

Archetypes of Nations
Myths for Our Times

Written by
Daniele Cardelli

Translation by
Mark Gherardi

To my friend forever

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Introduction

This book emerges naturally and in a timely fashion out of a series of arguments that were initially addressed in my first book, *The Politics of the Unconscious*. Of course, many things have changed since their inception, both international and domestic, that I would like to explore further.

“Where are we going?” This is a question that we ask ourselves repeatedly as we watch the media.

What assumptions constitute our understanding of reality? What lies at the root of our interpretation of archetypal images and myths? What is the basis of individual and group conflict? Which myths represent the therapeutic limits of the reality in which we find ourselves?

These are some of the questions and reflections that will be developed in this lectures and which accompany my reading of the myths of the nations and these times. Nations, in this respect, are not fundamentally different from other realities. They derive from myths and refer to cultural stereotypes, or in our case, more deeply, archetypes. To know them signifies an increasing awareness, not only of each country but also of the profound undercurrents of emotion and feelings that affect the study of international relations.

In order to address these issues, we have decided to incorporate many references from our first work in order to draw attention to the methodology that we employ. The term symbolic analysis will here refer to our approach to the subject-matter which we have re-named “Psychopolitology”. It will consist of a comparative analysis of several myths and archetypes drawn from different countries, thereby establishing a profound relationship between them.

Some consideration of archetypes and myths should be given to the Helvetic Confederation¹ which represents useful elements for understanding political and economic processes.

Let us start from this consideration with an example drawn from the United States – *one* which signifies an archetypal analysis for our times.¹

¹ Archetypal Analysis of The United States of America in the scenario of our times.

Archetypal Analysis of The United States of America in the scenario of our times

Let us begin where we left off in *The Politics of the Unconscious*²,

“ ... the industrial crisis that exists throughout the western world, from the crisis of corporations to the history of bankruptcy³, globalization and the hostility towards it, its mechanisms, its rhythms, the fall of the GDP in the United States and the western European countries, in substance all of the facts that we see in daily life, have something in common: what we will define later as a true “mythical passage”, an extremely important fact.

The mythical passage is a moment of transformation; it is a moment in which we pass from one myth to another – from one fact to another – through thought and action.

Here is an example, it would not surprise me if the annual GDP that has characterized growth in Western European countries and USA economies during the ‘90s would not continue in the years to come. Despite renewed hopes and forecasts, it is not likely that the level or intensity of economic exchange will renew itself. September 11th 2001 symbolizes the dawn of a “new era”⁴.

What better symbol for a new beginning, for a new birth, for a new journey, than the “Ground Zero”, the level Zero or Cosmic Egg, the Cosmic beginning, of a new paradigm shift in thinking.

² Daniele Cardelli, *“Le politiche dell’Inconscio”*, ed. E.p.a.p., 2003, Firenze.

³ Enron and Worldcom were the most obvious cases, nonetheless in Italy we can add the examples of multinational giants Cirio and Parmalat.

⁴ Higher growth rates for GDP are theoretically possible, nonetheless it remains to be seen just what economic scenarios evolve: that is if secular growth remains constant. More than likely, trends will reflect the momentary shifts in the market mechanism.

The fall of the Towers symbolizes the end of an idea of the world, or to be more precise it is perhaps an attack on the very idea of the world. The attack on the World Trade Center is an attack on a way of being. It is an attack on the very nature of economic development - and the global effects this system is having on the planet. It is an attack on the global character of America's interests. The attack thus symbolizes the projection of a power which is global because it does not have limits - *limits* which would otherwise be necessary for the foundation of the "polis" - *limits* which would otherwise represent a more silent and moderate form of life.

The United States is the country of power⁵, the country of hyper-programming and preventive efficiencies which embody certain characteristics like overwhelming ambition - like those we find in adolescence. It is also a country which symbolizes novelty and creativity⁶ - which is based on positive energy, which derives from and contributes to "The American Dream".

It is no wonder that Carl Gustav Jung, in one of his numerous conferences in the USA, explained that only in California could one find the same number of psychiatric illnesses as in the whole of Europe. The United States, which is considered the Eldorado of psychotherapy, is also the country where American, James Hillman (of Viennese origin) together with Michael Ventura, wrote a book entitled, "We've had a hundred years of psychotherapy and the world is getting worse"⁷. This book is a clear rebuke against therapeutic methods associated with psychoanalysis – and "head-shrinking".

⁵ Umberto Gori (2004) "*Lezioni di relazioni internazionali*". Padova: Cedam.
"Contributi di psicologia analitica all'analisi delle relazioni internazionali".

⁶ The country of novelty and fame that derives from self-actualization.

⁷ James Hillman, Michael Ventura, "100 years of psychotherapy and the world is still getting worse", ed. Garzanti, 1993, Milano.

From where does this identification with the United States and the world derive? The United States and verbal communication; the United States and exaggeration; the land of corporations, of multinationals; the country that gave birth to “globalization” and “anti-globalization” movements⁸: the country of irony and paradoxes that derive from the same root⁹.

Where do all these things come from? Where does this desire for overwhelming power come from – and at what cost? Who is responsible for clandestine activities and overthrown governments? Do all these themes share a common element?

The ultimate answer can be found in the personification of the Sky, and the origin of the myth of Uranus. It is here where the power of the primordial male resides – where the idea of Uranus extends Man’s dominion of Gaia in order to dominate her. It is here that Uranus wants to possess Gaia (Earth).

This association, between the United States of America and the archetype of the Sky, becomes even clearer if we think of the image of the star wars (defense initiative) which was planned and developed for Air Force One. This notion becomes clearer still if we observe that America is the country with the greatest need for air-traffic control - with the biggest airplane companies, where flying from East to West Coast is a daily event¹⁰. Everything becomes clearer still if one stops to think that The United States of America represents the greatest military force in the skies, with its airplanes and Apache helicopters¹¹.

⁸ Born in Seattle, Washington.

⁹ Once of the countries that still has the death penalty and yet at the same time still champions human rights.

¹⁰ Not only for the supermen of the NBA and the NFL.

¹¹ One may take note that the ‘spirit’ of the American Indian has symbolically ‘taken over’ the *psyche* of Americans – not only in terms of the names they have given to their military aircraft but also in reference to statehood: Idaho, Ohio, Dakota and Iowa.

This character of this historical (eloquent) relationship is further confirmed by the nature of problems associated with being on “the ground” (floor): where interpersonal relationships and international alliances coexist with disassociation and isolationism, for decades almost a constant in American foreign policy; where the psychology of the bounty-hunter exists; where the counting of ballot boxes is commonplace in presidential elections; where accidental blunders coexist with the shooting of the Palestine Hotel. Nowhere else in the world can these difficult relationships be found.

American soldiers have to face these same difficulties. They often fall victim to this tragic perception when they land on foreign soil. American troops often find themselves the objects of guerilla attack. Difficulties abound.

A presumption of overwhelming strength often drives American troops to go it alone, without seeking assistance, perhaps this is because it is easier to maneuver on their own. This turn of events, however, leads them into Hybris and Nemesis (as we have described earlier), which are the products of a unique myth: *the myth of Uranus*.

Uranus, the Sky, was born of Gaia, the Earth - and with her conceived the Giants and Titans, but everytime one of the Titans tried to be born, Uranus caused them to remain confined within her.

Because of her anger and her children’s sacrifice, Gaia instigated Chronos, the youngest child, to punish the father.

One evening, when Uranus and Gaia were lying down, Chronos castrated Uranus. He did so with an "enormous" sickle and tossed Uranus’ genitals into the sea.¹²

¹² Hesiod, *Theogony*

Uranus represents the male in the pre-pubescent and pre-adolescent phases of life. And as we see in the myth it is only through the cutting, the castration and the schizogenic act performed by Chronos that adolescent transformation and growth takes place.

So it is, that Gaia, the Earth (Terra), battled against the Sky with her arms: terror and terrorism. The root here of the word Terra (Earth), terror and terrorism, is the same.¹³

What we are saying here is that if we wish to end terrorism and terror, and if we wish to return the world (i.e. the current state of international affairs) to a safer place, then we must acknowledge the character of Myth and the actors associated with the game in act. In essence, we must understand who among nations embodies these same character virtues: like a puzzle, dispersed into a million fragments, it is not until the end of the story, from the top of the mountain looking down that the situation becomes clear. This is the transcendent act, the moment like that during a hike in the mountains, when we watch the terrain carefully so as to know where to place our feet.

