivistic, masculine culture and the United States is an example of an individualistic, masculine culture.

In Asia, a different god-image evolved consistent with the cultural needs and norms based on the principles of Confucianism. The established ordering principle is based on clearly defined roles and relationships with the Emperor and father as the authority and the Father-Son relationship is indicative of the ordering principle as shown in Figure 63. The culture is ordered around a code of behavior and each person has a prescribed role. Unlike Western nations, "Confucianism focuses on emotions, which provide a basis for harmonious familial and social relationships" (Kim, 2001). This is indicative of an introverted feeling function at the collective level. As larger numbers of Chinese women continue to move into the work force, it will challenge and disrupt the Chinese ordering principles and will require a new god-image to emerge that is able to hold the new collective order.

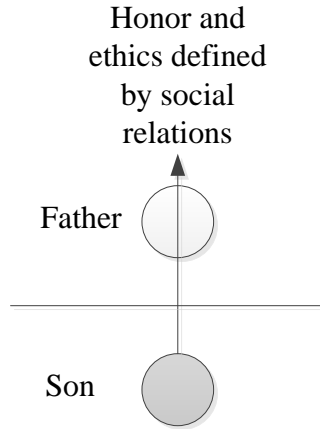


Figure 63. Nations based on Confucian ordering principles have a Father-Son archetypal pattern.

A balanced culture would have the Mother-Father archetypal pattern, also seen as the Queen-King, as a symbol of wholeness and balance as shown in

Figure 64. The individual cannot thrive if the collective is unhealthy, and the collective cannot thrive if the individual is unhealthy; thus the two must engage and reach a balance. A balanced society also requires the literal engagement of both women and men in positions of authority within both the religious traditions and governmental roles.

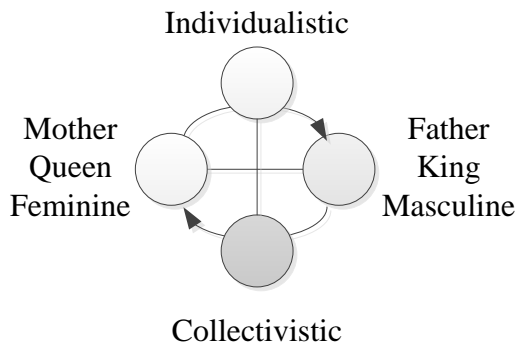
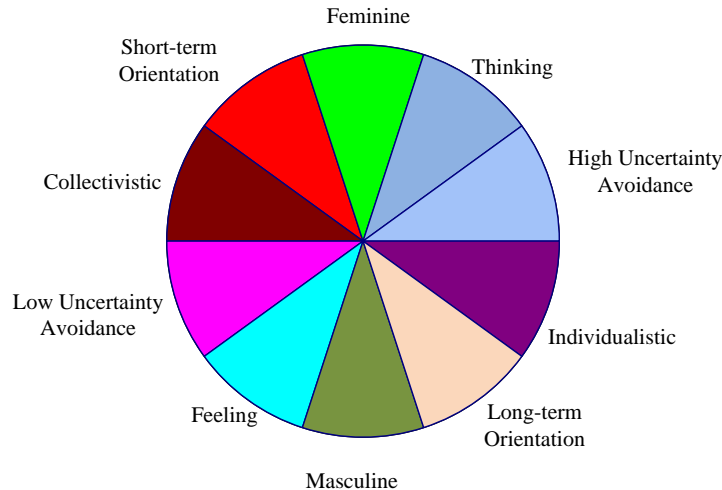


Figure 64. The goal is a culture that balances and engages the opposites inherent within the individual and at a national level.

A sense of wholeness will emerge within a nation that continually strives to engage the many polarities and to hold the balance of opposites. If a nation is balanced, then it will have aspects of the Father archetype, including structured order, rationality, and Logos. For example, a clear ordering and logical basis for the design and operation of airports, nuclear power plants, automobile design, computers, and medical and legal system. The Mother archetype must be equally engaged with heart, compassion, social support, and flexibility to ensure balance and equilibrium. For example, in families, hospitals, social services, agriculture, and medical and legal services. The balance between the principles of the feminine and masculine energies is required in all aspects of life and community. The Mother-Father and feminine-masculine archetypes are not to be confused with female and male genders; rather these are metaphors for generalized patterns and forms of behavior.

A nation needs to move with ease from circularity to linearity and back as needed. That is, to have tolerance and flexibility to choose the best function and action for a specific situation, thereby engaging in the balance of opposites. To be open to see one's shadow and to explore one's complexes. This would provide a nation greater flexibility as they are able to respond with greater authenticity to the situations that arise. Some of the facets of opposites are shown in Figure 65.



*Figure 65.* A balance of opposites creates wholeness and the ability to respond appropriately to many situations rather than being attached to a rigid, one-sidedness.

The engagement of the political and religious centers provides a means of continual growth and change as nations seek to achieve balance and maintain tradition. Below, I will show that nations undergo changes in one center or another but may remain stuck around a central theme for many years, while other nations are able to pick up the vector of change and continue its evolution. In examining the underlying archetypes and archetypal patterns, it is clear that the vector of change is decidedly different for nations depending upon their histories, going back to the earliest roots into the god-image. Specifically, I am not proposing that all nations are following a singular path of evolution, rather that each nation is following the path consistent with their deep archetypal patterns. Collective change is generally slow and follows patterns of compensation and complementary shifts, if overly one-sided beliefs are held. Conversely, disruptive collective change can and does occur, but generally through violent and unpredictable means.

Understanding the archetypal patterns provides insights into the underlying beliefs within a culture and gender roles. In tight cultures, gender roles may be enforced, whereas loose cultures may or may not be reflected in the societal ordering principle.

### **Russian Orthodox Church.**

In this section I trace the development of the Russian Orthodox Church within the Russian culture and its connection to their cultural psychology. Russian history reflects a collective that has maintained a strong desire to preserve their deep-rooted cultural traditions. In 862 AD, the Eastern Slavs requested that a Norwegian prince govern the region and establish order (Billington, 1998, p. 23) and then in 988 AD, the heir to the prince sent out an envoy to assess all religious traditions so that they could adopt it as their own. When his envoy visited the Hagia Sophia Cathedral in Constantinople, they felt a strong affinity for the beauty of the service and recommended that the early Russian state adopt it as their own. The complete teachings, rituals, and traditions of the Greek Orthodox Church were adopted, acquiring a whole new ordering principle to meld into the deeply held folk religion of the agrarian region.

According to Eliade and Couliano (1991), the early Slavic religion was polytheistic, with numerous gods and supernatural beings, where the dominant supernatural beings were female, including Mother Wet Earth (pp. 224-225). The roots of Russian identity with the Mother trace back to their primarily agrarian culture, to the Earth (Hubbs, 1993). Information on the Slavic religion is limited, but it is believed that Mokosh was the great mother goddess “of fertility, bounty, and moisture, whose feasts were celebrated in autumn and winter” (Ivanits, 2015). Marija Gimbutas writes that although the Russians had many pagan gods, both male and female, “Mother Earth was

referred most of all; even in the field of law her powers were great” (2008, p. 8439). The political and religious leadership was a hierarchical patriarchy that held the mystery and mythos of the feminine.

According to Ivanits (2015), there was an “interweaving of pre-Christian and Christian elements in the belief and practice of the Russian peasant...or “double faith” that “absorbed elements from the preexisting pagan polytheism” as it moved into the Russian interior (Billington, 1998, p. 51). Whereas the “Catholic tradition stressed Mary’s purity, the Russian church emphasized her divine motherhood” (Figes, 2014). The state and the church represented the Mother, the holding container for a diverse nation as shown in the image of Mary in *Figure 66*. Mother Russia, the oft-used phrase to refer to the Russian state, carries the implicit tie to the early goddess and agrarian culture. The word *Russia* is feminine, and it is commonly referred to as a Motherland (Haarman, 2000, p. 6), in contrast to Germany, which was referred to as a Fatherland.



*Figure 66.* Thirteenth-century Russian icon of the Great Panagia, the All-Holy Mary, Mother of Jesus in Yaroslavl, Russia, and Our Lady of Vladimir (Wikimedia Oranta, Wikimedia Vladimirskaia). Public Domain.

Billington (1998) writes that Russian Orthodox spirituality, closeness to nature, and borrowing from the West were “the three fundamental forces behind the development of Russian culture” (p. 26). The church helped to unite the diverse civilizations through iconographic images (p. 32), where “Christ was at the center of a Russian screen ... a Savior...the hero of a story-the ongoing story of God bringing salvation to humanity” (p. 33). The symbol of Christ was not as a victim but rather as a savior.

The image of Mary resonated deeply with the early Russians, whose lives were difficult and often vulnerable. Billington writes, “She provided, in a sense, the ultimate security policy for a people perpetually threatened both by nomadic invaders that came from the east to pillage and by raging fires that came out of nowhere to incinerate its

cities” (p. 41). Many of the early churches and monasteries were dedicated to Mary.

Throughout many changes in leadership, both from within and without, it was the Russian Orthodox Church that remained the source of continuity and community where Mary was the symbol of strength.

The Russians had adopted the Orthodox religion as their own, but unlike the Greeks, they had not developed their religious beliefs upon a preexisting foundation of a rich intellectual culture of philosophy, mathematics, democratic governance, language and literature, and architecture. The Russian culture was based in large part on tradition that stressed maintenance of the established mythos and order thereby stressing tradition over change. For example, the Cyrillic alphabet was not invented until 860 AD, the first Muscovite legal code was written in 1497, the Academy of Sciences was established in 1726, and the Moscow University was founded in 1755.

In 1682, when Peter the Great became king, “no more than three books of a non-religious nature had been published by the Moscow press since its establishment in the 1560s” (Figes, 2014). The Russian focus was on religious rather than secular education, and similar to the Greeks, there was an innate desire to know the divine through image, mystery, and beauty indicative of a typology of feeling and intuition. The relationship to the divine was through the deeply connected embodied sense and emotion. The Russian Orthodox Church took on its own unique character to the people, the land, and their culture. Figes (2014) argues that Russia has no national culture, but rather, “there is a Russian temperament, a set of native customs and beliefs, something visceral, emotional, instinctive, passed on down the generations, which has helped to shape the personality and bind together the community.” Yet Figes’s description denies the concept that an



introverted typology of feeling and extroverted intuition are in themselves the basis for the national culture and psychology.

The political system and religious leadership were authoritarian, patriarchal with a clear vertical integration of power. The ordering principles of the government can be said to be a reflection of the masculine archetypal symbol of Christ, the Savior.

The Russian people developed as both collectivistic and individualistic, representative of both highly independent and inter-dependent psychology. They developed small trusted in-groups, yet with an acceptance of the governance to create order and security. If threatened, they united into a fierce fighting power to protect their nation. These same cultural characteristics can be seen in Russia today.

During my time in Russia, for example, I always appreciated the warmth, humor, and generosity of those I worked with, where the focus was more on relationship than on accomplishment. When asking a technical question about the nuclear system design, I was often told "It's good enough." Having grown up in a culture that continually seeks to find new and better ways to do things, it was difficult to understand their cultural framework.

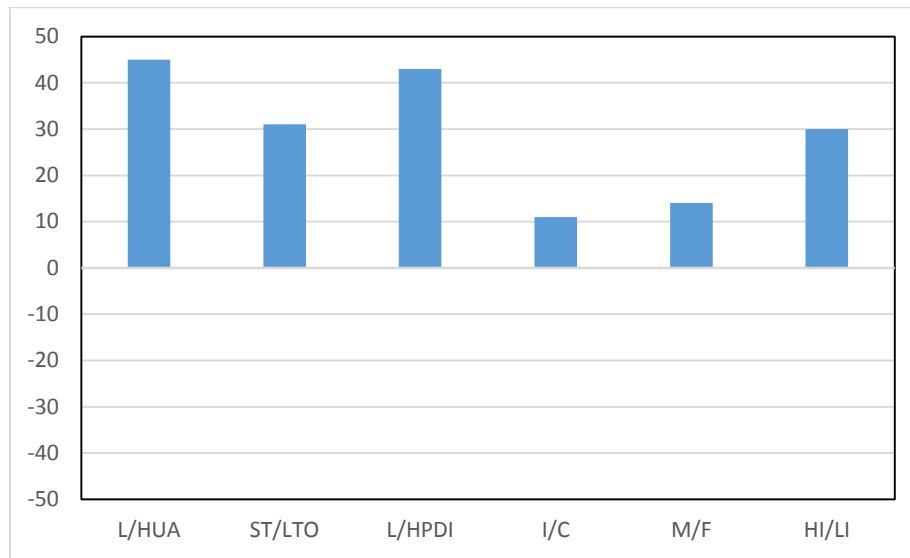
The Russian Orthodox Church helped to contain and support the community, but it also held the nation in the past, with a focus on tradition and a fear of change. In the late 1600s, Peter the Great sought to integrate Western culture and transform Russia into a modern nation. In an effort to bring about change, he subordinated the church to the state and abolished the Patriarchate, replacing the position with an administrative board. The church remained under the governmental rule, at times aligned and at odds with the authoritarian rule. This period of scientific inquiry was the beginning of the strong

intellectual capability that fostered advances in literature, technology, science, and math, yet tempered advancements within the relational and collectivistic culture.

The role of the Orthodox Church was again significantly diminished during the Communist rule of Joseph Stalin. Conversely, the role of the individual worker was elevated, but it did not result in the reduction of hierarchical and authoritarian government. A phrase I often heard during my time in Russia was “we pretend to work and they pretend to pay us,” as if to say that everyone knows that the workers’ paradise wasn’t working, but there was nothing they could do to change it. The Russian paradox is the constant holding of the individual and collective duality.

Russian culture can be said to be a reflection of the underlying cultural psychology of the Greek and Russian Orthodox Church. As shown in *Figure 67*, the Russians score high on uncertainty avoidance, long-term orientation, power distribution index, and indulgence, and score lower on collectivism and feminine/relational. High scores in indulgence, and lower scores on collectivism and feminine/relational, reflect the warmth and strength of the Russian community to enjoy life. Living under an authoritarian leadership is one of the ways the Russians seek to reduce anxiety, as demonstrated by a high score in uncertainty avoidance. In contrast, the United States relies more on technology advancements and a large military presence to reduce anxiety or fears related to national security. Within Russia, laws are in place that limit personal freedoms while ensuring collective conformity, such that security is defined and maintained from the top of the governmental echelon. Creation and maintenance of personal relations is key to getting things accomplished within the system, which is also

the basis for corruption, because the system operates on interpersonal relations rather than a legal basis.