There is of course a congenital opposition in the American myth, an a priori opposition between the mythical place of ease and *disease*, the Sky and the Earth: where everything is unbelievably programmed to the last inch - even among the best specialists, technicians, and professors - because this is the land of those who know best – who profess, talk, and communicate orally. But reality does not always coincide with expected programs and things do not always go to plan. That is why it is sometimes necessary *to use force*.

¹³ We can observe similar reference to the etymology of the word. See the precious work of Gaston Bachelard on "psychoanalysis of the elements". See also J. Hillman, "A Terrible Love for War".

In our work it is sometimes necessary to discern elements in order to “begin deciphering the antipathy that is felt towards the United States”. This antipathy very often “symbolizes an admission of the existence of a deep problem” - and is often expressed from the heart of its very inhabitants. In one article, published in the *New York Times* in the wake of 9/11, a father struggles desperately to respond to a question that his child puts to him, “Why do they hate us so much?”

This image is highly suggestive and requires an answer. More than any other image, it speaks to me of the tragedy that exists in American society and the deep need to return to the root of myth, for it is only in understanding that we can cure the *disease*. It is only in understanding that we can cure the symptoms. It is only in developing a positive sense of identity that we can respond to the child - who is asking us about the future of life itself.

The Sky is an archetypal myth for the United States of America. Its significance can also be found in astrology¹⁴.

Even in the Greek myth, Sky was born from Gaia, the Sky archetype is in evidence in many theogonic studies which symbolize the idea of birth and the mythological creation of *the world*. The Sky symbolizes the origin, the place where the first idea was conceived: nobody would want to leave the sky.

Nobody would want to descend and come to live in this unknown Earth. No child would want to be born and leave the warmth of the maternal womb: what cries, what suffering and birth pain would come after ... perhaps even in rebirth.

¹⁴ Uranus was, at the moment of its discovery (13 March 1781) in the sign of Twins. This sign of the zodiac governs movement in The United States of America and together with Uranus represents a cosmic force of sudden change, of the unforeseen, of confusion and turmoil, of invention, of creativity and progress.

We have enough elements to conclude the following: that ideas associated with excessive use of force, the excess of adolescence, Britney Spears, Avril Lavigne, Christina Aguilera (the triumph of adolescence), deliberate aggression (bullying) and gang war (to say nothing of the triumphs of the Chicago Bulls) are all products of the same archetype: Uranus, the primordial Sky.

Exaggeration is a kind of personality trait one finds associated with the myth of Uranus: like the pretentiousness of Hollywood, the extravagance of excessive personalities, logorrhea (excessive communication), scientism (excessive dependence on the analytic mode over logos and moral reasoning), deliberate aggression (being bullied by the head of a primordial group), the stress from being on the run (jogging through the traffic of Florence as a response to fear, of obesity and preoccupation with the female adolescent psyche). The same holds true of the love of absolute power and the President who is beyond reproach. Love of Air Force One and the idea of a (super) Union of States that exceeds respect for autonomy (the difference between Federation and Confederation)¹⁵.

And of course there is the obsession with security - *security* in all its manifestations. On the one hand, there is the fear of being attacked from all sides and on the other, the hope of being saved by heroic figures. There is the pure adrenaline surge of million dollar movies, where incredible sets and natural disasters abound: high speed chases where trucks run into each other, multiple explosions, complete and utter devastation (the American cinematography is perhaps the best example of what we call film-making in its most extreme form: “The Towering Inferno”, “Godzilla”, “Terminator”, “The Tornado”, “Apocalypse now”, “Rambo”, and

¹⁵ California has a population of around 60 million inhabitants, almost the same as Italy.

“Schwarznegger”¹⁶ too: some of the most eloquent subjects relating to the apocalyptic genre of film.

The country of stress (the psychopathology of excessive and chronic fatigue), the pathology of excess, of great distances to fill, of "tele"communications¹⁷, everywhere "God bless America", everywhere exaggeration and fraud, on the Stock Exchange and on television, everything public, everything observed, by everyone, like the Presidents' private life.

Even commerce is “hyper”, the first hypermarkets and mega stores: the gargantuan and the titanic are psychic phenomenon which derive from this archetype because, as Giants and Titans, they are children of Uranus.

The world is experienced as a globe to be dominated, because the Sky wants to dominate the Earth: the first celestial element which finds its opposite and its sacrifice, “the bull”, until Gea, the Earth, lives.

What has the 20th century become if not the century of the working classes and the masses, of great industries, of hypermarkets and mega stores? Perhaps it is not by chance that the mega stores were first born in the United States - where "isms" and ideologies abound? What is it - if not commun"ism", fasc"ism", social"ism" or liberal"ism"? All have the same ending, "ism", which indicates the general diffusion of ideas, psychological exaggeration or a stream of consciousness. No more can we say

¹⁶ Arnold Scharznegger's interpretation of the man-machine (“Terminator”) incarnates the perfect tension between “human nature” and “cyborg” - between Psyche e Techne. The tension signifies the point of departure for constructing the personality.

¹⁷ “Tele” def. (prefix) over a long distance, done by telephone, or on or for television.

that every situation has its own rules, its own dynamics and correspondence principles that fit best practice. On the contrary, we must imagine a single idea of the world, one that permeates every dimension: so that a communist, if he had to be, could be a communist in *every possible sense* of the word.

If we consider Nazism in this light, with all its excesses like that of mass extermination, then the fate of scientism (like that of the German Spirit of Wotanⁱⁱ) no longer seems so incomprehensible, so strange. Referring to Nazism, someone said that “God is dead”. Maybe not. Perhaps God must be born again as Uranus.¹⁸

The common denominator of 20th century culture is not this or that idea, this or that aspect, but Titanism, the enormity of things, and the idea of (Uranus) "overexaggeration": “the American century”.

The last, and perhaps the most eloquent, characteristic of the United States can perhaps be made by virtue of an archetypal reference to architecture. Skyscrapers built up and torn down, because they are considered old after only 30 years of existence. Almost in no other country of the world does this occur. On the contrary, the life of a 30 year old building is considered new.

This last point explains the myth of Uranus: Uranus who conceives, gives birth to and immediately kills his children.

Let us advance here our method of symbolic analysis, which should clarify a way of analyzing the kind of archetypes and political realities that symbolize a nation. Let's start from observation in everyday life, sport, political and economical events as well as common places (name of hotels and streets), country signs and urban symbols.

¹⁸ The United States liberated Europe from Nazism. Thus began the period of market dominance over the European continent.

Like every other nation, the United States has its own habits and customs - ways and means - places, cities and regions – its own myth which allows us to seize upon and understand the cultural realities and manners of its people.

It is not by choice that the United States is the country we often perceive. It is not by choice that Italy and the Italians are what they are, and this is probably the same for all nations and ethnic groups on Earth.

After all, in everyday life, if I know I am standing in front of a child shouldn't I try to communicate differently than I would otherwise with a forty-year-old man? And if I know I am speaking with an adolescent, shouldn't I try to put into practice a more appropriate form of communication? This occurs through experience - *i.e. via unconscious forces that shed light on the subject* - of what it means to be aware of how unconscious archetypes shape meaning in relation to others. If I know the American myth, can I not speak about it? About hostility and hate and misunderstanding. I know that they are this way, and that they cannot not live otherwise. Just as it is agency and the unconscious which determines life. Just as an Italian could not live without art or fashion, style or design, with our without beauty.

There is this notion of the United States inside everyone of us. We were all Americans before 9/11/2001 - just as we are after. We all have a need to communicate this part of ourselves: perhaps now we have some additional tools for doing so?

As far as I am concerned, this analysis is the answer to the question I posed earlier concerning my inquiry into how to communicate with that American child.

We are also Finnish, Brazilian, and Costa Rican - and of course Italian, *our identity card*.

The United States of America and the myth of Uranus¹⁹ - both symbolize a return to archetypal images of the father, to a young, preadolescent past, a greener pasture which is masculine in nature. In reality, however, on a daily basis, our ties to the feminine forms, to maternal forces are much stronger. American women are very concrete, like Gaia. It is the myth of Uranus that changes the beginning of time. From this point onward, it is Esiod's *Theogony* which tells us of the mythical sacrifice that led to Uranus's castration.

Perhaps it is for this reason that industry everywhere is in crisis? That the GDP has slowed down?²⁰ We should not be surprised by the development of medium-size businesses and agritourism,²¹ of Empoli and Chievo Verona, the emergence of small and medium sized sports teams in Italian football first division; nor should we be surprised by the financial losses recorded by the airline industry, a recourse to the Sky theme, which in the wake of 9/11, in only two years have lost what they had earned in '98. Perhaps for these reasons, September 11 is above all a mythical conflict between Heaven and Earth – more so than between civilizations. Perhaps, terrorism represents the reasons of the Earth.²²

¹⁹ Liberated by Crono, the last born son of The Titans.

²⁰ There is much talk about “post-industrial” society.

²¹ The return to agriculture is an interest among the young. Agriturismo reveals itself in the return to local cuisine and slow food (i.e. gastronomy). The return to agriculture signifies a cultural nuance – more than just economic, it is symbolic of post-industrial societies. Saturn is the God of Agriculture. He taught agriculture to the Romans in exchange for the hospitality of Giano, who was received during his exile in Rome.

²² Terrorism has the same root in Italian and Portuguese, meaning “terra” (earth).

September 11 represents a great mythological passage from Uranus to Chronos. It is symbolic of the great sacrifice which is necessary for this change to occur.

Uranus was castrated by his son Chronos. From that castration, the genitals of Uranus fell into the sea thereby giving birth to Aphrodite, Venus. This is how the Italians see it, up close. As we will see in the next chapter, it is how they envision their role in international relations. On this point we should not forget that Venus is the goddess who speaks to everyone. She is the goddess of Persuasion, as with Pertho, the origin of persuasive communication.

From this perspective we cannot be indifferent to the tale of a young man that nearly a month before the war in Iraq started to sing, "There once was a boy like me." He was afraid that the conflict would have turned into a new Vietnam War (He expressed relief after the takeover of Baghdad, at which point he understood the prophetic nature of his song). Then there is the story of a lady who on September 10, 2001 was standing near an aquarium when she heard the news that the U.S. was supporting an Israeli incursion (into Palestine). She told herself, "I hope nothing happens to them ..." and then the next day she called me in distress.

These and other stories reveal traces of archetypal images and dreams. A similar story, of a dream recently appeared on a Jungian web-site (www.cgjungpage.org). It was chronicled by a person who wrote it down in detail believing that it had something to do with Chronos and Saturn. I found it particularly interesting and so decided to meditate on it thereby reading more deeply into the subject. There were effectively traces of this archetype in the dream.

In Africa and elsewhere, these types of dreams were called “great dreams”. They used to be told in public to the entire community or to the shaman of the tribe. Today, these stories are told, in the absence of anything else,²³ in virtual communities and on-line news fora like those we find on the Internet. These great dreams, like those which characterize the ‘collective unconscious’ (not the ‘personal’ unconscious), are about the whole environment, not just the individual.

The myth of Uranus ends with the story of his ousting at the hands of Chronos. This myth serves as a way of understanding the root of anti-American feelings that exist throughout the world. The root of imagination resides in the foundation of myth.²⁴

If we understand this then we can begin to understand the fertile relationship that exists between spirituality and everyday life, and we can begin to understand the Greek philosopher Talete: “*Gods are in everything*”, returning to spiritual signs and symbols, words and speech of everyday life, but above all to the intimacy with those (creatures) we have contact with, restoring confidence and faith in the land, that for too long has been lived as a mere compensation for ascension into heaven (the Sky).

In the spirit of Jung's words in the conclusion of *Dreams, Memories, Reflections*, “we know we could have spoken of demons and gods, but we rather speak of Unconscious, myths and archetypes”.

The center of gravity for this mythical event is changing - becoming more moderate. That is why interest in politics has reawakened a need for setting limits. The borders that compose

²³ The absence of the small group, the size of the community.

²⁴ The root of anti-Americanism is understandable through an analysis of myth. If Uranus is the archetype that governs the U.S. then the castration of Uranus means “anti-American” thinking.

such limits signify an important element of every *polis* - just as the Romans consecrated every mile they conquered to god (Termines).

This is why Buddha, Afghanistan, Iraq, the land of the myth of the Tower of Babel, the place where all ethnic groups and all differences were in one single tower, as the representation of a common house of man, but also as the representation of the primordial Unio, the thumb, of the first principles of alchemy, of the beginning of Time: with Nemesis (Justice) the Tower was destroyed, the men dispersed, thus began the crisis and history: after which we had to transcend differences in race, language and culture in novel ways which were based on empathy and archetypal communication.

The myth of Hybris and the divine punishment that brought with it the break, the crash, the crisis: from here a new beginning arises in which the nature of original sin (the punishment) can be understood as it truly is: the most extraordinary opportunity to come to terms with one's own life – to understand the times we are living in.

That's why Iraq, the land of the Ur, the ancient kingdom of Ur, Ur as the root of Uranus,²⁵ as bully from bull, crash that signifies crisis, words with the same root: we are alluding to a new kind of symbolic analysis of names and numbers. Where else would we find Numinous?

Words and numbers are symbols of lived - “psychic” - experience, of psychological observation, of values that are associated with appropriate events, appropriate emotions, appropriate sentiments, thoughts, feelings and intuitions. These are elements of the foundation of this method and the cognitive ground which we call “profound analysis”. Names and numbers in fact represent two axes or channels for knowing ancient

²⁵ Urethra, urology, urine ...

knowledge and experience: knowing people, beliefs and desires. It is not necessary to fall prey to a grave crisis, nor to be or even imagine oneself as a patient to achieve these levels of understanding. Quite often these thoughts derive from psychic movement that brings with it (engenders) material knowledge, as Parmenides once said, “in substance, we are thought”.

The crisis of representation signifies the last sacrament or if you will, the forced route through which this archetypal material flows. The duty of the analyst lies in surfacing assumptions and orienting the client to read and understand. It is perhaps only along these lines and from this perspective that we can understand that “Iraq is a new beginning” - an ultimate way of getting closer to Earth: that there are good reasons for understanding the war.

But as is typical of any confrontation with the unconscious: one touch, has a thousand effects.

Among the effects: stories from Iraq that we know and the diminishing claim made by the United States (admitted to executives of the Federal Bank) that of “being the locomotive of the world's economy”, of always being on the run, always anxious, tired of running²⁶; the crisis of the United Nations²⁷ and then successive efforts to repair relations with UNESCO after 18 years, UNESCO, the United Nations Cultural Agency. It is clear that international affairs cannot be regulated by one country by itself.

²⁶ Perhaps it is only a temporary crisis of fatigue, momentary because The United States is a country always on the run, of stress, of anxiety, because in this phase of its history, it is an economic locomotive. Nonetheless, something seems to have changed in the last few years.

²⁷ First there was the theory of “preventive war”, then comparisons between the United Nations and the intervention in Iraq, the desire to avoid the assembly as a designated site for community decision-making (in a turbulent phase of a post-war era) in Iraq and the new found tensions between the United States and the United Nations which became clear after the political strategy in Iraq failed, and the efforts to repair relations with the United States, the USA, among other things negotiated its return, after 18 years, in UNESCO.

Things can never be resolved without reference to the whole, to efforts to gain consensus among Nations, with others, without passing through the assembly, because the sorrow provoked by one is not a problem for others, so much as it is a problem of its own defeat.

It is the growth and the passage of adolescence for those who discover beauty and the importance of life in community.

It is a rite of passage, of initiation: this is what being an adult really means, to acknowledge others, other people, other figures and roles, to live and to enjoy ways of being "with" other people together.²⁸

So Uranus (the Sky) is defeated and castrated by Chronos while encountering the Earth. It does so by becoming a country, living in association with others, less riddled with adrenaline, less painstricken, less of a goldmine (or Eldorado) for psychotherapists, no longer an imperial power with expectations of ruling others, but authentic, knowing how to walk in harmony with others towards the millenium age of peace: the third millennium that unites opposites and the first two: the era of Chronos, god of peace and the age of gold.²⁹

And in the parallel archetype of Tauroctony: Ur, Uranus, and the primordial Bull encounters Ctonia, the Earth and dies. But from this death is born, according to the most acclaimed dynamics of *coniunctio oppositorum*, the Soul and an infinite range of lives.

From the initial Unio to a plurality of interests, a vivacity of colors, a variety of beings and species come to life after the encounter with their opposite: the birth of the Greek Kosmos,

²⁸ "Mit" in German; "Mitheyn" = myth

²⁹ Under his guidance are state governments, nations and politicians.

according to the appropriate order of things of which we take into account the conquest of the Soul.