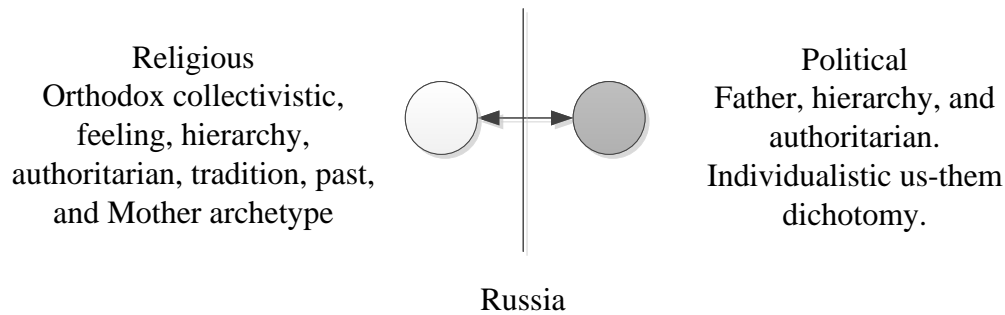


*Figure 67.* Russia cultural dimensions (Hofstede & Hofstede, 2015 data differenced and plotted at 50% and plotted by S. Voss).

In summary, the Orthodox Church was hierarchical, authoritarian, feminine/relational, and collectivistic, with high power distribution with the maintenance of tradition while shunning change. The church managed anxiety through authoritarian rule and ritual. Peter the Great began the shift away from the adherence to the past and tradition. Russia as a nation continues to move between the cultural polarities of past and future orientation.

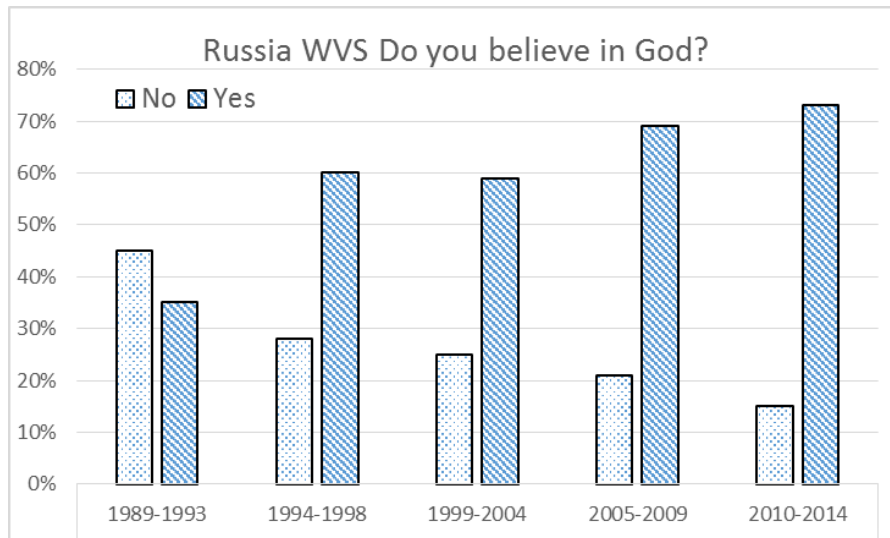
The Russian soul reflects the mystery inherent within the archetype of the Mother and the earth. Its national persona appears to be formed around the archetype of Mother Russia as community, containing vessel, and protector in relation to the political and religious centers as Savior and authority. At times there is an uneasy relationship between the community and the political authority. Under the Stalin regime, the political authority

wore the two faces of protector and tormentor. This archetypal pattern is consistent with Donald Kalsched's model outlined in the *Inner World of Trauma* on the potential effect of deep trauma on the individual psyche, where he proposes that a disassociation can occur, resulting in a fragmentation of consciousness leading to the rise of a caretaking figure that is both a "benevolent or malevolent great being who protects or persecutes its vulnerable partner, sometimes keeping it imprisoned within" (1996, p. 3). The instinctual desire to survive and ensure security following a traumatic event can create this dual relationship. Russian people, from their earliest history through the present, have suffered tremendously from trauma induced by both external and internal forces. The collective body carries the historical trauma if it is not assimilated, recreating the trauma in each successive generation. Kalsched writes that "the traumatized psyche is self-traumatizing," where it will continue to recreate situations in which they are retraumatized (p. 5) or what Freud called the repetition compulsion. In an effort to contain and provide security for the nation the Russian government may adopt the dual role of protector and tormentor becoming what Kalsched describes as "far more sadistic and brutal than any outer perpetrator" (p. 4). This pattern was evident in the Communist leadership of Joseph Stalin who was both loved and feared. The Russian cultural dichotomy is shown in Figure 68.



*Figure 68.* Russian dichotomy between the religious and political centers yet always tempered with a strong individualistic base creating an enigmatic nation.

President Putin has reintegrated the Orthodox religious tradition back into alignment with the political goals and values, where the Church has gained new prominence since the 2012 reelection of President Putin (Bennetts, 2015). According to Putin, the Russian Orthodox Church is important as having an “enormous formative role in preserving our rich historical and cultural heritage and in reviving eternal moral values. It works tirelessly to bring unity, to strengthen family ties, and to educate the younger generation in the spirit of patriotism” (Barbashin & Thoburn, 2015). From 1991 to 2008, Russia exhibited an increase in the population that identify with the Orthodox Church, from 31% to 72% (Cooperman, Connor, & O’Connell, 2015). According to the WVS response to the question “Do you believe in God?” there has been a marked increase in the number of people who responded affirmative; see Figure 78 (WVS, 2015a).



*Figure 69.* Russian stated belief in God has more than doubled since the end of the cold war (WVS, 2015a). Public domain.

The Russian increase in the belief in God reflects the inherent desire to align oneself with the sacred and divine. The state can forcibly remove religion, but it cannot eradicate the internal call of the psyche for the numinous. We first find god through the integration of the collective god-image and then internally through the self.

The Russian Orthodox Church has maintained a clearly defined hierarchical, patriarchal structure of authority. By encouraging the growth and respect of the church, the Russian government is also bolstering their own transition back to a greater hierarchical and patriarchal structure of authority, given the religious and political centers reflect the same culture structure.

#### **Catholic-Protestant differentiation.**

One of the great branch points in Christianity occurred in the 1500s, when in 1517 AD Martin Luther challenged the Catholic Church. Although a number of movements had been leading up to this point, it was the direct challenge by Luther, in addition to Gutenberg's invention of the printing press allowing mass distribution of Luther's thesis,

that resulted in a tipping point, leading to a split or disassociation within the church. “Certain key tenets of Luther’s theology have shaped Protestant Christianity since the 16th century. They include his insistence on the Bible, the Word of God, as the only source of religious authority; his emphasis on the centrality of grace, appropriated by faith, as the sole means of human salvation; and his understanding of the church as a community of the faithful—a priesthood of all believers—rather than as a hierarchical structure with a prominent division between clergy and laity” (Luther, 2015). Luther also insisted that the Bible be widely available and supported education. The individual’s ability to know God through the personal study of the Bible shifted the experience of God from feeling to thinking and from introverted acceptance to extroverted seeking. This was a significant change in the underlying religious typology that resulted in a shift from the hierarchical, authoritarian, and collectivistic religious ordering of the Catholic Church to a nonhierarchical, noncentralized authoritarian, and individualistic ordering.

The change in the church as the spiritual authority and the shift to an individual authority represented not only a major shift in religion but also a change in the god-image. If we consider that the god-image is foundational for social order at the collective level and establishes the relationship between the ego and the internal ordering principle of the individual psyche, then a shift in the god-image that claims that one no longer has to communicate with a higher authority to know god, but rather one can know god directly, then this becomes a change in the central authority from external to internal. The change in the god-image represented the beginning of a major shift in how the individual saw themselves and their role within the collective. Individual goals and personal vision began to take on higher priority to the collective goals. It was the beginning of self-

direction and self-knowing. The individual was no longer dependent upon the collective to know who god is, or what god wants. According to Luther, the individual could know God simply by reading God’s word and through prayer. Withdrawn is the need for a massive religious structure that reports to a single authority speaking for God and maintaining the religious beliefs through the political center. It opened up the possibility for new denominations of Christianity and new ways to experience and worship god as shown in Figure 70 and Figure 71.

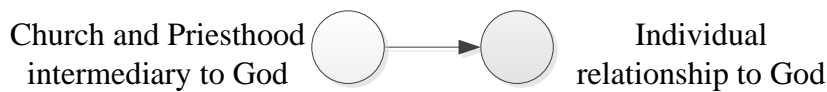


Figure 70. Shift from collectivistic to individualistic and high to low power distribution relationship with the divine.

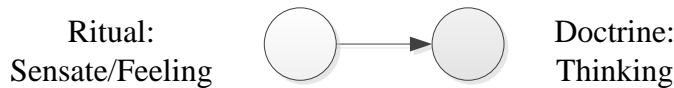


Figure 71. The fundamental split in the Catholic Church introduced a change in the god-image and the collective typology from ritual experience to doctrine-based thinking.

Max Weber, in his seminal work *The Protestant Ethic and the Spirit of Capitalism* (1905/2002), argued that capitalism needed the “uncompromising devotion to the ‘vocation’ of moneymaking” and could not have occurred without a change in attitude that no longer required “the approval of any religious powers,” was based on a shift from the Catholic to Protestant religion. “The Catholic Church was, traditionally, reluctant to support commercialism and entrepreneurialism—achieving and profit making implied greed and selfishness” (Castel, Deneire, Karc, Lacassagne, & Leeds, 2008) and therefore without a shift away from the religious-cultural belief that individual work was not



associated with sinful attributes it would be limited by the collectivistic beliefs. I would further argue that capitalism is based on the fundamental shift that Martin Luther produced when he challenged the integrity of the Catholic Church, thus shifting the focus of authority from the external collective to the internal individual. This represented a fundamental shift in the collective god-image from an external authority to an internal authority. The individual is now self-directed, not only with respect to God but also to all other facets of life, including government, art, science, business, and law. A change in the relationship to the god-image was the fundamental shift required for capitalism to succeed. The change from Catholicism to Protestantism was also reflected in a change in primary church images. The Protestant church went with a simple unadorned cross and eliminated the iconography, the adoration of Saints and Mary. Knowing that psyche is image, this represents a significant break in the ordering of the individual and collective psyche.

Over time this monumental break with tradition could be seen symbolically with the display of a plain cross, as shown in Figure 72. The plain cross may represent a shift in the god-image from a symbol of suffering and death to signifying rebirth and new life. A change from the acceptance of suffering to an active participant in life. From a crucified image of god to a risen image of god. The image of the Mother, the crucifixion, and the multitude of saints were removed from many of the Protestant churches. Consequently, symbols and rituals that resonated with suffering and emotion were removed from the collective psyche. This change reflects a shift from a long-term orientation (LTO) seeking to maintain the stasis of tradition to a short-term orientation

(STO) reflecting a shift towards education as a means of managing the uncertainty of the future.



*Figure 72.* The compensating break resulted in a symbolic shift from Mother and Son to a risen Savior representing a foundational shift in focus from the past to the future.

The shift in the fundamental ordering principle resulted in significant suffering and conflict as the old and new met in the battlefield of change. Just as the Catholic Church represented singular complementary one-sided beliefs, the Protestant Church became the collective embodiment of the Catholic shadow that over time significantly reordered the collective psyche.

#### **Cultural comparison of Christian god-image.**

Based upon a review of the history of the Catholic, Orthodox, and Protestant Churches, I have compiled a list of archetypal, typological, and cultural dimensional differences. As discussed above, each religion and political center has a distribution of ideas and images around which they are organized. In this next section, I discuss the central concept and image.

In examining the underlying archetypal patterns in the religious foundations we observe there are polarizing differences inherent within the religions of the Orthodox, Catholic, and Protestant traditions. There are fundamental splits in how different branches of the Christian faith perceive and evaluate the world. *Figure 73* represents the foundational differences between the four primary Christian traditions. These deep cultural patterns inform not only the church but are foundational to the national and the individual psyche.

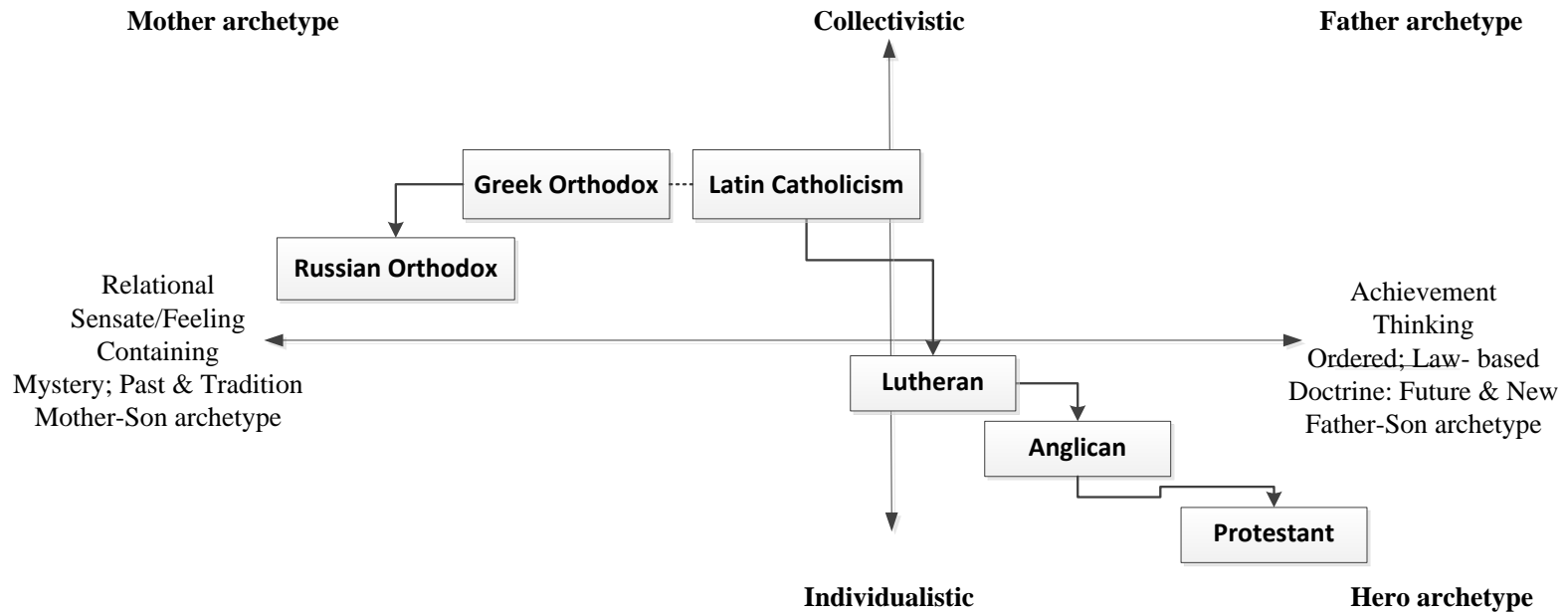


Figure 73. Branches within the Christian religion also represent opposite cultural psychology.

I provide a comparison of the cultural psychologies of the Catholic, Orthodox, and Protestant traditions that highlight their similarities and differences in Table 3. This is a simplistic representative of a complex subject with deep historic roots, and I realize that I cannot hope to capture the depth of knowledge. Yet it is my goal to show that although the religious foundations have differences in theology, they also represent compensating cultural differences in typology, dimensions, and archetypal patterns that contribute to the felt sense in the underlying differences. These differences are likewise foundational to the national culture and contribute to an almost religious-sense of difference and underlying conflict. This will be addressed in the next section.