The Soul of the world needs sacrifices in order to be cured. That is Tauroctony, or the archetype of Tauroctonia: to withdraw any pretension of global conquest, to stop thinking of globalization as a trial for dominance, to learn and appreciate differences, without necessarily imposing one's own democratic model, even attempting to learn and comprehend the profound origins of Theocracy (theologically inspired views on the nature of divine authority).

Not through imposition, but by showing, not through globalization but via international relations.

The Soul, or Atmosphere if you prefer, literally "sphere of the soul", derives from Atman which in Sanskrit means Soul, the lowest layer of the sphere, the breath of the world, our breath.

This is why we cannot allow ourselves to continue supplying our heating systems and movements exclusively with petroleum. Of course, as long as we have sufficient reserves, we must use fossil fuels, but we must also think about sources of energy. It is the time consider solar energy and hydrogen.

She “who pollutes the lungs of the world, the atmosphere, deserves a gigantic trial, “gigantic” not by chance, like that perpetrated in the United States against the multinational tobacco companies? Whoever does nothing to avoid poisoning the lungs is an accomplice of a crime?”

We cannot avoid noting the following citation from “The Politics of the Unconscious” “How much psychological benefit is being derived and will come out from this crisis? Less consumerism does not necessarily mean a lower life quality, only

that the masculine figure is rejuvenating itself, being as opposed to having. In this light, doesn't the idea of September 11 symbolize fertile ground.

And still in light of this incredible event: does anybody remember the airplane crashing on the Pentagon? And the other plane crashing in Pennsylvania? Probably not. Just as we do not recall so many of the sunken ships, but we do remember the Titanic.

The power of myth: Let us speak only of New York because it is in New York that the most relevant mythical event occurred. The fall of the towers, the end of an era and the beginning of a new one: this is the symbolic event that allows us to verify that mythical passage we talked about. It is the passage of the sickle Saturn, a passage between the two sides of the Atlantic, the passage of the United States from 9/11 (which is also an emergency number in the USA) to the Europe of 9/11, or nine of November. It reminds us of the 9th of November 2002, the day in which a multitude of people walked through Florence, held together by a hymn of peace, an occurrence with no precedent (1.000.000 people). From every point of view you watched it, the most impressive testimonial of the great hope for mankind, for a life in peace³⁰.

Peace, the Peace flags: Chronos, the god that reigns over peace and social equality³¹. How do we explain in political terms the reality of these events? From America to Switzerland? How do we explain the Helvetic triumphs of 2003? The Unconscious in

³⁰ A few months later, there was a political protest for Peace – and against the war in Iraq. Participants gathered from the five continents. This historic event signifies a public gathering never seen before: 110 million people (source: CNN). November 9 is also the day the wall in Berlin fell (November 9, 1989).

³¹ The Saturnalia in Rome were festivals in which servants partied with their masters. In this case, however, roles were reversed, and the masters served their servants.

the chronicling of sports. The reality of sports indicates like nothing else – *Nike, Victory*.

"La Nazione", just to name our local newspaper in Florence, published the headline in the summer of 2003, "Red-crossed Pride"; and how could we not notice that that year Switzerland appointed the first lady referee in an international male competition (why should we be surprised? It was the first country to concede the first leave for maternity allowance). How could we not speak of Roger Federer (Federer, a name, a program, a clear allusion to Federalism) first and only Helvetic in history to win Wimbledon, the most important world Tennis tournament in the world, and to become n. 1 in ATP rankings, but most of all, how could we not mention the excellent triumph of the America's Cup.

Isn't it strange that on the opposite side of the world, in New Zealand³², Switzerland (which has many lakes, but no sea) won the prize after 152 years, 152! After all these years of uninterrupted American dominance (enough to rename the cup America's Cup) the most ancient and most prestigious sailing competition in the world goes to the Swiss? Switzerland wins at sea... what could this strange fact mean? A brain-teaser for thinking about logic and intuition.

As Denis Rougemont³³ noted in one of his important publications, this fact signifies a paradigm shift in power and perhaps represents a good example of how we (in the world) can live in peace; overcoming conflict through mutual respect and understanding. Isn't this the ethical basis for psychoanalyzing the

³² Which symbolically even for Europe is the other side of the world. In New Zealand Tolkein's trilogy was filmed. "The Lord of the Rings" and "The Return of the King" won 11 Oscars. Only "Ben Hur" and "The Titanic" were as successful ...

³³ Denis de Rougemont, "*Switzerland, History of a Happy People*", ed. Armando Dado, Locarno.

unconscious self? Perhaps the ordering of these events is not purely coincidental nor based on random chance?

Evidently we do not speak of a new world³⁴ order constituted of Helvetic crusaders in the Mediterranean; nor do we speak of a Swiss language that everybody speaks, nor of the Franc as a ruling currency. We do not even speak of a new empire, it is not the time for a new dominating country, since every man, group or nation that aims to acquire power over the Earth should have read at least one history book to understand that no conquest has ever lasted indefinitely. Never has an imperial power lasted forever. On the contrary, there has always been some countervailing force, a fall. It is as though the psychological arrogance of power called for a defeat, as if the success of one pole called for its opposite: right, left, in a continuous alternation until we can no longer find a common ground, a spiritual place to conjoin opposites³⁵.

At this point, it is easy to imagine an archetypal relationship between the United States and Switzerland. Nonetheless this relationship exists and represents the mythology of movement, of opposing forces we are referring to: from the Uranus and "Air Force One" to the anecdote on the President of the Helvetica Confederation, who after an emergency landing had to hitch a ride. Somebody like any one of us we might say, as the archetype of Chronos, the archetype of social equality.

As we can see, it is the events themselves, the sports' chronicles and the newspaper that tell us about the Soul, of the world, and tell us about the Unconscious, about the "The strategies or policies of the (collective) Unconscious".

³⁴ Not even Swiss exists all by itself, without reference to German, French or Italian.

³⁵ From the 'original' translation: "Of course it might cross our minds that it might be due to this mythical alternation that it is fashionable to wear the red t-shirts with a white cross in the center. These are in fact are sold by numerous stands near the Ponte Vecchio: and as I recall it is like in the sportive successes... it is in the air."

No, perhaps the crusaders will continue to be Americans, like students from abroad, spoken language, gossip, American English, like Uranus, governs over the rhetoric of the spoken word, traditional communication.

What changes is that Titanism initially had a value, and with the passage of time (to the archetype of Chronos), it encountered increasing opposition associated with problems of growth³⁶.

In this myth, Chronos liberates the other Titans (his brothers) from the Tartar, where Uranus had locked them up. In this manner he brought them to light. There he made them live in the Titanism we spoke about earlier: in the corporations, in the multinationals, in the international organizations, in the Europe of 25 countries, each one less sovereign than the other, in the Europe of 430 million people, each person always counts less than the next, as with everything that comes undone with time; Europe and its managers are, perhaps still ignorant of the road to follow, because of their immaturity, lack of individuation, of the European confederation . . .

The myth of Europe is different from the myth of Uranus (The United States). The myth of Europe is aligned with Zeus, that is the archetype of god the father, which is psychologically more evolved and moderate than Cronos or Uranus. Zeus and the gods are a plurality of States; the triumph of diversity against monoculture: for this reason we say that the myth of European Confederation that harmonizes diversity and autonomy (the same as Switzerland) which is more fit than the primordial and overgrown Union.

³⁶ From this (psychological) perspective it is possible to place the attacks against the President of the European Commission and Euro deputies and other representatives of the european institutions: contrary acts perhaps to the gigantism and titanism that animates the foundation of the Great Europe .

As Esiodo tells in his theogony, just as Rea³⁷ puts her children on her knees, Chronos, knowing that his destiny would have been identical to that of his father Uranus, devours all of his children one-by-one. So Rea, sister and wife, with a stratagem to save the youngest son Zeus (from devouring), gives Chronos a stone instead of the son, a stone with a hydromel potion concocted by Temi.

Chronos throws up the hydromel potion and all the gods. Once freed, they are guided by Zeus and move into a battle against Chronos. This is the final battle between the gods and the Titans. The gods win. This is exactly the same myth of the third act of the "Lord of the Rings".

This is why we envision a new phase of international relations. A more balanced phase of development between the United States and European countries, the so-called new countries of the world. We must learn to deal progressively with these new nations. We must rethink the idea of sovereignty - not necessarily along national lines, perhaps, but regional or local as well. We need to reconceptualize the idea of politics in novel ways that reduce tension and lead to a more moderate view of reality. We need a new more flexible concept, one that likens the old idea of 'the polis' with a return of the Kings: the return to Zeus and the other gods.

Even this view, like the one of Switzerland before, must be read in a symbolic way. We do not allude to the physical construction of new walls, at least not immediately, but we allude to the psychological need that must be respected: that of a new political reality, more manageable, more local, a return to participatory forms of democracy.

³⁷ Venerated in Crete as "the Maternal Idea", divinity in Asia minor is analogous to the idea of cult worship, like that of Cibebe.

We can envision a new era of international relations, one that is different from that of the dawn of history which was founded on world domination.

Globalization is always a “Titanic”, and there will always be “Titanic” that founders.

We evidently allude to a return of the gods like in the poem by Ezra Pound "See, they return, one, and by one, / With fear, as half-awakened..." the return of the soul of the world, of a world founded on multiplicity, on the diversity of forms, ethnic groups, languages, races, religions, on the plurality of colors, respect for differences in communication (empathic, libidinous and not merely verbal) in a word, *the return of politics*.

What we are putting forward here is a politics that is made to measure, through which a myth organizes itself and everything around it: the myth of a nation, of a city, of a religion – those things which bring together and organize all other aspects of the Self: the city, the religion, the nation are consecrated to that myth.

So it is the politician incarnates the archetype of a hero, the point of reference, the common ground for diversity, which brings people together: through him, the Kosmocrator, the founder.

All of this is connected to the chackra of the Heart: the point where no longer the male and female are found, but the man and woman: the man, or the male which has entered in contact with the Soul of the world, and is dead, and has partially contacted his feminine side (the Anima), with the idea of the woman, and has parted with its opposite, the male side (the Animus)³⁸.

³⁸ On archetypes of “Anima” and “Animus” cfr. Carl Gustav Jung, “The Self and the Unconscious” ed. Bollati and Boringieri, Torino: on the theory of “Archetypes” cfr. Carl Gustav Jung “Collected Works”, voll. 1-16, ed. Bollati and Boringhieri, Torino.

Europe, who for her beauty was enraptured by Zeus under the shape of a white bull and taken to Crete, has different points of reference, different forms of contact in relation to our experience, because she unites with Zeus. Such could be an allusion to the myth of Chronos, which ends with the return of the gods.

Europe represents the opposite end of the spectrum from that of The United States of America³⁹. The birth of an idea to reach the archetype of Chronos from that of Uranus, the return of Zeus and the other gods, to the plurality of States. Everyone is sovereign with respect to the great central State, the ancient Chronos, the Senex ("The old Europe" of which Donald Rumsfeld spoke. Remembered?) by comparison, the continuous hyperactive and destructive generator of Uranus.

From the undifferentiated Cosmogony of Uranus, to the Schizogeny of Chronos, ending with a more mature understanding of the male concept represented by Autogenia of Zeus. These are the three passages, as André Virel would say, of male creation and development. Nations are in this perspective, actors in a mythical drama on Earth.

With the sacrifice of Chronos / Saturn performed by Zeus / Jupiter, the world becomes more diverse - and more moderate. And the origin of soul, the feminine, enters the military and changes it. Politics becomes a fundamental relation between the Self and all other things. No longer *a Self* which directs others, but *a Self* that strives to find balance in relationships, a Self which feels that its inner peace in relation to others, not somebody who

³⁹ Inspired by the Helvetic political model where the autonomy of states (Cantons) is the foundation. This model represents the direct antithesis of the United States of America: the political archetype of the Union, recurs both in relation to the United States of America and that of the European Union. Europe symbolizes a Confederation: a European Confederation.

tells us from the Piazzale Michelangelo that tomorrow we will be walking, no longer politics for men only, (although we know that the Soul naturally attracts the male). Every one of us can be the main character, if wishes to do so, in the management of things; a full psychic relationship, so that the famous Delphi oracle can finally be read and understood as a natural expression of "know yourself and you will know the world".

“Individuarchy” or “Individuocracy”, the name which I have given to a form of self-government - which is a kind of politics founded upon the need metaphorically to build one’s own house. Politics as an individual relationship, with others, face-to-face with things, cities articulated by small numbers, streets and neighborhoods – not the idea of gigantic housing projects and impersonal administrative bureaucracies. In this respect, there is a political dimension in our soul that we have to take care of.

The Soul, the feminine in politics, where Margherita is the neighbor, the friend, the daughter, is not a political subject as in Italy, where men shaking hands is a value. Knowing is intimate. It is worth as much as a handshake in business or international affairs. It is so, because I am fully involved with it, with my entire self.

This view stands opposed to the stereotypical male approach which is founded on the idea of individual thought and collective action, increasing self-realization, strategic alliances and wars between different groups. What we read on the newspapers and see everyday on TV, what we call politics is none other than this, the logic of the political parties, of castles in the sky, sometimes allied in battles or coalitions. This is in reality the male side of politics, the myth of Spartus, *The archetype of Mars*.^{40, 41, 42}

⁴⁰ Sparta was a network of strategists. “We are the walls” (of defense).

⁴¹ Diomedes, together with the help of Athena, injured Ares (in the war between the Greeks and the Trojans). Athena, Goddess of war incarnated a form of heroic intelligence in contrast to the brutal and bloody methods of Ares.

Mars enters the game as an agent of controversy between Sky and Earth, between Titans and gods, between the old and new world.

For the rest, “one sees how emotional desire tends to grow, how in politics, politicians tend to nurture feelings of revenge in their heart, how this psychic phenomenon goes by the name of Titanism and how Titanism is excessive, several times a week, with the frenetic energy of political organization, of everything and nothing, of the stress that comes with fatigue and working on an electoral campaign, or prostituting votes. Promises are easy: making oneself beautiful ultimately engenders business and makes things ugly. It is ultimately Titanism that kills pleasure, and it is the Titans who in Greek myth kill the Soul and make canon fodder out of psychology (Dionysis).”

It is this phenomenon of titanism that creates stress and anxiety. It is the size, the enormity of the American myth (its great distance) which is unconsciously in a state of crisis, decay and decline. It is this state of affairs that has incited Ares / Mars to act and as a result has inflicted pain and suffering - out of necessity, out of the need for transformation and change – both internal and international.

In order to change this state of mind, to transform base metals into precious gold, depravity into nobility, there is always a tragic event, a death, a rebirth, a “mythical passage” that signifies movement with legend and myth. Here our contribution to understanding the times lies in myth⁴³. And from this perspective everyone can understand the collective events of (him) herself.

⁴² The tension that exists between Athena and Sparta persists today in popular culture: “Athena cries; Sparta laughs”. Perhaps this is why we do not oppose Sparta a Corinth or another Polis of Ellade?

⁴³ As in the Greek form of the word “*mythein*” which means story (telling).

Stories provide a way to releasing pain and suffering that is embedded in the unconscious. They provide a therapeutic process, a psychological mechanism of curing “The Epistrophe” of the Greeks.

A profound analysis of nations and political events is essential to answering the basic question that concerns our daily life – in this time of understanding where we come from and where we are going to.

Our collective security depends on an appropriate reading of the times. It is the product of a correct reading of “the Unconscious” – of internal relations, international and individual.

One aspect of this approach is characterized by profound analysis⁴⁴. It is here that we begin to specify and bring together depth psychology and existential philosophy which consists of taking care of the political dimension of the soul.

This fundamental approach characterizes “profound analysis” as a discipline and signifies important differences with the more traditional psychoanalytical psychology.

⁴⁴ To *practice* what we preach!

Italian Archetypes

Valentino, Gucci, Ferragamo, Giugiaro, la Ferrari, Tod's. It is here that we begin our journey into the world of design: symbols that characterize Italian fashion and style: names, images, labels of the Italian world. It is here that the allure of the "Made in Italy" design shines through.

Of course, if you prefer the seduction of the first encounter, candlelight, Peitho, communicative persuasion: mythical scenes and Italian magic, Italian women like those in the City of the lagoon, Venice, "Venedig" for Germans and its region, "il Veneto" (the root of which is the same as *Venus*), how the sea washes over three-fourths of our peninsula, the myth of Isola d'Elba, as with the "estrofilia", the love of foreigners, curiosity for the novel: names and poetic fragments of the same archetype, of beauty attributed to Aphrodite / Venus and the seduction of the first encounter, then perhaps there is some relation with Hermes, the god of falling in love.

The Homeric version of the myth tells a story of the birth of Aphrodite from the union of Zeus and Dione, but in the Theogony of Esiod, Aphrodite is born in the sea. Her birth a function of the castration of Uranus by Chronos: Uranus, the Sky, the primordial bull (Ur in German means archaic) and Chronos, the last of Urano's children, allied with his mother Gea (The Heart) to oust his father.