Table 3

*A comparison of the underlying image of God for Catholic, Orthodox, and Protestant religions.*

	Catholic	Orthodox	Protestant
Image	Mother and Son; Christ suffering on cross	Mystery of Madonna & Christ; Christ the Savior (Pantocrator)	Cross; Christ risen.
Introverted/ Extroverted	Introverted feeling	Introverted sensate	Extroverted thinking
Thinking/ Feeling	Feeling	Feeling	Thinking
Sensate/ Intuitive	Sensate	Sensate	Intuitive

	Catholic	Orthodox	Protestant
Tight/Loose	Tight	Tight	Loose
High & Low Power Distance	High power distance: Tradition	High power distance; Rigid traditionalism	Low power distance; Nontraditional. Open to new branches and expression.
Individualism/Collectivism	Collectivistic	Individualistic collectives	Individualistic
Feminine /Masculine	Church feminine-relational; organization masculine authority	Church feminine-relational; organization masculine authority	Masculine-achievement
Uncertainty Avoidance	High uncertainty avoidance. Creation and enforcement of strict rules and rituals.	High uncertainty avoidance	Low uncertainty avoidance.
Long-term vs Short-term Orientation	Long-term orientation through the maintenance of traditions. Change is viewed negatively.	Long -term orientation	Short-term orientation
High & Low			Low indulgence

	Catholic	Orthodox	Protestant
Indulgence			
Education	For the wealthy and Priests; Bible and services in Latin		For everyone to know God; Bible translated into common language
Authority	Pope and Priests; not allowed to marry. Rejection of the body and instincts as profane.	Distributed with a Patriarchy for each nation; highly authoritarian within each region or church.	Each person individually know God. Priests are allowed to marry.

Each church has a distribution of images, typologies, and cultural dimensions that were formed around a central ordering principle. The Catholic Church currently has several different religious orders including Franciscans, Dominicans, Benedictines, and others, each with a different cultural psychology, yet organized around the common structure of the church. After the split with the Catholic Church, many different churches were created within the Protestant tradition. Churches under the Protestant umbrella are not linked to the papal authority and can represent many different ideas and cultural expressions around the Christian doctrine. These include Lutheran, Calvinist, Anglicanism, Presbyterians, Episcopalians, Methodists, Baptists, and many others. There is cultural overlap between the different expressions of each religion yet the central

archetype around which each branch of the Christian faith is organized represents a fundamentally different perspective.

The Catholic Church and Protestant religion are fundamentally a compensatory pair that innately engage in mutual shadow projection, as shown in Figure 74. Nations whose underlying religion is primarily either Catholic or Protestant have similar cultural psychologies because the religious and political centers are in relation. Therefore, it is not surprising that when two nations meet with these opposite and compensating archetypal patterns, animosity may be present during periods of stress, where one believes that tradition and roots are of utmost importance, and the other achievement and future orientation.

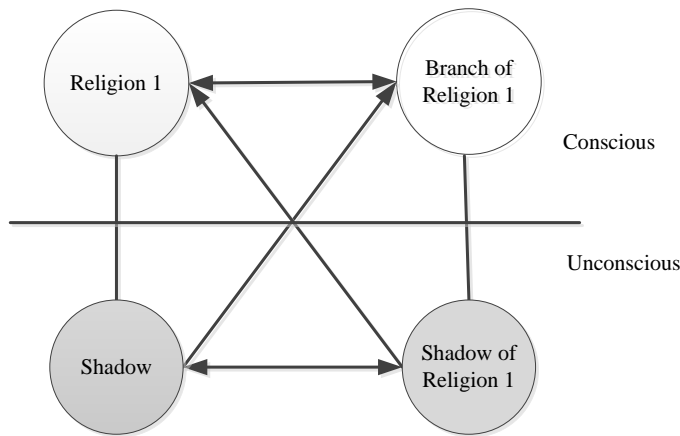


Figure 74. A branch of a major religion can represent a compensating response to an overly one-sided belief, typology, and archetypal expression thus creating a pair in mutual projection.

Without conscious engagement “the other” will appear illogical, dangerous, and potentially threatening. As discussed in Chapter 2, the Taos Pueblo chief described the Whites to Jung as restless, always wanting, with a sharp nose and thin cruel lips, characterizing them as crazy (1931/1964, p. 89). From the archetypal, typological, and

dimensional perspective of the chief, the Whites were opposite polarities impacting how he perceived and evaluated their physical appearance and their actions. The underlying differences often result in the stereotypical characterizations of a group based upon the aspects that have been rejected and can be politically manipulated since they already align with a group's polarized belief. Attempts to correct are often rejected if they do not align with a group's preset beliefs and can result in a backlash moving the group further into a polarized position in an effort to prove they are correct and to maintain the moral high ground.

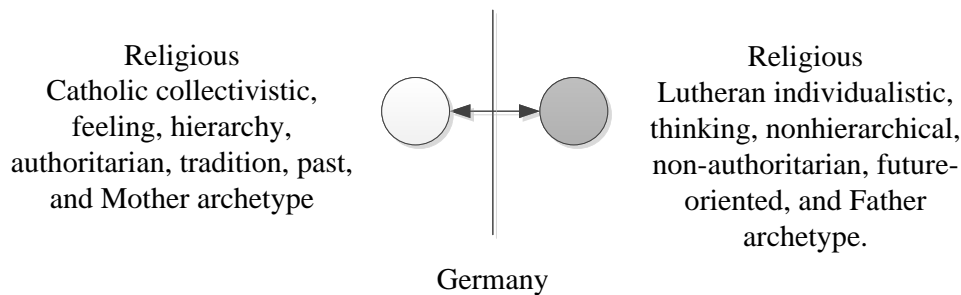
Following Martin Luther's challenge of the Catholic Church, the Lutheran religion spread throughout Germany and into the northern nations of Scandinavia, including Sweden, Norway, Finland, Iceland, and Denmark. The spread of the new religion resulted in a conflict between the Catholics and the Lutherans as the opposite ordering principles met and clashed, resulting in the Thirty Years' war in Germany from 1618 until 1648. The German principalities constellated around the two god-images carried by the Catholic and Lutheran religions. Although the reasons for the war were multifaceted and complex, the challenge to the collective ordering principle, the god-image, was not to be taken lightly, as it impacted every facet of life. Other nations, including France, Sweden, and the Netherlands, engaged in the war, supporting either the political or religious power in the conflict.

The war was a devastating blow to Germany, resulting in a decline in the urban population "by 35 percent, and rural populations shrank by a full half" (Aly, 2014). If the Lutheran faith can be said to represent the compensatory splitting of opposites resulting in a collective dialectic and polarization of the population, then it is no surprise that it



ended in a devastating civil war. After the Thirty Years' War, Germany had to find a way to hold the opposites. "The ancient notion of a Roman Catholic empire of Europe, headed spiritually by a pope and temporally by an emperor, was permanently abandoned, and the essential structure of modern Europe as a community of sovereign states was established" (Thirty Years' War, 2015). The German Lutheran faith remained closer in form to the Catholic Church and did not integrate many of the more radical ideals proposed by Martin Luther.

The holding and engagement of the religious dialectic may be what has fueled the energetic rise of the German economy over the past century. Jung wrote that the further apart the separation of opposites, the higher the "energetic tension, which accounts for the undeniable energy and drive of the Germans" (1945/1964, p. 207). Perhaps it is the German split and engagement around the two cultural polarities represented by the Catholic and Lutheran religions, the two ordering principles.



*Figure 75.* Germany holds the dichotomy of two compensating religious centers: Catholic and Lutheran.

It is interesting to note that witch hunts were prevalent during the same time period as the Thirty Years' War, resulting in persecution, torture, and death primarily of women. During this period, the underlying archetype order was in transition from the Mother to the Father archetype. It may have resulted in a heightened sense of the

collective shadow. Further research should be accomplished in this area to determine if witch hunts occurred primarily during periods of collective stress with the changing of the ordering archetype between the feminine and masculine, or not.

Today Germany is estimated to be 34% Roman Catholic, 34% Protestant, 3.7% Muslim, and 28% unaffiliated (CIA, 2015). The even split between the two religious traditions reflects a society that holds two different god-images, representative of different ordering principles yet maintaining social order in balance. The cultural dimensions for Germany are shown in **Error! Reference source not found.** The high score in long-term orientation reflects a focus more on the future than the past; on education more than tradition reflecting a pragmatic trust in the possibilities inherent in the future rather than a fear of change. The high score in uncertainty avoidance perhaps reflects the knowledge that they are steeped in a history of duality and seek to maintain balance through an ordered process of law and structured thinking.

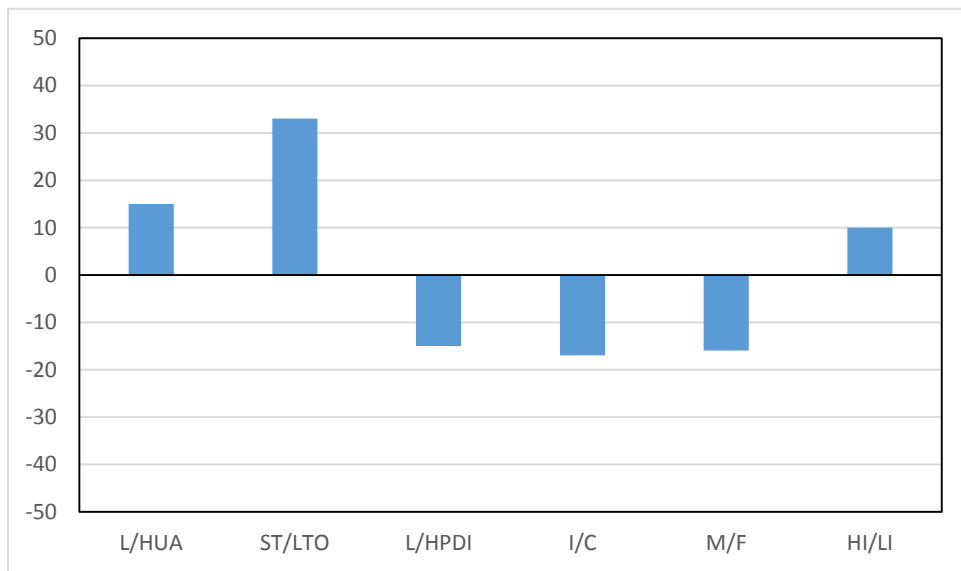


Figure 76. Germany cultural dimensions (Hofstede & Hofstede, 2015 data differenced at 50% and plotted by S. Voss).

The next major transition in the Christian god-image occurred in France. At the beginning of the 17<sup>th</sup> century, France was organized around the political and religious centers of the monarchy and the Catholic Church. Two key events occurred that impacted both centers. First, in 1637, with the publication of philosopher and mathematician Rene Descartes' *Discourse on the Method*, where he wrote, "Cogito ergo sum," introducing a new mode of philosophy and science differentiated from religious and superstitious belief. Second, in 1787, the French Revolution and the overthrow of the French monarchy seemingly represented a shift in the political center toward a democracy. Both of these collective changes produced the beginnings of a transformation from the collective to the individual, and from an external authority to an internal authority. They represent a major shift in the collective god-image resulting in a change in the social order and the relationship between the political and religious centers.

Descartes' work shifted the authority away from the Catholic Church as arbitrator of science to the individual and analytical observation. Science could move forward based on what was logical and evident rather than what aligned with the religious doctrine. It was during this same period, in 1633, that Italian astronomer Galileo Galilei was tried by the Catholic Church for promoting heliocentrism, replacing the earth with the sun as the center of the solar system. It was clear that the sciences needed to be differentiated from the religious and superstitious beliefs allowing a shift to the scientific method. Descartes' work followed in the steps of Martin Luther, representative of a collective shift from an external authority to an internal authority.

The French revolution was the impetus for differentiation of the individual from the collective and assigning of individual rights. This change resulted in "a break with all

the traditional ideas of government dominant in the world before the end of the eighteenth century” (Hunt, 1996, p. 2), thus representative of a shift in the political center from an external authority to an internal authority while maintaining a hierarchical and patriarchal framework that is still in the process of transformation.

France is primarily a Catholic nation with an estimated 41% identified as Roman Catholic, 1.9% as Protestant, and 4.7% Muslim, although between 2005 and 2009, approximately 90% of the population surveyed replied that they are not an active member of a church or religious organization (WVS, 2015b). The underlying French cultural psychology is different from that in England and the United States, reflecting an ordering principle based on the tradition and conservatism of the Catholic Church but with a strong and central individualistic nature. The cultural dimensions for England, Australia, Canada, Ireland, France, and Germany are shown Figure 77.

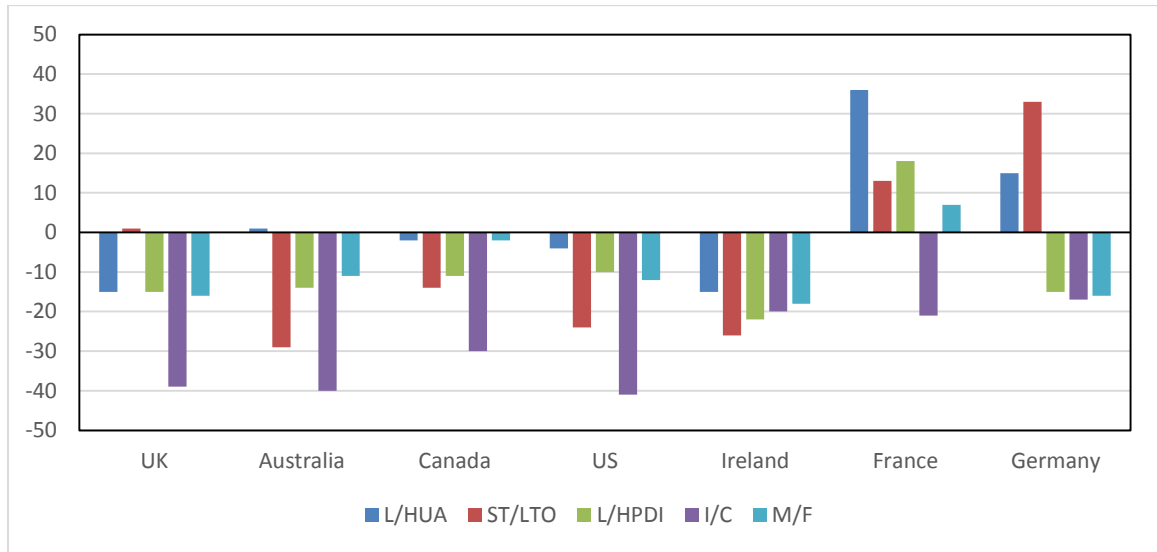


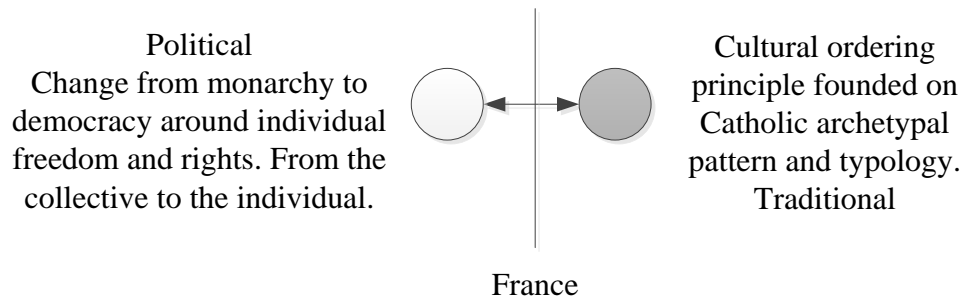
Figure 77: A comparison of dimensions (Hofstede & Hofstede, 2015 data differenced at 50% and plotted by S. Voss).