Concerning the archetype of castration: we can certainly find precedent in the rites and rituals of the ancient priests of the goddess Cibeles and in the archetypal relationship that existed between Attis and Cibeles. The goddess Cibeles was worshipped in Crete like Mother Igea, perhaps even like Mother Earth; Crete, the island of myth, the island of Aphrodite, so much so that the appellation of the goddess Aphrodite, and even Citerea, derives

from Crete, and the Bull, the totemic animal of the island; on the back of the Bull, Zeus carries Europe to Crete. Toro is the astrological sign of Venus. One of the symbols of Mars. Crete, Venus, the Bull, the Big Mother: a strict association.

We have already spoken in terms of a symbolic or “profound” analysis of the times in which we are living. We have already spoken about the castration of Uranus and the transformation of beauty that comes with the ousting of Chronos, the signs and symbols that accompany this creative change in Man.

Venus has much to do with this myth of Uranus, the primordial Bull - the planet of The United States of America.⁴⁵

Born of the sea, Aphrodite derives her name in a strict relationship with the Greek word “Aphor” which means “foam” (a clear allusion to her birth in the ocean tide). Aphrodite has always been associated with the sea, not like Poseidon, but by sailors and those who deem the sea to be beautiful and tranquil and seaworthy (like the Dolphin, the faithful companion of sailors).

As goddess connected to water, she is in a close relationship with the social body and perhaps above all with the social imagination, the exterior, or perhaps with the persona (Persona, from the Etruscan, means mask, social and professional mask), caring for appearances (the root of which ‘Appa’ in sanscrit means ‘Acqua’).

She is the goddess who tames the sea, yes, but also renders the earth beautiful as well. She is the goddess of Spring blossom: Roses are sacred too, as are other plants, like the pomegranate and myrtle and also the apple which is an ancient symbol of love. All

⁴⁵ Uranus governs the spoken word, verbal communication, emotional dynamism and social activity in its most extreme form. We are not surprised to find such great industry in the North East United States and Triveneto of Italy, where economic achievement and hyperactivity reigns supreme.

of these are found in her hands ... let's remember "The time of the apple"; among other animals, the Dolphin, there is the little sparrow and the swan. She is goddess not only of the spring time of year but also of "a new age" – a time in which the world lives through an increasing awareness of myth and "the unconscious" spirit of an age.

Venus, the goddess of Love, of that story of love, the shore of the sea awaits for us, even next summer as with every Italian summer, amazed, enraptured by the ecstasy and beauty that emerges from the (sea) foam at the beach.

Venus of the Botticelli painting has become an icon of Italian beauty, the most diffused throughout the world. One can remember how the Olympics in Salt Lake City (USA) ended: with the image of Botticelli's Venus as a salute to the next Olympics in Torino (2006). And of course there is the Miss Italy pageant – no surprise that it is considered the most important fashion event in Italy.

In her court, Aphrodite / Venus is accompanied by the Graces and Imene (the daughter of Dionysus); Eros (love desired) and Anteros (corresponding love) got from Ares . . . and the palm of victory, as with the myth, a symbol of recklessness and peace between the two.

As in the art of persuasion, of betting, the sale of women's underwear and lace, sheer stockings, in the seduction, in the secret appointments, in the curviness of the body, in the attraction between shop assistants and the handouts for soccer players there lies an ongoing drama of everyday life, a perennial archetype, of fascination with Venus and her attractions.

Certain beauty, voluptuousness, desire, the loving encounter (the stuff of myths like that of the incomparable Italian lover abroad, as with the beauty of our women), but also in

communication: Venus in fact is accompanied with Peitho, persuasive communication, invoked in the ancient Greek tradition, in front of the public assembly and probably related to Hermes, the deity of teaching eloquence and in general to the domain of science and communication studies.

On the other hand, it cannot be denied that Austria, Germany and England are beautiful countries. They have their beautiful places, but let's not dwell on the "beauty" of the nations, more or less organized for efficiency and functionality. Let's consider other aspects. Italy is not efficient by any means and sometimes terribly bureaucratic. Nonetheless for everyone, because it is a myth, it is as our foreign friends say in their postcards, "Beautiful Italy".

These archetypes of beauty, of communication, of peace, of desire and the willingness to know others, of hospitality: these archetypes are perhaps the most typical of Italy and represent attributes of Aphrodite / Venus, the goddess who accompanies and guides a person to another.

Italy is a supporter of international stability as well. The Lira, the old form of currency, is a national symbol of peace that according to traditional myth was instrumental in bringing together Hermes and Apollo after a furious conflict.

The Italians are therefore intimately tied to archetypes of peace and communication. They are known as universal communicators. Venus, for the most part, is the goddess of myth who speaks with everyone and who brings, thought communication, peace. Italy is the country of communication, the country that should bring itself to promote the politics of international outreach (the dove of peace is an attribute of Venus).

This tells us something about the role of the Italians as peace brokers in the game of international relations.⁴⁶

It is not by chance that Italy is the country of *Peace Keeping* operations, of non-military aggression and restoration of the minimal conditions of life that inspire beauty with survival in the world (one is reminded of Lebanon and Iraq) and the acknowledgement the Italians received by the international community.

If we are Italians it is because we must be: to bring beauty is the central theme of our lives, to serve Venus and *Her* politics, at Novoli⁴⁷, because Novoli is not a barren wasteland on the margins of society, but rather a new center for a new time (and Novoli signifies that which is New). Beauty is a gift that must be cultivated with time. Other times it is something to be conquered. In politics, beauty is something acquired while moving progressively from big, homogeneous, apathetic and indifferent realities of the city, from the ugly insignificance of the wasteland on the margins of life to a new decentralization of authority, to a new form of organization which is based on *small autonomous units*: Novoli, Isolotto, Piagge, Ugnano, Mantignano, Pian de' Giullari in the Florentine case: new more sustainable communities that are autonomous. Only in this way can the spirit of ideas and impressions of the individual be expressed and counted; can men and women participate directly and in a responsible fashion in the planning of the city. Only in this way can we recover that sense of belonging that comes with time and place; with the environment which has been scarred by industry. If we live and work in the periphery, our personalities will develop in a marginal way. The therapy of Venus brings with it an alternative way of viewing this reality. It brings sensibility,

⁴⁶ There is always opposition and agreement in the field of international relations.

⁴⁷ Novoli is the new seat of the social sciences at the University of Florence.

beauty, and the desire to be in the center of every place. This is the therapy of beauty that characterizes politics.

To serve Venus is to cultivate beauty in every place. As James Hillman cites in his book, “La politica della bellezza”⁴⁸ the root of Jungian imagery can be found in Italy, particularly in Florence. One need only reflect on the work of great Renaissance thinkers like Marsilio Ficino, Pico della Mirandola and Giambattista Vico to understand.

“Every crisis signifies a new possibility”. This is the idea we would like to put forward - from today onward – for the university and our public places. From this point of view, it is necessary to put park benches and flowerbeds and statues in the social sciences center in Novoli: the statue of the gods, Hermes and Pan, symbols of excellence of youth, of commerce and exchange, business and movement, of an active life, and the statue of the goddess Athena, the goddess of Palladio of Rome, of reason and normative science, the goddess associated with the “Atenei” (which in Italian means University), of the “just” war of the mind, interior conflict of ideas in contradistinction to the brutality of Ares (the male god of War), and as in the myth, Athena knocks down Ares.

Above all, it is important to understand that the training of young men be considered as a reflective exercise (in) thinking for reaching Nike, the Victory.

As James Hillman says, “Here the time has come to help out in a practical way so that the statues and art works that lie dead and buried in the basement of the Uffizi are from now on liberated and brought out into the light to animate”. With the gardens and fountains, the public spaces of this University can live.

⁴⁸ James Hillman, “La politica della bellezza”, ed. Moretti and Vitali, 1999, Bergamo.

The environment is too technical to be enjoyed as a lived experience.

In summation: my arguments rest on the idea that Italy calls us to a world of beauty; a country of Dionysical pleasure, of wine and Menads, of the spirit of Bacchus and “Chiasso”, the first Italian municipality from Switzerland, that in Italian means noise, but also of “slow food”, of enjoying flavorful cuisine, moderated pleasure, of creativity and artistic expression, under the sign of “The Big Mother” (as was the case with Aphrodite) and the Muses with their museums, with the red, white and green flag: the red of emotion and passion; the white, with spiritual knowledge that moderates passion and brings peace, the green, as the best to be hoped for, prosperous vegetation, the most luxurious of natural environments.

Archetypes of everyday life, like *the handshake*, the *dexiosis romana*. What could be more common than this?

What emerges is a clearer picture of our indebtedness to the ancient past which accompanies us everywhere. “Italians are a people of saints, poets and navigators”. Saints, like Apollo, the God of light and knowledge and Music, called the epithet of Febo (means Saint = in Italian Santo).

One of the most famous music festival is Sanremo Festival, dedicated for a whole week to the Italian music and songs. *Poets* as in the melodious language of Apollo, as with the language of the Druids, the poet-priests of the ancient Irish Celts; Navigators like those who traverse the beautiful and tranquil sea of Venus.

These are the times we are living in. September 11 is perhaps the date of that “mythical passage” to a new age (of Aquarius – one that is heralded by the “New Age” movement and which we have already spoken) who speak to us about the birth of Venus: the Botticelli portrait of Venus (up until recently located in

the Strozzi Palace in Florence) and of Italian fashion that triumphs throughout the world, the temple of Mars, excursions of the European and American drill corps (Spirit and Opportunity) on the planet of Mars, of March 11 in Madrid (March is the month of Mars; the number 11 symbolizes conflict), nonetheless it is necessary to find one myth for these times: the myth of Aphrodite/Venus, where Ares/Mars is central figure, with Harmony and Love. With this omen, we are led to turn to the following thoughts: that he who knows captures truth, even in difficult times, the horizon: a time that once was Rome, that Rome of Italy, founded by Pio Enea, son of Venus.

The Switzerland of Jung:
An Analysis of the Myth of The Helvetic Confederation
The Birth of Helvetology

Addi, August 1, 1291, Canton Uri, Tell, father and son, crossbow, apple, freedom, the jump from Victory, the compact, the handshake, the three fingers of the “right” hand held high: *the birth of Switzerland.*

How many symbols, how much wealth is there in a myth? An analysis of the myth of The Helvetic Confederation, as with any other country and political reality (or not) cannot leave out an analysis of symbols.⁴⁹ Every reality must in fact be understood, and as Carl Gustav Jung teaches us, the unconscious must be read symbolically.

Before the Christian church moved “it” to June 15, “Ferragosto”, “il Sol Leone”, was celebrated on August 1st: when the sun was at its peak and at its greatest strength. August also signals the holiday season in Switzerland. For more than seven centuries every August 1st, bonfires are set ablaze on the tops of the mountains in order to rekindle memories of the beginnings of the Federation. The fire is a central theme in the individuation process - as much as myth and ritual are in the foundation of the Helvetic confederation. As in the film, “The Lord of the Rings” in the third act “The Return of the King”: the bonfires on the tops of the mountains signify a form of communication with other tribes. As with the Cantons of the Swiss confederation, they are intended to renew the alliance. That alliance once served as a bulwark of defense against the Austrian invaders and was a central theme in the genesis of Switzerland with its sacred pact of Gruetli; this contract was as important to the Swiss as it was to the fellowship in the film “Lord of the Rings” where in the last scene the main characters battle against the titans and the giants. This is, as we

⁴⁹ Symbol def. From the Greek “Synballein” = to put together.

have spoken before, “The Politics of the Unconscious”. These are “the times in which we are living”.

The rite of fire (and fire symbols) are essential elements of the foundation of the Helvetic Confederation and constitute a baseline for making comparisons with similar archetypes of fire that are found in Persian rituals that are still practiced today in Kerman and Yazd. Many of these rituals are tied to traditions of Zoroastrian and antioiranian origin but are also shared in the Nordic, Scandinavian and German traditions. It seems as though the story of Wilhelm Tell is not Swiss but Nordic – at least that is what the Bernese pastor Uriel Freudenberg writes in a book he published in 1760. Published without his name, this text was the first refutation of the white book of Sarnen, Swiss epics written by the historiographer Tschudi from Glarus, which were the first books written on Wilhelm Tell and the origins of Switzerland.

The book was first published surprisingly under the title “Wilhelm Tell, a Danish fable”. This was confirmed later by the historian Helmut de Boor in 1947 in a series of stories translated and gathered into a volume published, “Die Nordischen, englischen und deutschen Darstellungen des Apfelschussmotivs” (“Representation and Portrayal of Nordic, English and German according to the myth of the arrow and the apple”).

At this point it is interesting to note the similarities that exist between Sweden and Switzerland. Perhaps this is not casual: as is commonly known, the name “Switzerland” is derived from the name of the first canton, *Svitto*, *Schwyz*. The name would appear to originate in Sweden. The Swedes driven by famine in their country were forced to resettle in the central Alps (*Suicia* = *Suecia*).

It is only fair at this point to clarify a methodological point. Analysis of myth requires us to think in “a mythical way”. This

perspective is different from other methodologies of time which are causal and deterministic and historical and which imply a final therapeutic outcome. On the contrary, an analysis of myth requires us to focus on the distinct elements of a communal conspectus or time-horizon. Myth or communal archetypes vary with content and context and the diversity of the species -nature and the perception of reality - distance and distinctions that are both geographical as well as historical – like those in Sweden and Switzerland – which derive from something profound. In an archetypal analysis, it is more important to “individuate” the relationships than it is to understand the history or origin of the species.

We should not be surprised if we find on the way to Zurich or in a Swiss-German valley names like Reto, Uto or Heidrun ⁵⁰ (the Nordic version of Heidi) which are clearly scandinavian in origin.

Nordic origins the event of Wilhelm Tell, Nordic and Persian rites of fire, Nordic, Aphorn, the horn of the Alps.

These legends were used in the past as part of teaching rituals. In a document on the legend of Scandinavia, it is said these legends were use as part of the trials of “Betruf” or as a way to pay homage to the Sun that was setting, but also to communicate between mountain peaks (exactly as in the film “Lord of the Rings: Return of the King”), with the sound of cows grazing in the field, with their “ranz des vaches”, something truly to be appreciated.

The same document refers to a new armament used to strike at enemies from afar, technology that represents a significant breakthrough with the past. As high as a man, made of ash (wood) it had a dried chord (cat-gut) that was stretched across its two extremities and flung long arrows with an iron tip. It was precise, “and could hit an apple from 100 paces”. It was called the

⁵⁰ The big kid of the Walhalla that eat (i germogli dell’albero Lerad) e dalle cui mammelle anziché latte sgorga nettare. (to translate).

“Archg”⁵¹. It was silent and easy to hold while running. Training was done directly on the spot, once grasped on the slopes of Mt. Sacro.⁵²

As we see here, elements of the Swiss myth are found already in earlier traditions of Scandinavian myth and as we have seen, not only in these traditions. There are other examples of archetypes where image and content are present. There exist other examples in diverse cultures and in other traditions according to the definition of Jungian archetypes.

Having already analyzed the archetypes of Italy, beauty, universal communication, love for the “other” (esterofilia), mythical references to water and fire; mother and father; woman and man. Perhaps we can say that Italy and Switzerland appear opposites.

The method of teaching, archetypes of schooling, of training, and education. These symbols play a central role in the Swiss myth. No other country thinks about its teachers as much as the Swiss. Teachers and professors in Switzerland are valued by society and are payed well.

The Zuricher Heinrich Pestalozzi was not born a desert flower but instead developed a research interest in the field of pedagogy in a country that established itself on the archetypal relationship between Father and Son, student and master. The significance of this fact is double considering the sense of “Gloria Duplex” as a form of Renaissance alchemy that exists in the story of Wilhelm Tell and his son.

⁵¹ A clear allusion to the archer and his (cross) bow. Refer to the works of Denis de Rougement regarding the myth of the Archer “La Svizzera, storia di un popolo felice”, ed. Armando Dado, Locarno.

⁵² The same document refers to Ithe, women warriors, able and faster then men on the slopes and with a keen vision.

The value that we give here to training corresponds completely with the cultural value of the master teacher (in effect to the role of the father). Switzerland is the paradigm of didactics, of teaching, of the tradition of communicating to sons the experience of older men. Life is in community and in small groups. Rites of passage associated with higher forms of life must therefore be found in connection with others.

The myth of the master (of the good father) who educates young boy and girl, one cannot ignore the individual training of the novice, rites of initiation, mysticism, spiritual guidance, and the educational psychology of testimonials like those described by Maenner Bunde and Weiber Bunde in their notebooks on Eranos.