In the United States, England, Australia, and Canada cultures were all founded on the Anglican-Protestant cultural psychology, thereby sharing a mythos, and a sense of

common goals among the nations. It is interesting to note that Ireland aligns with the Anglican culture more than with Catholic nations, even though an estimated 85% of the public are Catholic (CIA, 2015).

It is often asked within depth psychology “What is the American God-Image?” Based upon American cultural psychology, it is clear that the American psyche is based upon the Anglican-Protestant image of God which informs the primary norms and values of the nation. The religious foundation of the nation is often in conflict with the political belief in freedom of religion and the separation of church and state.

Both France and Germany have unique cultural psychologies that I believe can be traced to their religious roots. Germany, a nation balancing between two religious organizing centers and France a nation balancing between opposing political and religious centers as shown in Figure 78. Consistent with the cultural psychology of the Catholic Church, France has high uncertainty avoidance, short-term orientation, high power distance with the maintenance of a hierarchical system, and a somewhat feminine or relational orientation, while simultaneously balancing a high degree of individualism. This would imply that France has a paradoxical nature, balancing individualism both from a political perspective and collectivism from a religious perspective. The French expression of structured order in education, architecture, and city planning may be reflective of an extroverted sensate function consistent with a hierarchical organization. Social structure and order are ways to cope with national uncertainty and anxiety.



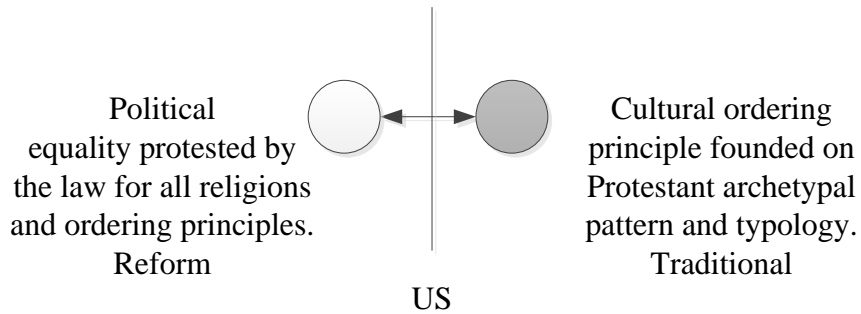
*Figure 78.* France holds the dichotomies of individualism with a foundation based on the Catholic religion.

Another major shift in the god-image occurred in the United Kingdom with the political break with the Catholic Church in 1534 separating the political center from the Catholic religious center and a shift to Protestantism in 1558. The Protestant Church embodied the opposite cultural psychology and therefore was positioned for further separation and differentiation of the individual from the collective. In time, both the political and religious centers of the United Kingdom supported the individualistic goals while maintaining the honored tradition of the monarchy.

The United States national culture was united into a single new vision founded on the individualism and Logos-oriented perspective of the Protestant movement, Descartes' philosophical break, and the French Revolution. Unlike Canada, the United States declared independence from the British in 1776, thus establishing a relationship based on separation and differentiation: a break from the Father image and the traditions of the past. The United States shifted towards the youthful archetype of the hero and rejected the external authority.

The United States centers on an engagement around the political ideas of freedom and equality while holding to a cultural order founded on the Protestant concept of individual responsibility. The American conflict, whether religious or not, is centered on

the underlying god-image and associated cultural psychology. Evoking the religious nature of this center moves the argument from thinking to feeling, energizing the movement, the collective body with emotion.



*Figure 79.* The United States holds the dichotomy of a political system based on equality and a cultural ordering based on the principles of the Protestant religion.

With the advent of WWII and United States engagement in the war, the United States archetype shifted from hero to savior, taking on a religious and emotional tone. A sense of destiny took over the nation as the inventiveness, production, and ability to impact the world became evident. The United States became more focused on achievement with a religious sense of destiny. The United States and Russian conflict may be centered in part on the differing archetypal image of the masculine.

Eventually, different nations made changes in the established hierarchy of either the political or religious center, or the relationship between the political and religious center, resulting in changes in the ordering principles. These changes caused conflict within each nation and between nations. Yet, once a change had occurred and has been integrated, it's as if a nation stops the process and holds to the relative stability that has been established. As if, stability occurs as long as the two positions continue to engage but not veer too far from the center. This becomes the central point, the god-image,

around which a nation engages both internally and externally. Germany pivots between the Catholic and Lutheran traditions, France engaged with the opposites of individual independence and the collective Catholic Church, England engaged with an individualistic church and democracy rooted in tradition and bureaucracy, and the United States engaged between the idea of equality and a Protestant ordering principle. The god-image as the shared mythos can become literalized and concretized within a society making it difficult to transform.

Each of the Christian nations has a different relationship with the Mother, Son, and Father archetypes that influence their collective culture. *Figure 80* illustrates the change and evolution of the god-image as representative of the organizing principles for that society for different religious branches and nations. The United States and Russia are founded upon significantly different ordering principles, as shown through the changes and differentiation of the Christian image of god. The differences between the two nations are carried not only in the political centers but also in the religious centers, where they are inherently imbued with a sense of the divine and the numinous thereby insuring that challenges between the two nations will carry a strong emotional charge tied to the underlying religious complexes.



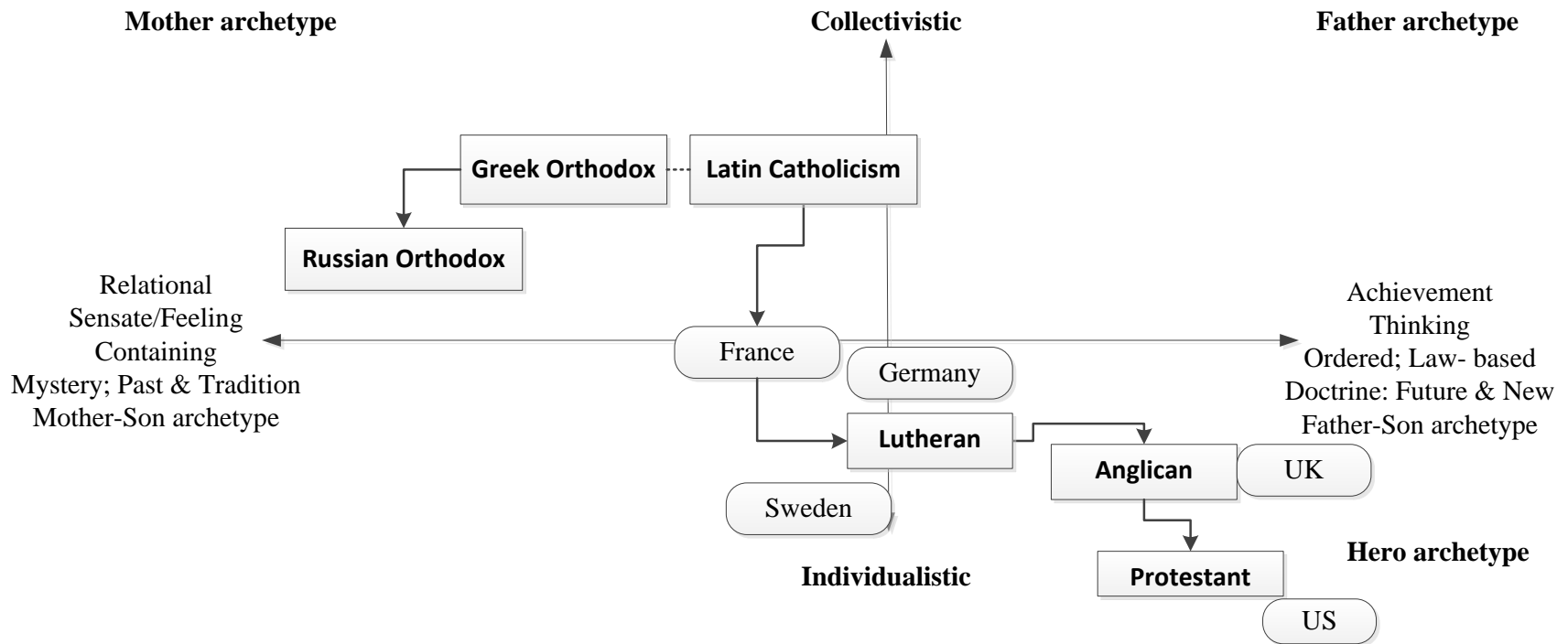


Figure 80. Differentiation of Christian religious branches by cultural dimensions and archetypal parameters.

Sweden, Finland, Denmark, and New Zealand are interesting, as they are a few of the nations that are individualistic, with distributed authority, and relational. All of the nations are approximately 80% Lutheran, yet each rates the importance of religion as low. As shown in Figure 81, Sweden, Finland, Denmark, and New Zealand are similar to the United States, except they place greater emphasis on the feminine, indicative of relationship and family over achievement and competition. Further research is needed to understand how the evolution of the Lutheran god-image contributed towards a more balanced approach between individual expression and collective relationship.

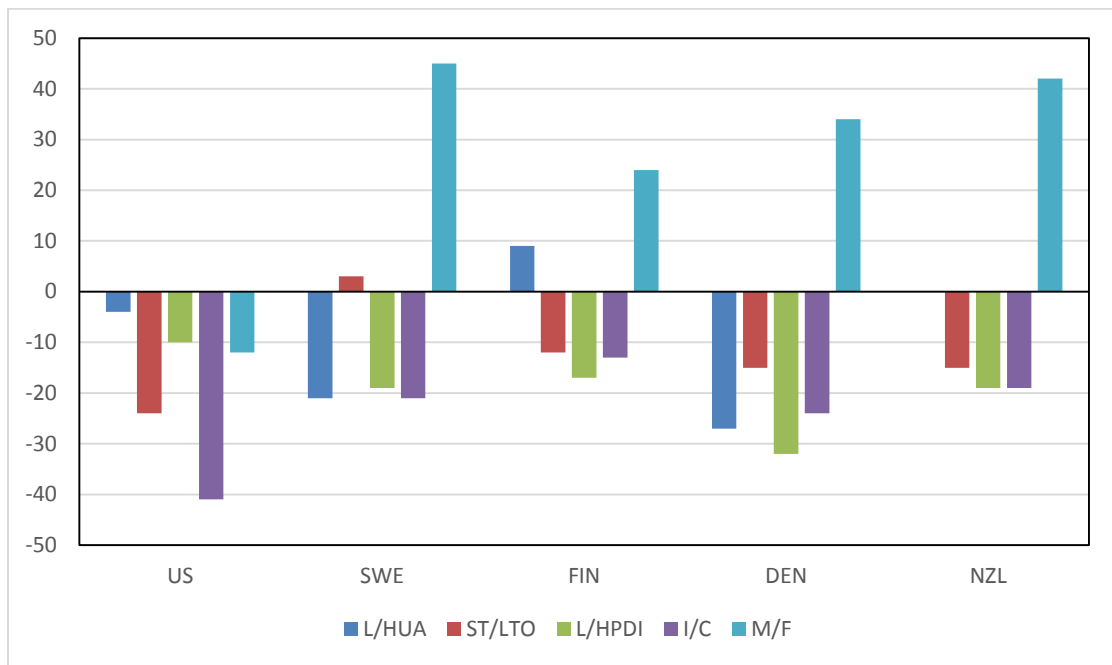
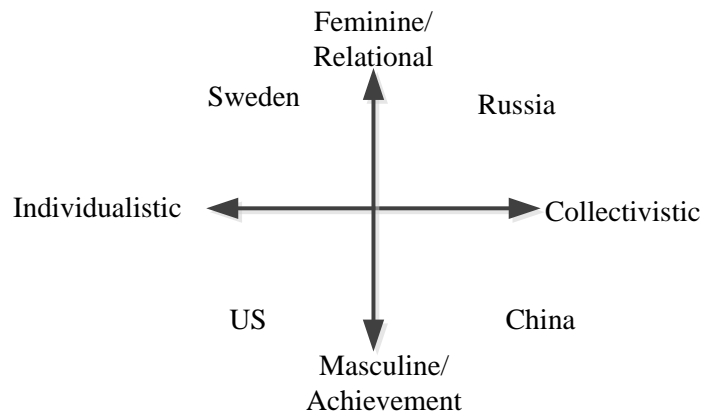


Figure 81. List of dimensions for the United States, Sweden, Finland, Denmark, and New Zealand (Hofstede & Hofstede, 2015 data differenced at 50% and plotted by S. Voss).

In examining the relationship between individualistic versus collectivistic and feminine/relational versus masculine/achievement there are four primary patterns: Individualist-Feminine, Individualistic-Masculine, Collectivistic-Feminine, and

Collectivistic-Masculine. These four patterns are illustrated in *Figure 82* where the United States, China, Russia, and Sweden are a representational for each category.



*Figure 82.* Individualistic versus collectivistic and feminine/relational versus masculine/achievement for Sweden, Russia, China, and the United States.

The call for a return of the feminine, as a means of addressing global issues such as climate change and creating greater balance, does not capture the inherent complexity within the underlying national psychology. The compensatory changes in the god-image from Catholic to Protestant resulted in a culture that has elevated the individual, thinking, nonhierarchical society, future- and achievement-oriented collective. Conversely, the differentiation of religion and science within the Catholic Church as predicated by Descartes resulted in a culture that remained primarily patriarchal, collectivistic, feeling, hierarchical, traditional, and relational. Therefore, as a minimum we must separate nations into multiple quadrants to understand in what cultural dimensions are they overly one-sided, resulting in imbalances, and how does this impact their perceptions, evaluation, and actions relating to global issues of great import?

Nations whose underlying cultures are founded on the Anglican-Protestant religion are overly one-sided with respect to the masculine, more indicative of placing a

higher priority on achievement and competition than on relationships, but the greater emphasis on individualism and thinking or feeling may be equally important. The lack of gender equality is slow to be embraced in an authentic way. The loss of relationship represents the absence of relationship with one's own psyche, physical body, food, emotions, family, friends and community, the earth, and animals. It is isolation from one's own heart, body and soul, leaving an internal gap and longing.

As shown in Figure 83, the United States and China have relatively low masculine values, and Russia has a relatively low feminine value. This would suggest a propensity towards a cultural value, but not necessarily a rigid or overly one-sided position. In the United States, this may be seen in the constant interplay between often competing goals such as the support for economic growth and the desire to protect the environment. The national collective is always seeking to find balance and equilibrium when an overly one-sided position becomes dominant. Collectivistic nations with authoritarian and hierarchical governments as in China and Russia tend to be tighter and attempt to limit the dynamic swings.

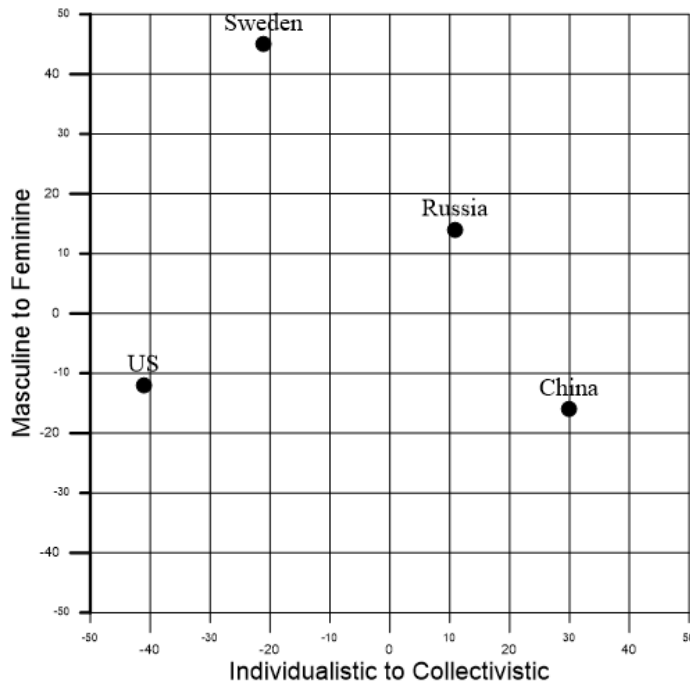
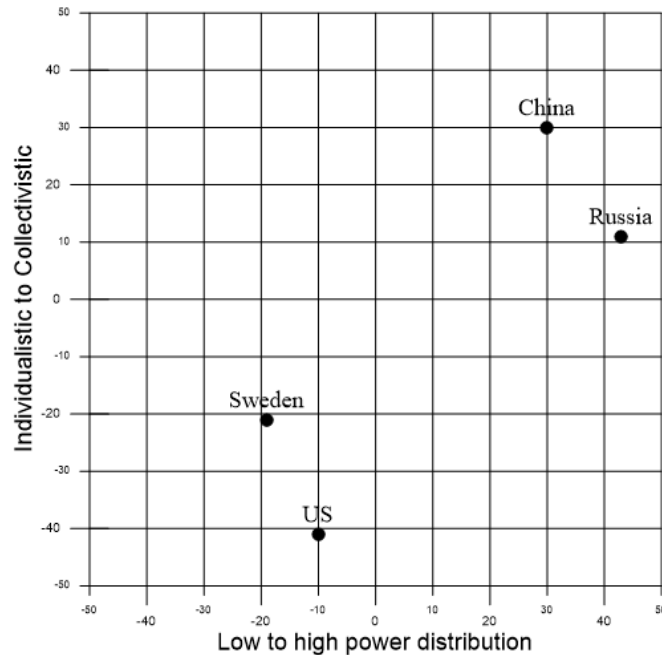


Figure 83. Masculine/feminine versus individualistic/collectivistic for the United States, Sweden, Russia, and China (Hofstede & Hofstede, 2015 data differenced at 50% and plotted by S. Voss).

The spread in power density between the four nations is shown in Figure 84, where the difference in power density is reflected in the changes over time in the collective god-image and ordering principles.



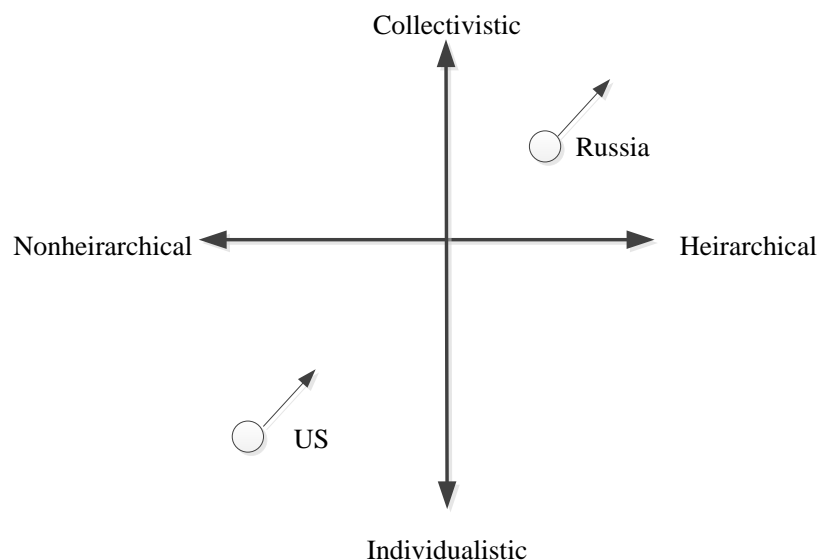
*Figure 84.* Individualistic/collectivistic versus low to high power distribution for Sweden, US, China, and Russia (Hofstede & Hofstede, 2015 data differenced at 50% and plotted by S. Voss).

Further research is required to trace the god-image through other religious, spiritual, or ethical traditions, how the transition in each religion is associated with a compensating change in the cultural psychology and dimensions. Examining the underlying archetypal patterns inherent in the religious god-image provides another tool to understand the rich and interesting diversity of the world.

### **Impact of Trauma and a Loss of Security at a Collective Level**

A trauma or an event that results in a loss in security can cause an instinctual shift in the cultural dimensions from individualistic to collectivistic and from thinking to feeling. The instinctual need for survival is both embodied and emotional. If a trauma causes a collective to move into the feeling function, then the thinking function will be diminished. A trauma can trigger earlier memories and emotions resulting in the

constellation of a national complex, shifting the collective into a state of heightened emotion resulting in a shared bond. If a nation is individualistic, it may become more collectivistic, and if a nation is collectivistic, it will become more collectivistic and tighter. In an effort to achieve security, a collective may accede individual rights to the political center, which will focus and centralize the power in the hope that the government or new authority will restore balance. In this way a collective shift is observed towards greater collectivism and a shift in the government or new authority towards a more centralized and hierarchical structure resulting in a loss of individual rights and authority as shown in Figure 85.



*Figure 85.* A collective event or trauma that results in a significant decrease in security instinctually results in an increase in collectivistic and hierarchical behavior resulting in a loss of individual rights and freedoms.

Similarly the same response may be seen in a group or nation in which the instinctual need for security has been significantly shaken or shattered, as for example, in groups that experience a rapid shift in their social status from a superior to an inferior

posture resulting in a deep sense of collective loss. A nation or a group may resonate with a specific individual who embodies the group emotion and gives it voice, thereby coalescing the energy into a collective force. A nation or group may be willing to sacrifice individual rights for collective security. It drives an “us-them” dichotomy around which the normal ethics no longer apply.

### **The Impact of Collective Trauma on the United States**

Individualistic and collectivistic nations will shift to a position of greater collectivism following a traumatic event. The following are examples from the United States’ history.

The United States has likewise shifted towards greater collectivism and hierarchy following periods of collective stress resulting in a loss of security. During the Great Depression, President Franklin D. Roosevelt captured the shift to collectivism in his June 28, 1934 speech when he stated, “In the working out of a great national program which seeks the primary good of the greater number, it is true that the toes of some people are being stepped on and are going to be stepped on. But these toes belong to the comparative few who seek to retain or to gain position or riches or both by some short cut which is harmful to the greater good” (Roosevelt, 1934). In other words, the needs of the collective outweighed the rights of the individual during that period when the nation was under great stress.

On August 19<sup>th</sup>, 1949, the Soviets exploded their first atomic bomb, aptly named First Lightning. They succeeded in producing a nuclear weapon just four years after the United States had completed its groundbreaking technical capability. U.S. intelligence had assessed that following WWII, the Soviets would not be able to complete their first



atomic bomb until at least 1953 (Richelson, 2006, p. 77), and the fact the Soviets had been able to create the infrastructure and capability earlier sent a shock wave through the American psyche. The Soviets did not publically announce the successful test of their first atomic bomb, but in September 1949, President Truman announced that the Soviets had exploded their first atomic bomb. The news gave rise to the birth of an era of bomb shelters and “duck and cover” school exercises. The United States’ nuclear advantage was nullified with the advent of the Communist nuclear bomb. The national fear was exploited and magnified by Senator Joseph McCarthy as the nation shifted towards greater collectivism, resulting in a loss of individual rights. The collective loss of individual rights was balanced against the emotional need to halt the expansion of the Communist threat.

Similarly, the United States underwent a national shift towards collectivism and centralization of government following the September 11, 2001 terrorist attacks by Al Qaida. The instinctual desire for security resulted in a shift from individualism towards collectivism and from rational evaluation of the threat to the emotional approval for the use of military power to destroy the threat. The United States government chose to go to war with Iraq, even though neither the U.S. intelligence community nor the International Atomic Energy Agency (IAEA) had sufficient evidence that Iraq had a viable nuclear or biological weapons program. Former director of the IAEA Mohamed ElBaradei (ElBaradei, 2011) wrote that the United States and British case for war with Iraq “was primarily an accumulation of conjecture, an alignment of unverified data interpreted according to a worst-case scenario. Nowhere was there a smoking gun” (p. 3). The administration under President George W. Bush systematically rejected and silenced the

dissenting voices in support of evidence that confirmed their preexisting position against Iraq. Lacking the ability to engage with multiple perspectives, dissenting ideas, or voices, the administration built a case for war on information that supported their predetermined perspective and one-sided dimensions.

These examples demonstrate that at a collective level, there is an instinctual shift towards increased emotion, collectivism, and centralized government in an instinctual desire to regain a sense of security. The innate move towards greater collectivism can be harnessed for the greater good or it can be used destructively. Perhaps the most important point is that it occurs instinctually, it is innate and emotional in nature, and must be addressed within the field that it presents itself. Traumatic events require a time for deep compassion and empathy, while simultaneously establishing plans to address short-term and long-term security issues.

When a nation shifts from one ordering principle to another, it creates a gap within the individual and the collective psyche that is most commonly filled with chaos, as the old and new ordering principles come into conflict. A shift in the ordering principle can be from collectivistic to individualistic, from a basis of rule-of-law to relationship, from hierarchical to distributed power, from feeling to thinking, and vice versa. To change from one polarity to its opposite requires time for the psychological restructuring to take place, perhaps several generations or more. The creation of a psychological lacuna or void, if not filled by the state, will be filled instead by other ordering groups such as organized crime or fundamentalist until which time the state is able to create a viable structure.

**Integrated Theory**

An integrated theory for international relations must take into account both the conscious and the unconscious dynamics inherent in any engagement. To develop such a theory, I propose that research requires the collection of all aspects of the national psyche to identify what aspects a nation consciously identifies with and what aspects it rejects and represses. I believe that much of cultural identity is associated with the underlying religious foundation and associated god-image. As described earlier, the god-image is foundational for both the individual and collective psyche and carries with it not only a set of ordering principles but also a sense of the sacred, divine, and numinous. The religious and political center is always engaged: at times united and at times separate thereby challenging and defining one another. The key factors that need to be considered in an integrated theory are listed in Table 4.

Table 4

*Cultural and psychological parameters to characterize national identity.*

Parameters	Description
National conscious ego	The cultural identity that a nation consciously identifies with.
Religious, spiritual, or ethical archetype; National God-image	Each religious, spiritual, or ethical tradition carries with it a set of underlying assumptions of how the collective should be organized. These can be traced through the roots of the religious tradition and seen in the symbols and images of their tradition.
National Typology	Each nation has a collective typology as expressed in their involvement in global affairs and in their religious expression. These include introvert and extrovert attitudes, feeling/thinking and intuitive/sense, and perceiving and judging.
Eros and Logos; Animus/Anima; Feminine and Masculine.	The underlying cultural norm is generally driven by relationship in the form of Eros or achievement in the form of Logos.
National Complexes	Each nation has a number of complexes that result in a collective, emotional response. The national complexes are organized around an archetype and are representative of undigested historical events.
Individualistic-	Cultural dimension centered on how individuals perceive themselves

Parameters	Description
Collectivistic	within the context of the nation. As individual actors autonomy or as collective actors requiring cooperation.
Low and High Power Distribution	The degree that the collective is separated from the government and authority. Low power distribution denotes a distributed government and high power distribution represents the vertical integration of power with a high degree of authoritarianism.
Tight and Loose	The degree a nation adheres and enforces a single religious or political value. Tolerance or intolerance of a nation to outside ideas or values.
Relationship of the Political and Religious Centers	The relationship between the political and religious centers of a nation. Consideration of both the legal and inferred basis.
Low and High Uncertainty Avoidance	How a nation perceives and acts to minimize future uncertainty. Three primary technology, rules, social norms, bureaucratic practices, and rituals (Hofstede, 1981/2001, p. 159; Chhokar et al., 2007, p. 3), and military capability.
National Focus and Orientation	Focus on past, tradition, and maintenance of the status quo either religious or political versus a focus on the future, new beginnings, and creation of frontiers. Consistent with long and short term orientation (Hofstede, 1981/2001) and future orientation (Chhokar et al., 2007).

Parameters	Description
Holistic or Centralized	The degree a nation separates and differentiates functions into specialties versus maintaining a holistic perspective.

By identifying the conscious elements, it is possible to identify the unconscious or shadow elements. As previously described, information available from Hofstede (1981/2001), WVS (2016), Inglehart and Welzel (2015), House et al. (2004), and Chhokar et al. (2007) provide cultural data for many nations. The psychological dimensions provide important insight into the degree to which a nation is constellated or one-sided around a specific parameter. A review of the cultural parameters also provides insights into a potential national superiority complex. As discussed above, the United States places a high value on individualism and has a superiority complex around the democratic political center, thereby evaluating events not as they are but rather from a one-sided perspective.

A comparison of values for two or more nations can provide direct insight into where nations will align and where there will be areas of potential conflict. The repressed dimensions will be active within the national shadow. It is possible to define common attributes and competing values. The survey data provides insights into how strongly a nation may be constellated around a single value, or conversely if they are relatively balanced in that dimension. A highly one-sided dimension also provides insights into national complexes since it will most likely be the attribute to be constellated in interactions.

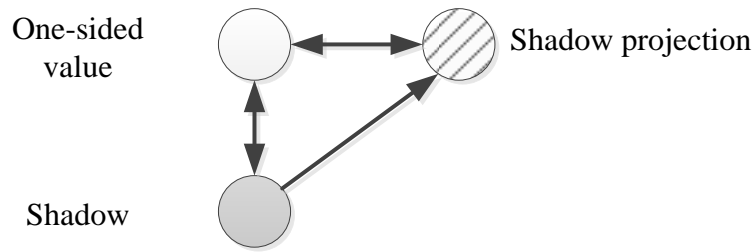


Figure 86. Projection occurs around unconscious shadow elements.

Two nations may engage in mutual shadow projection around one or more dimensions depending on their cultural psychology and archetypal patterns as shown in Figure 87. This may elevate the fear and result in a move to an irrational defensive posture.

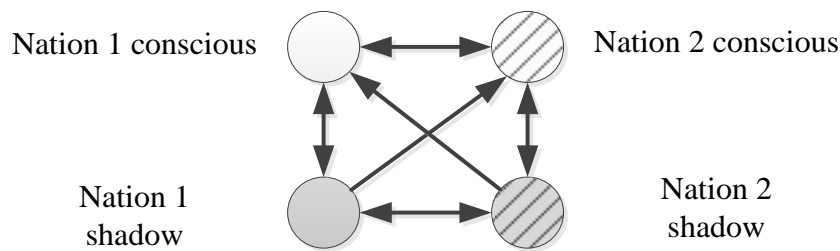
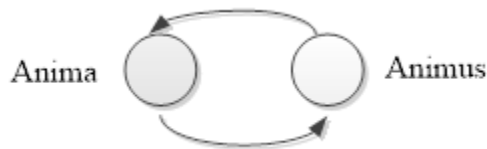


Figure 87. Mutual shadow projection through the interplay of the conscious and unconscious dynamics.

The shadow of one nation may be projected onto other nations if they represent a suitable hook. This may be seen if there is a strong sense of denial around the same issues within their own nation and a consistent inflation of facts or figures around differences. If a national shadow is unconscious, it can distort a nation’s perception of another nation or global event, such that it does not appear as it is, but rather is colored or skewed based on past events. Therefore, a nation makes decisions based upon past events rather than current events and rationalizing its actions through the selective use of information.

Just as an individual may have a predominantly feminine or masculine persona, a nation likewise may have a predominantly feminine or masculine cultural persona. A

nation will likewise have the opposite, the animus or anima, within the collective unconscious to create balance and equilibrium, as shown in Figure 88. A masculine culture would therefore have an unconscious and rejected anima, whereas a feminine culture would have an unconscious and rejected animus. Jung specifies that “the anima/animus relationship is always full of ‘animosity,’ i.e., it is emotional and hence collective” (1951/1969, p. 16). The anima is “composed chiefly of sentimentality and resentment” and the animus “expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions” (p. 16). The animus and anima can be at play when nations of opposite feminine or masculine personas engage resulting in animosity.

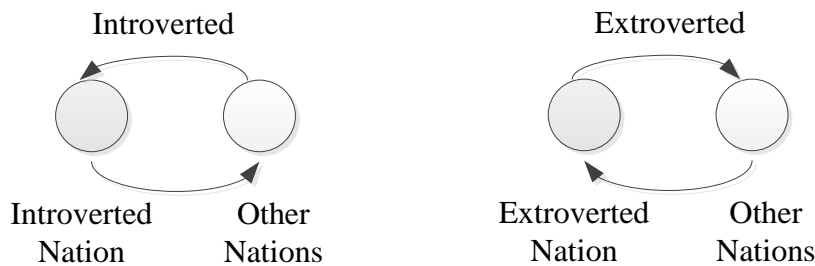


*Figure 88.* National archetypes carry a sense of the feminine or masculine that result in an animus or anima shadow engagement.

Nations may be culturally introverted or extroverted, which is closely tied to the ordering principles for the nation. Thus, I propose that collectivistic nations are innately more introverted, because the focus is on maintaining the cohesion and harmony of the group, such that the nation is looking inward rather than outward. Conversely, individualistic nations will have an extroverted attitude looking outward and seeking engagement. A nation will have a different flow of energy, depending upon whether their attitude is primarily introverted or extroverted. This will likewise result in different ways of perceiving, evaluating, and acting on global issues. The physical boundaries of a



nation will likewise have different emotional value, as an introvert may view the actions of an extrovert as threatening to the collective well-being. The relationship between introverted and extroverted nations is shown in *Figure 89*. An extroverted nation will drive energy towards other nations and external issues whereas an introverted nation may feel overwhelmed by the actions of an extroverted nation.

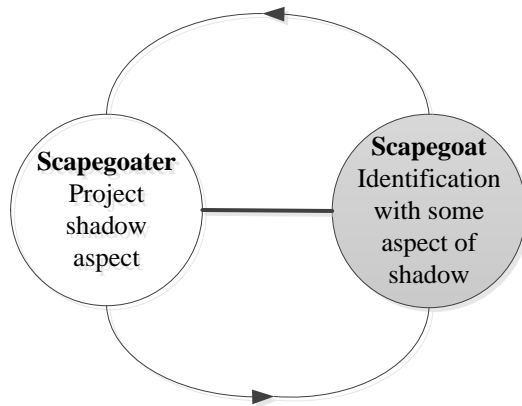


*Figure 89.* Introverted and extroverted nations will perceive and evaluate events differently.

A nation will likewise have a primary, auxiliary, and inferior functions: these are thinking versus feeling and intuition versus sense. The degree to which a nation is one-sided around a specific function will strongly influence how it engages with other nations. A nation whose primary function is thinking will perceive, evaluate, and act based upon a different set of values from a nation whose primary function is feeling. A nation that has a superior sense function may reflect a strong sense of order and structure within the culture, whereas a nation with a superior intuitive may be reflective of a culture that is less detail oriented and who focuses on the larger concept or gestalt. A listing of attributes for extroverted thinking and introverted feeling is provided in Appendix A, and a listing of attributes for extroverted intuitive and extroverted sense is provided in Appendix B. These four functions of the eight possible functions were included as a point of reference.

Differences in typology can lead to conflict if they are not understood and carefully considered in international relations. These differences impact not only the style of interactions but also the felt sense of time and relationship.

Scapegoat dynamics are a way of projecting a nation's anxiety and fears away from one group onto another group or nation. It is based on an "us-them" dynamic that seeks to separate groups and focus on differences, thereby creating an emotionally charged superior-inferiority complex. Once groups are separated based on race, religion, skin color, gender, or any other recognizable value, there are changes in how the in and out groups are perceived within the brain, resulting in the dehumanization of the out group (Eagleman, 2015). Dehumanization can result in a shift in the medial prefrontal cortex, the brain's social network, resulting in those in the out-group being viewed not as people but rather as if they were objects and therefore the moral rules are no longer applicable (Eagleman, 2015). Propaganda can be used to create an out-group dynamic by exaggerating and distorting differences based on the underlying, unconscious, and repressed shadow. Scapegoating is a way to emotionally ignite and charge an underlying superiority complex that may otherwise remain hidden or repressed.



*Figure 90.* Loss of communication between nations can result in the scapegoating of one group by another (image derived from Perera, 1986, p. 9).

The deep instinctual need for security can be activated by differences in underlying cultural psychology. Another nation can appear alien when they reflect back that which is inferior and rejected within oneself. Identifying specific dissimilarities can provide insights and a path to bridge differences. Denying differences may actually cause them to fester and grow within the unconscious.

Remaining in communication even during periods of great stress can reduce the possibilities of scapegoating. During periods of conflict it is instinctual to become reactive moving to a defensive posture, separating based on differences, creating a boundary, ending communications, and escalating from established positions. Resolution often requires putting aside one's most cherished and one-sided beliefs to understand and engage with the others cherished and one-sided beliefs. Jonathan Powell, in his book *Terrorists at the Table*, provides insights and case histories where engagement with the enemy was needed to bring about a peaceful settlement (2015). Conscious engagement during periods of conflict with another nation or group will bring into consciousness one's own rejected shadow.

In summary cultural differences are multifaceted. They can be understood archetypally as patterns that become manifest in a culture through religious or political centers. They can be understood and examined through a single dimensions or through multiple facets. And while change may come slowly, cultures are inevitably always challenging their foundation as they are faced with new information, technology, and other cultural perspectives. Understanding cultural differences through a Jungian lens provides a tool to anticipate the alignment and conflict that can occur based upon the underlying archetypal, typological, and dimensional similarities and differences.

### **United States-Russia Engagement**

This section explores the relationship between the United States and Russia as cultural opposites with a short example of how my proposed integrated theory can be applied to better understand international relations and engagements. I chose the United States and Russia due to my own personal experience and because the two nations have been, and continue to be, important in issues of global security. A more thorough examination of the United States-Russian cultural conflict should be completed with the incorporation of data from the GLOBE Study (Chhokar, 2007) and World Value Survey (WVS, 2016) to provide additional insights and depth.

The United States and Russia are cultural opposites and engage in mutual shadow projection, as illustrated in Figure 91. The two nations were formed from opposite and compensatory mythos and they operate from significantly different frames-of-reference.

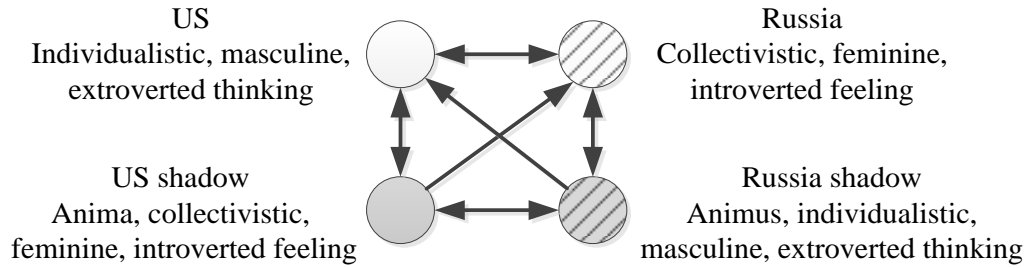


Figure 91. Russia and the United States engage through mutual shadow projection.

A listing of the cultural archetypes, typologies, and dimensions for the United States and Russia is found in Table 5. Russia was founded on the beauty and mystery of the Orthodox Church with an ordering principle based on relationship, family, heart, and Eros. It is a nation with deep roots into the Earth and resonant with the archetype of the Mother yet ordered through the authoritarian political and religious centers as Savior.

The United States, a younger nation than Russia, was founded on individualistic psychology and an extroverted thinking typology. The political and religious centers of the United States were founded on the principles derived from the Protestant reformation, the French Revolution, and Cartesian philosophy, related to Descartes. The United States has an ordering principle based on achievement, competition, thinking, logic, and law. The United States archetype is resonant with the masculine as the Hero and Savior. The United States and Russia are opposites, not based on race, religion, or color, but on foundational cultural differences.

Table 5

*Comparison of Russian and United States cultural parameters*

Parameters	Russia		US	
	Conscious	Shadow	Conscious	Shadow
National conscious ego	Mother-Son	Father-Daughter	Father-Son	Mother-Daughter
Religious archetype; National god-image	Protector	Tormentor	Hero	Destructor
National typology	Introverted feeling	Extroverted thinking	Extroverted Thinking	Introverted feeling
Anima/Animas	Feminine	Animus	Masculine	Anima
Eros/Logos	Eros	Logos	Logos	Eros
Perception	Judging	Perceiving	Judging	Perceiving
National Complexes	Boundary; Western culture; Individual rights.		Savior; Communism; Collective or social rights	
Individualistic- Collectivistic	Collectivistic	Individualistic	Individualistic	Collectivistic
Low and High Power Distribution	High	Low	Low	High
Tight and Loose	Tight political and		Tight political and loose	

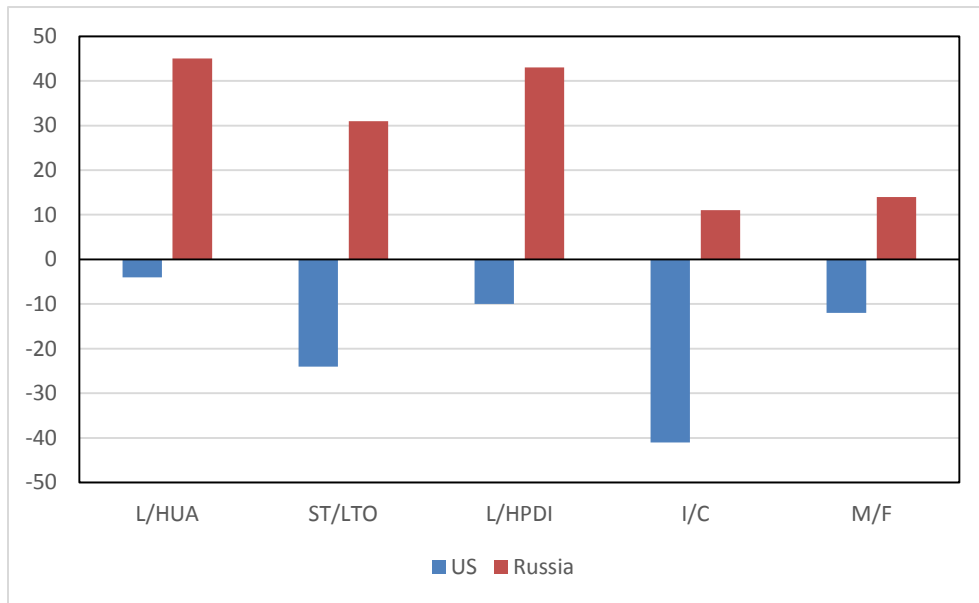
Parameters	Russia		US	
	Conscious	Shadow	Conscious	Shadow
	religious center.		religious center.	
Relationship of the Political and Religious Centers	Political has precedence. Congenial relationship.		Political has precedence but implied tie to Protestant roots.	
Low and High Uncertainty Avoidance	High	Low	Low	High
National Focus and Orientation	Long-term	Short-term	Short-term	Long-term
Holistic or Specialized	Holistic	Specialized	Specialized	Holistic
Parameters	Russia		US	
National conscious ego	Mother-Son	Father-Daughter	Father-Son	Mother-Daughter
Religious archetype; National god-image	Protector	Tormentor	Hero	Destructor
National typology	Introverted feeling	Extroverted thinking	Extroverted Thinking	Introverted feeling
Anima/Animas	Feminine	Animus	Masculine	Anima
Eros/Logos	Eros	Logos	Logos	Eros

Perception	Judging	Perceiving	Judging	Perceiving
National Complexes	Boundary; Western culture; Individual rights.		Savior; Communism; Collective or social rights	
Individualistic- Collectivistic	Collectivistic	Individualistic	Individualistic	Collectivistic
Low and High Power Distribution	High	Low	Low	High
Tight and Loose	Tight political and religious center.		Tight political and loose religious center.	
Relationship of the Political and Religious Centers	Political has precedence. Congenial relationship.		Political has precedence but implied tie to Protestant roots.	
Low and High Uncertainty Avoidance	High	Low	Low	High
National Focus and Orientation	Long-term	Short-term	Short-term	Long-term



Holistic or Specialized	Holistic	Specialized	Specialized	Holistic
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Both the United States and Russia have one-sided cultural psychologies that lack wholeness and balance. What is rejected and placed in the collective shadow in one nation is the collective conscious pattern in the other. What is rejected within one nation is projected and engaged with another nation or group. *Figure 92* provides a comparison of the United States and Russian cultural dimensions. It is clear based upon the data where each nation is more strongly one-sided and hence constellated.



*Figure 92.* Comparison of United States and Russian cultural dimensions (Hofstede & Hofstede, 2015 data differenced at 50% and plotted by S. Voss).

The United States is highly individualistic, where individual rights are ranked as one of the highest and most conscious goals. As an extroverted nation, the United States directs its conscious energy outwardly towards other groups and nations. The United States seeks to export American individualism through the implementation of democracy

in other nations. The extroverted thinking typology may be considered as the drive and impetus for policy and action in global affairs.

The strong United States bias towards individualism over collectivism directly impacts social spending and government programs. There is a deep underlying belief within the American culture that everyone is personally responsible for his or her own decisions, and social programs such as health care or welfare should remain minimal to encourage this cultural value. In every nation there is a consistent interplay between the role of the individual, the health of the collective, and the role of the government. Issues that call into question the rights of the individual will most likely constellate the American hero complex. For example, discussions on limiting gun rights go to the core of the American hero archetype and are highly emotionally charged. In this example, the right of the individual under the Second Amendment to the U.S. Constitution to own guns, including assault rifles, is in conflict with the rights of the collective to security.

The United States projects individualism onto other nations by asserting that all nations should promote individual rights, a move away from collective control, and the right to have a fair legal trial. The United States is a strong supporter of international equal rights while often not acknowledging their own national shadow, reflected in inequalities based on gender, race, sexual preference, or religion.

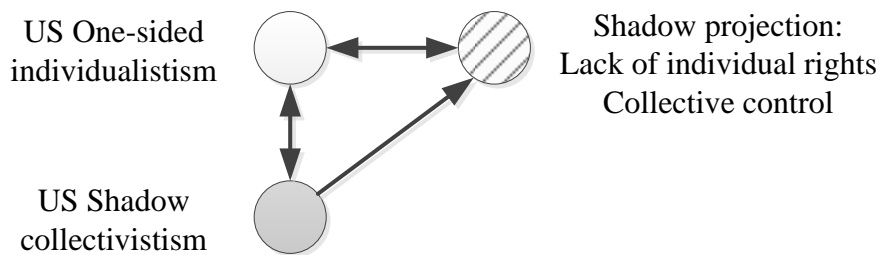


Figure 93. United States projection focuses on individualistic values.

The United States rejection and fear of Russian collectivism and the loss of individual rights may be seen as the prelude to the McCarthy trials of the 1950s. The collective anxiety was assuaged through scapegoating those within the culture that may or may not have leaned towards Communist ideology. The fear of the Soviet Union resulted in an attack on the American shadow, a national witch-hunt.

In contrast, the Russians score high on uncertainty avoidance, power distance index, and long-term orientation; however, they score low on collectivism. The Russian cultural psychology is a reflection of the Russian constellation around national security. The Russians have a long history of boundary violations that resonate strongly within the national psyche. The hardships and horrors of the German invasion during WWII are still foremost in their collective conscious. I call this national phenomenon a boundary complex, to highlight the increased sensitivity and emotion related to issues on or near a country's borders. The Russian boundary complex may become constellated when they perceive and evaluate that other nations are challenging or threatening their borders. This may be seen most recently by the Russian government response to the expansion of the North Atlantic Treaty Organization (NATO) and the United States deployment of the antiballistic missile system in European nations. A failure to recognize and address the Russian boundary complex results in an increase in Russian isolation and an escalation of conflict.

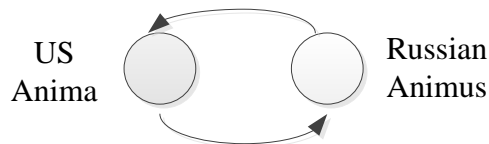
The assumption of power by Czar Peter the Great in the mid-18<sup>th</sup> century over the Russian Orthodox Church resulted in a collective shift in the Russian organizing principles. Unlike the transition predicated by Martin Luther in Germany that first shifted the power from the hierarchical church authority to the individual, the Russian Czar

shifted central power from the church directly to the state in an effort to modernize the country. The government took on the role of collective authority and the Church became beholden to the hierarchical political leadership. The Orthodox Church maintained its unquestionable authority as the requisite intermediary between the individual and God. Collective security has been achieved in Russia through the vertical integration of power reporting to an authoritarian leader.

A nation's conscious ego, its organizing principle or god-image, and the overall sense of masculine or feminine energy sets the relationship between the anima and animus both nationally and internationally. The United States has an archetypal identification with the Father/Son, the Hero, and the nation as Savior. Culturally the United States is oriented towards achievement and encourages competition over cooperation. Extroverted thinking is considered superior to introverted feeling. The collective American shadow is represented archetypally as the Mother, the feminine, and Eros is the opposite of the conscious attitude represented. Conversely, Russia has an archetypal identification with the Mother as both the church and the state, but is structurally ordered by the masculine authority, the patriarchy, as both the protector and tormentor. The Russian state is the container that provides security, national identity, and holds the deep roots of tradition. Introverted feeling is potentially the Russian cultural typology consistent with the deep spiritual roots and passion.

The United States and Russia embody the opposite ordering principles and god-image around the Father and Mother archetypes. This can result in a projection and engagement around the anima and animus as shown in *Figure 94*. A relationship based upon the projection of one's unconscious animus or anima will always have "animosity,"

i.e., it is emotional, and hence collective” (1951/1969, p. 16). The expression of the animus for the feminine consciousness “consists of inferior judgments,” and for the anima, the masculine consciousness “consists of inferior relatedness” (Jung, 1954/1967, p. 41). The unconscious relationship between the anima-animus draws one another into relationship. Reconsidering United States-Russian interactions through the lens of the anima-animus relationship may provide additional insights as to why there is such a high degree of acrimony between the two nations.

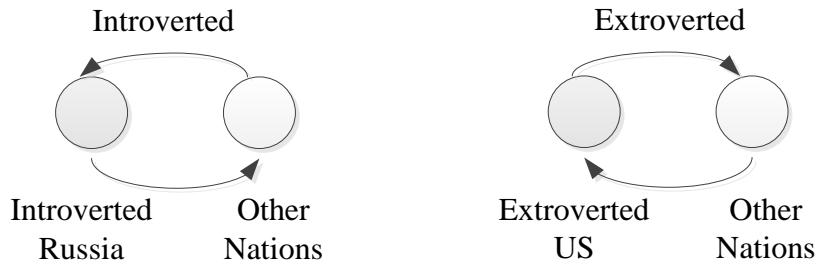


*Figure 94.* United States and Russia engagement of the unconscious anima and animus.

The United States seeks to control fears about the future through technology, science, nuclear weapons, and the maintenance of a large military presence. Russia seeks to control fears about the future by creating strong relationships with other national leaders, making minimal changes in the government positions, maintaining an authoritarian government and control of the courts, creating a safe zone around their border, and relying on nuclear weapons to maintain security against an existential threat.

The United States as extroverted thinking will seek to have their influence felt throughout the world with multiple interactions based on legal instruments such as treaties rather than through personal relations. The extroverted thinking will draw on external relations as the source of energy seeking to establish agreements and understandings based on clear, logical, analytical, and focused discourse. Introverted feeling and hence relatedness will be the United States inferior function which often leads

to actions that undermine international relations due to a lack of empathy and understanding how actions impact other nations. The flow of conscious and unconscious energy between the two nations is shown in Figure 95.



*Figure 95.* The United States as extroverted thinking and Russia as introverted feeling perceive events from a fundamentally different psychological perspective.

Russia, with a primary introverted feeling attitude and function, will be inclined to direct its conscious inward rather than seeking energy or guidance through external relations. This will result in decisions that are subjective and based on their internal sense of what is right and wrong. As introverts, they will seek to create deep and private international relationship outside the glare of global news services. Russia has often maintained a high degree of secrecy, especially around important national issues. They seek to influence through relationship rather than through legal instruments. Expansions of territory are based on kinship to protect Russian nationalists outside of Russia. This goes to the idea of deep ties and beliefs in the maintenance of the past and tradition. Understanding the motivations of an introverted feeling nation can be difficult, because their perceptions and judgments come from deeply held feelings and beliefs that may not be easily conveyed. One of the greatest dangers is assuming that an introverted nation views the same issues and events like an extroverted nation and vice versa.

The U.S. government is relatively nonhierarchical, and the Russian government is relatively hierarchical. Hierarchical structures tend to report to a single individual who may remain in the position for a long period of time. This results in differences in the perception of past international events. Countries that have the same individuals in top government and military positions for long periods of time have a personal memory of past events and agreements. For example, Fidel Castro was the head of the Cuban government from 1959 to 2008, where his perspective on the United States was significantly shaped by the United States invasion in the early 1960s. In contrast, the United States government has a relatively high turnover and a strong focus on future events. This results in a different perspective and focus on current discussions and events, where the United States may want to focus on the here and now and other nations may want to resolve past events first. This pattern of engagement can be seen throughout United States-Russian negotiations.

The differences in national typology also influence how a nation seeks to formalize agreements with other nations. The U.S. government focuses on treaties that are based upon detailed facts, analysis, data, inspections, and verification while seeking to demonstrate noncompliance by the other party. In contrast, the Russian government would prefer to have a general agreement based less on facts and more on a positive relationship. The United States will use the public domain to stress the moral high ground of its position. In contrast, the Russians would prefer a private agreement outside of the public spotlight. The Russians have often struggled to present their perspective to the world press.

For example, the United States' fear and drive for facts and data resulted in the decision to monitor the Soviet Union using the U-2 aerial reconnaissance flights. The flights began in 1946 and continued through April 9, 1960, even though the Soviets formally lodged protests within the United Nations. The penetration of the Soviet airspace was acutely felt by the leadership. According to the Soviet Premier Khrushchev, "We were more infuriated and disgusted every time a violation occurred" (1974, p. 444). Within the U.S. government there was an expectation that it was justified to violate Soviet airspace given that the Russian military had been unable to stop the over-flights, even though a similar violation by the Russians of U.S. airspace would have been considered a declaration of war. Each flight was approved by President Eisenhower, who is quoted as saying that nothing would have made him "request authority to declare war more quickly than violation of our air space by Soviet aircraft" (Bissell, 1996, p. 123). There was a clear contradiction between the U.S. military actions and proposed response to any similar actions on the part of Russia.

The loss of relationship between U.S. President Eisenhower and Soviet Premier Khrushchev may have been the greatest fallout from the U-2 over-flights. According to Khrushchev's son, his father felt

betrayal by General Eisenhower, a man who had referred to him as a friend, a man with whom he had only recently sat at the same table..., a betrayal that struck him in his very heart. He would never forgive Eisenhower for the U-2.

(Khrushchev, 1990, p. 36)

It is as if the two leaders were playing the same game but with distinctively different rules. The United States played the game logically with a drive for information, analysis,



and definitive data, while innately distrusting personal relations. The Russians played the game relationally based upon personal friendship and trust, while denying the United States access to definitive data. The same unconscious pattern of engagement continues to the present.

Similarly, the 1960s fear of a missile gap resonated strongly with the American public and was used as the impetus to deploy larger numbers of nuclear missile systems, when in fact the United States had significantly more nuclear weapons and missiles than the Soviet Union. According to a 1961 intelligence report, the Soviet Union had only ten to twenty-five launch vehicles, as compared to more than one hundred United States land and sea based missiles (Missile gap, 2015).

With an extroverted thinking typology, the United States generally lacks empathy and the ability to understand what another nation may be experiencing, while justifying penetrating acts based on perceived security and national defense needs. At times the inflated fear of the enemy has exaggerated the potential danger, resulting in “rationalization as a defense mechanism” (Jacobi, 1964/2012). The United States has often rationalized international decisions as a way of justifying what is otherwise outside the bounds of acceptable behavior. An example is the United States invasion of Iraq based upon a false premise of weapons of mass destruction.

The United States persona is strongly focused on competition, achievement, and winning. As an example, in 1992, after the resignation of Soviet president Mikhail Gorbachev, resulting in the end of the Soviet Union, U.S. President George H. W. Bush said, “By the grace of God, America won the cold war” (Bush, 1992). The leadership focus was on declaring the U.S. the winner within a clear win-lose dichotomy rather than

on the creation of a new relationship and future. In general, a collectivistic nation will be less focused on winning and more on uniformity, to reduce the potential for resentment and conflict within the group.

There are many ways that cultural differences in the underlying national psychology are manifested. An understanding of the cultural archetypes and psychological dimensions can provide invaluable insights into international dynamics.

### **Nuclear Weapons and National Defense**

Four out of the nine nations that currently maintain nuclear weapons were founded upon the Christian tradition: the United States, Russia, the UK, and France. The other nations are China, Israel, Pakistan, India, and North Korea. Of the estimated 16,400 nuclear weapons in the total inventory in 2015, 97% belong to the nations with a Christian heritage, whereas an estimated 93% of all nuclear weapons are in the Russian and the U.S. stockpile (Kristensen & Norris, 2016). The four nations with a common Christian heritage embody significantly different cultural psychologies derived from the underlying religious beliefs, including the United States and England as Protestant, French as Catholic, and Russian as Orthodox. A comparison of the cultural dimensions for the nuclear weapon states, excluding North Korea, is shown in Figure 96.

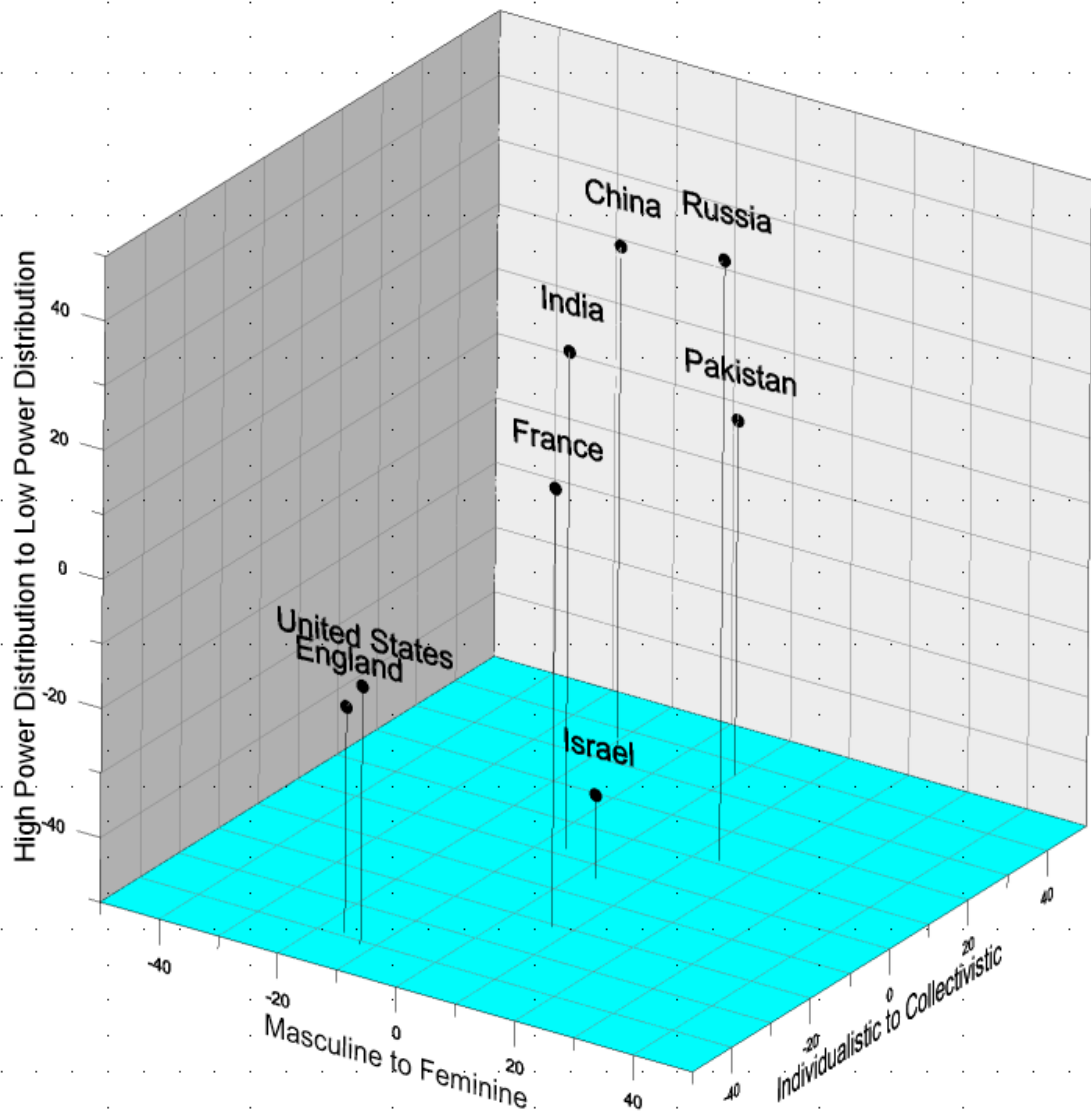
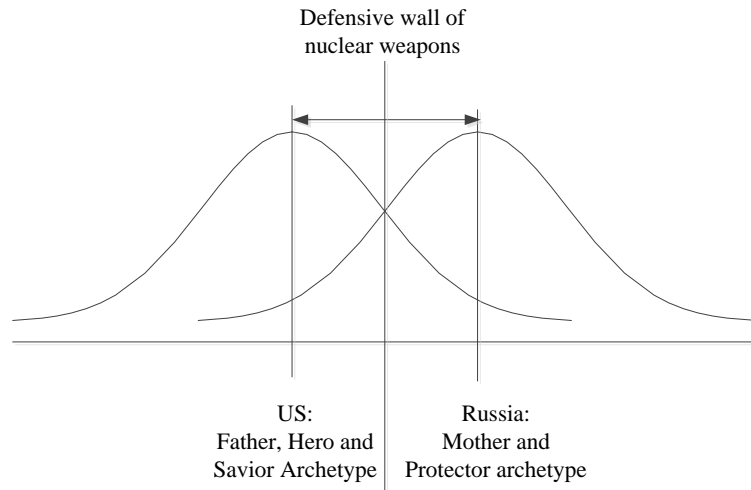


Figure 96. Power distribution, masculine-feminine, and individualistic-collectivistic cultural dimensions of the nuclear weapon states excluding North Korea (Hofstede & Hofstede, 2015 data differenced at 50% and plotted by S. Voss).

The United States and Russia developed and deployed the largest number of nuclear weapons during the Cold War, estimated at a maximum stockpile of around 70,000 (Kristensen & Norris, 2016). The United States and Russia deployed stockpiles of between thirty and forty thousand nuclear weapons each, in contrast to the other seven

nations that deployed a few hundred each. The difference between what might be considered a reasonable number, required to ensure national defense, and excessive may be considered a psychological defense rather than a national defense. The level of fear and distrust between the United States and Russia was so great that to feel safe, each nation created the capability to destroy life as we know it on the planet. The concept of the shadow and mutual projection is not just theoretical; it is physical.

The instinctual desire for safety and security has led to the creation of boundaries that goes back to the earliest movements of history and was carried forward into the present in the Greek culture through the god Hermes. Early stone piles were created that marked the edge of the known and the crossing over into the unknown, requiring the use of ritual to ensure protection. Hermes represented the center point around which opposites met and differences were engaged where the stranger representative of “a hostile force which must be outmaneuvered or tricked” (Brown, 1947/1969, p. 35). Nuclear weapons are a hermeneutic boundary around which opposites engage, as shown in Figure 97. It is this wall of nuclear weapons that became the center point of engagement around which the conflict of United States -Soviet/Russian cold war evolved invoking the sacred, the unknown, and the need for ritual through arms control and verification.



*Figure 97.* United States and Russia as opposite archetypes engage around a boundary defined by nuclear weapons or mutual assured destruction (MAD).

The development of the atom bomb represented a quantum shift in humans' fundamental relationship with matter. For an estimated 800,000 years, humans had manipulated material through fire, heat, and chemistry. Yet on the morning of July 16, 1945, history was changed forever when the first nuclear weapon was tested at the Trinity Site in New Mexico, located at the Jornada del Muerto desert, the Valley of the Dead. An implosion device called "The Gadget" was tested at the Trinity site using plutonium as the nuclear explosive material. The Trinity test exceeded expectations and had a deep emotional impact on those at the test site and civilians within the vicinity. Based upon the statements of those who witnessed the test, it evoked within them a deeper sense of the numinous, comparable to primitive god-images of the sun, fire, earthquakes, and the wind. The first atomic test left those in attendance with a sense of awe.

J. Robert Oppenheimer, the scientific lead for the bomb, was interviewed the morning after the test. After describing the blast, he said, "Lots of boys not grown up yet will owe their life to it" (Sherwin & Bird, 2007). As I was researching the birth of the

bomb and contemplating its use at Hiroshima and Nagasaki, I learned that my father may have been one of those boys to whom Oppenheimer referred. He had been drafted into the war in 1943 and was trained as a fighter pilot in preparation for the Japanese mainland engagement. Although I will never know what his fate might have been if the nuclear bomb had not been used, I do know that my heritage traces back to the fateful decision to use the bomb, thereby eliminating the need to attack the Japanese mainland. Perhaps it is not surprising that I have spent my life working to reduce the spread of nuclear weapons and seeking to understand the psychological basis for their deployment among nations.

New forms of matter were created to feed the growing stockpiles of nuclear weapons: uranium enriched in the isotope of uranium-235 and plutonium-239. The first plutonium was produced in the laboratory in February 1941. Uranus, the ancient god of the sky, and Pluto, the god of the underworld, became the ruling entities for a new world order. With the advent of atmospheric testing, plutonium was dispersed into every corner of the globe. The nuclear myth literally touched the whole surface of the earth. The underworld was now united with the upper world. The nuclear weapon represented the birth of a new god-image, the ordering principle, around which the United States and the Soviet Union engaged.

In the 1960s, the United States drove the nuclear arms race by continuing to deploy excessive numbers of nuclear weapons in an effort to overwhelm the Soviet Union through organized production and advanced technology. Conversely, the Soviets used illusion to convince the United States that they had more nuclear weapons and missiles than they actually maintained. The arms race was driven less by the reality of the

situation than by the projected fear of the situation. Khrushchev “frightened politicians in the United States so much that they entered into a missile race with a shadow, a race with their own fears” (Khrushchev, 2000, p. 257).

According to Khrushchev’s son, his father publically exaggerated Soviet missile production and capability at a time when they had so few that they could literally count the number of missiles on their hands. When asked why, his father replied “If we intended to wage war, then the outcome of the battle would certainly depend on the number of missiles; but since that’s not the case, let the Americans rack their brains over how many we actually have. They will avoid starting a war” (Khrushchev, 2000, p. 257). If we consider the religious archetypes underlying each nation as feminine and masculine, then it is possible to image the Russian art of illusion and the United States drive for facts. The buildup of animosity inherent in the animus-anima relationship may help explain the buildup of nuclear weapons to such obscene levels better than any rational argument.

In October 1986, United States President Ronald Reagan met with the Soviet leader Mikhail Gorbachev in Reykjavik, Iceland. The informal summit was hastily prepared and based on the personal relationship that the two leaders had begun to forge. There was a sense of commonality that had not been present in previous United States-Russian engagements. For the first time, the other no longer carried the hook for the projection and engagement of each other’s national shadow. Gorbachev appeared warm, engaging, and somewhat Western. Reagan was warm, relational, and not focused on facts or numbers but rather on concepts. In a few days’ time, the two leaders had established the ground work which would result in the reduction of nuclear weapons from an

estimate upwards of seventy thousand to less than fifteen thousand, joint monitoring of nuclear weapons tests, and the end of nuclear weapons testing. The possibility of arms reductions went from implausible to plausible when the illusion of shadow and fear shifted. Had the Soviet Union become more open or had the United States become more trusting? It is difficult to say how the two nations changed as a result of the dialectic, but it did result in a change without a direct war or nuclear exchange. Further research should be completed to identify the engagement and transformations that occurred within the United States and Russia through the nuclear god-image.

Jung writes that “after violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences” (1948/1972b, p 26). Nuclear weapons were a wall of destruction that not only challenged but defined the relationship between the United States and Russia. They represented a paradigm shift in warfare: to destroy the other we have to destroy ourselves. Nuclear weapons resulted in the ultimate paradox symbolic of the creation-destruction dichotomy, shifting the way nations engaged. I believe they transformed international relations and warfare. After the advent of nuclear weapons, the number of wartime fatalities as a percentage of the world population significantly decreased (Mies, 2013, p. 48). Yet humanity is always on the edge of knowing that they could be used, and as Jung noted, “the atom bomb hangs over us like the sword of Damocles” (1952/1969, p. 451).

With the end of the Cold War, the symbolic nature of nuclear weapons has changed. Nuclear weapons are now a depotentiated symbol. Their symbolic power to create order around a god-image of creation and destruction has ended, as it has become



clear that nuclear weapons cannot be used without tremendous devastation and lasting environmental impacts. During the Gulf War, former Secretary of Defense Colin Powell stated that tactical nuclear weapons are not a viable option and should not be considered (Powell & Persico, 2010, p. 486). In the United States, the size of the strategic nuclear forces has been significantly reduced and the facilities have not been well maintained. The ban on nuclear weapons testing makes it difficult to evaluate the continued viability of the weapon systems. Recent threats by the North Korean leader to use nuclear weapons has had little impact and has failed to raise fear among the public (Sang-Hun, 2016), and threats by Russia to use nuclear weapons (Barnes, 2016) have likewise been met with little to no response. Nuclear weapons no longer produce the same collective fear, and yet they have the same destructive power. It is a dangerous situation that needs to be addressed.

The United States and Russia are again in conflict, with renewed hostilities. Russia is concerned that NATO has closed in on its borders, and the West is concerned that Russia is expanding out. Based upon the fundamental differences between the nations' cultural psychologies, there is only one way to reduce the buildup of tensions between the two nations, and that is through sustained communication. It may not result in groundbreaking transformations, but it will create a working relationship and common ground, and will reduce the possibilities of creating a dehumanizing us-versus-them dichotomy. Before I began working with the Russians directly, I saw them as the enemy. After I worked with them and spent time with their families, I discovered the incredible warmth, humor, intelligence, and generosity of the Russian people. We had different cultural foundations but shared the potential for a depth of friendship. When former

Soviet President Gorbachev was asked what he thought the turning point for the Cold War was, he said Reykjavik: “Because for the first time the two leaders talked directly, over an extended period in a real conversation, about key issues” (Adelman, 2014). This is an example of shared Eros, of relationship.

### **Conclusions**

Collective change occurs through the conscious change of one individual at a time. Once we can understand the dynamic engagement between the conscious and unconscious within ourselves, then it is possible to understand the dynamic engagement of the conscious and the unconscious in all relationships, including international relations.

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Appendix A

Key attributes for extroverted thinking and introverted feeling (Haas and Hunziker, 2006).

Extroverted Thinking	Introverted Feeling
<p>“to evaluate, decide, and complete a task using a system of logical binary judgments” (p. 73).</p> <p>“Applies objective logic within a framework of policies, standard procedures, operational guidelines” (p. 74).</p> <p>“seeks clarity and order in the environment” (p. 74).</p> <p>Can spot illogic and inconsistencies immediately” (p. 74).</p> <p>“methodically move from the facts, through an orderly process, to an end result” (p. 75).</p> <p>“use clear-cut tangible criteria that are measurable and quantifiable” (p. 75).</p> <p>Desire a yes or no choice whereby “Labeling, quantifying, applying objective standards, and analyzing are all techniques that support this reductionist approach” (p. 75).</p>	<p>“to make choices and act in ways that create and maintain inner harmony” (p. 103).</p> <p>“is the most subjective of the four decision-making processes” (p. 104).</p> <p>“Does not tolerate violations of its core beliefs” (p. 104).</p> <p>“They hold deep, not broad, beliefs” (p. 104).</p> <p>“Awareness of a conflict with their values...through gut feeling” (p. 104).</p> <p>The “need to ‘feel right’ about things” (p. 105).</p> <p>“Will resist data that appears to conflict with their values...they adapt very slowly or not at all” (p. 106).</p>



Appendix B

Key attributes for extroverted intuitive and extroverted sensing (Hunziker, 2006).

Extroverted Intuitive	Extroverted Sensing
<p>“focuses on the objective, external world to find substantive connections and relationships between the objects, people, and events in the environment...to generate real-world possibilities” (p. 53).</p> <p>“Detects emerging possibilities” (p. 54).</p> <p>“looks at everything in the context of its relationships and associations with other information, events, and objectives” (p. 54).</p> <p>“Connects the current world to future possibilities and options” (p. 54).</p> <p>“Is triggered by the external world” (p. 54).</p> <p>“their learning style is nonlinear” (p. 55).</p> <p>“They tend to spin off ideas in a spontaneous, unstructured way” (p. 55).</p> <p>“A global picture appears</p>	<p>“an information-gathering process. It focuses on the current objective external world to fully experience the details of the environment through the five senses” (p. 33).</p> <p>“connected to the current external environment” (p. 34).</p> <p>“Values the object itself, not one’s personal reaction or relationship to it” (p. 34).</p> <p>“Looks at things objectively and sees what is physically there” (p. 34).</p> <p>“Appreciates vivid details: colors, sounds, smells, tastes, and textures” (p. 34).</p> <p>“They value practical, hands-one experiences above all” (p. 25).</p> <p>“Are very down-to-earth, realistic, and pragmatic” (p. 35).</p> <p>“Tend to be quick to assess data and to size up a situation” (p. 36).</p> <p>“Negotiate by quickly getting to the</p>

Extroverted Intuitive	Extroverted Sensing
<p>effortlessly and almost instantaneously to them” (p. 55).</p> <p>“Sometimes seem compelled to assert their independence” (p. 56).</p>	<p>core of the matter” (p. 37).</p> <p>Good at accomplishing concrete tasks (p. 37).</p> <p>Earth-based sensations (p. 37).</p>