The training of the male leads from youth through manhood and passes from experience to feelings of shame, humiliation and wounded pride to deeper realities. The “Sebst” of Jung, the process to Self-knowlegdment and Self-realization, these are not individual achievements in their own right but are developed – not only in support of a family, but also for school and an entire community.

In the Swiss myth tradition, the role of the father, the figure of the master, is central. As we have already alluded to in “The Politics of the Unconscious”, the evolution to manhood can be conceived in its symbolic relation to the three phases of “schizogenia”. The archetype of Cronos, for example, is drawn from the Theogony of Esiod that signifies Fatherhood with Uranus and Zeus. Cronos is the god of social equality, of the golden age and in ancient Greek was also identified with the name of time, Cronos. As everyone knows, Swizerland is the most important country, the most prestigious and well-known in the watch industry (*Oro Logos*)⁵³, country of *Crono meters* and of punctuality.

⁵³ In italian watch = orologio: oro + logos; cronometers = crono meters; time as attribution of Chronos.

The archetype of Chronos is strictly connected to the theme of silence (Chronos is the god of silence) and of peace. The word peace, the root of which 'PA' is the same as that of "padre" (father) in many languages. This symbolism probably signifies a strict connection, if not directly to an identity, between the figure of a good father and the distance that comes with knowing and being (the transcendent function) as in the "Gnothi Sauton" the oracle from Delfi.

A few days ago, a girl friend of mine made me remember those difficult passages and sometimes tedious if not overly educational, interventionist profiles of the Swiss fathers. Beyond the reality of the phenomena, that which is true or not, useful or not in a specific circumstance, there exists a world imagined by the Swiss, and the Swiss fathers in particular, a myth that is constructed on imagination or create one imagination.

In the training of the man and the father, the military assumes a fundamental role and importance: military training in the service to country, in other words to the fatherland, to the founding fathers and their traditions. In the Helvetic Confederation, military training lasts until 52 years of age, with service of at least a week a year. Only recently, could it be replaced with civil service. Service is taken seriously and training is continuous. A unique army that can be deployed within 48 hours on the field of battle, youth who carry arms even in their homes, "scheutzen" in spirit; because the story of the Confederation has evolved through two world wars and has known uninterrupted conflict and fratricide between cantons, divisions between leagues and the Sonderbund, a country indivisible and connected with the myth of the military. A country that has trained its own soldiers in the service of other countries and standing armies in Western Europe, as with the Swiss Guard of the Pope. The people of Waldstaetten are a strong and proud people, so courageous in fact that they were mentioned by Julius

Cesar in “De Bello Gallico”, a chronicle of the campaign in Gallia. Even today in the realm of the Schwinger, the typical Swiss wrestling, mythical images of virility abound in a Herculean archetype.

Images of “Keltenstrasse” from last year, the celtic monument at Zollikonberg, Fridolin, the patron saint of Glarus with its roots in Ireland and Celtic people, the Swiss, sons of almost four distinct ethnic groups. Different phases of history having constituted the background of the Swiss people: the Celts and the Irish from Britain, the Vichingi of the Scandanavian countries, the Alemanni of the Germanic countries, the Longobards and their relations in Italy.

And this is only an outlook looking at things from an ethnic perspective. From a linguistic perspective, the situation is more complex. In no other country in the world are there four official languages: German, French, Italian and in the canton of Grauebunden, different local dialects are spoken between valleys.

Switzerland is a melting pot of Europe or in my vision, and to say in other words, “The centre of Europe”. The situation has been studied by researchers. The Swiss myth tradition provides a model for the future, for maintaining stability and autonomy among sovereign peoples who are living together in regions and communities and who are confronting challenges on an European stage.

To imagine a future European confederation is an idea that fits with the expression of European myth, and is therefore consistent with a return to the gods (Zeus and the myth of Europe).

Understanding the myth of the Confederation establishes hope in association, in trade-unions, in men of heart and of simplicity, the value of hope is undeniable, and leads us to the fact

that this reality will express itself individually in the practice of everyday life, from the danger that is harbored in titanism, irresponsibility and slavery of a Europe (of 430 million people) who will obey the myth of the United States which is already in decline on the international scene.

The Switzerland of the “Magical Formula”. That is what the formula was called, that provided for decades a political stability without precedent. All the ethnic groups and languages are represented in a proportional manner in the Federal Council (or *Direttorio* or Directorate, as it is called the Swiss government). Religious views are also represented in a proportional way. The Protestant and Catholic faiths constitute the dominant majority. Their conflicts for centuries have shaped the historical stage of the Confederation and the most relevant parties which constitute the government represent and make up approximately 80% of the electorate. The magic formula, magic as in “magi”, like those who wave at nobility without equal, of regal dignity, seen from afar, the birth of Christ in the cave. Magic like the Father of the mithraic cult. Father, under the tutelage of Cronos, is the rule of simplicity and equality (it was like this with the saturnalia in Rome), and anecdotes of the president of the Confederation who after an emergency landing asked for a ride (the exact opposite of the President of the United States of America); truth or legend, this is very Swiss, that is to say, very simple: even anecdotes make up a part of life.

In the federal government each one of the seven members presides for around eight months as the head of the executive and at the same time head of state. The time is limited only for this period, then the power is transferred to the others. The latin formula used is “*primus inter pares*” and applies for the president of the federal council. This term expresses with simplicity the character of social equality, the political agreement in service to

others, one of the principle characteristics of the archetype of Chronos, the deity of the golden age.

Switzerland is a country of *politeia*, perhaps the best example of politics, the paradigm and incarnation of excellence, of pluralism that derives its unity in myth: Chronos is the god who protects politicians and heads of state, who protects justice and corrects management misalignment when there is a need for a positive correction.

“Know thyself” in order to better “govern yourself”: these are the main important rules for politics dimension.

The myth of the father, of peace, of the military as an indispensable training for the male, of the military as an active form of participation in the social life of a people, besides being a means of defending the fatherhood, it is an excellent symbol in Switzerland of patriotic feeling and flag bearing, everywhere: in the municipalities, in the stations, in the construction yards. The same can be said for its stance on non-aggression and neutrality; in its a priori position on being open to everyone, the Referendum that was born is here, the popular petition, its voting record at the federal level and in the cantons and the communes, in the Landsgemeinden, in the old assemblies with direct democracy, the archetypes of meeting places that even in different times were politicized in German countries through the “Ding” and “Allemend”, through ideas associated with the Agorà in old Athens, in medieval times with the Arenghi of the Italian communes. All of this can be summarized in the word participation and in ethics and as well as in social responsibility.

From this point of view, the perspective, left, right and center are symbolic places where one works to discover oneself – not as an “ism” of something: Adlerians, Hegelians, Smithians, etc., ... or as an “ist” of something: commun- “ist” , social- “ist”, liberal-

“ist” but finally to find oneself, a name, a family name, one’s identity, genealogy, one and the same pattern, Jungian only to the extent that one is a researcher and able to become oneself, on the basis of so much fertile idea of “Individuation process”. This is my view of “Individuarchy” or “Individuocracy”, the form of governance that sees the individual as an actor and a protagonist of his own life, of a return to the fundamentals of: “know thyself”.

In order to know the road to happiness, where you live, where you work, the neighborhood where you move, your billing address, where your children go to school, where you socialize, commune, see people, in the places you frequent, pray, make love, live your life. Only in this way can you get close to and understand that which we call the “politics of the unconscious”; the idea of an “interior politics” that is the reawakening of self-knowledge and a fertile relation with the unconscious; an appreciation of the plurality of the soul which is basic for self-knowledge. In this manner, one can find the fundamentals of a way of life that is essentially Swiss, a voyage of discovery towards greater self-awareness, a full and extensive participation with the Self without delegation: the process of individuation of Jung, the knowledge gained through “knowing your own myth”, not through casual acquaintance; Switzerland and Jung are one thing. They sustain a tight connection. Like the alpine states which are based on the private discussion - which is the same as the analytical colloquia – the spirit of Heimat.

Responsibility, reliability (from the latin “Foedus”, the compact, a starting point not only for relationships based on reciprocity but also those that are vertical in nature, based on security interests). These are the virtues that sustain feelings of friendship with strength and with the desire to be at the height of one’s capabilities. Thus is the myth of the man with the spear, the man that speaks and votes in community with others, the small mountain village; because it is there, on top of the mountain, in

the small community which is close to god. It is here that Switzerland was born; all this we can say is religion: the religion of presence, the religion of participation, a religion of the military in which everyone participates in the militia, the Self searching for harmony and moderation in community with others.

Myth of “Mittwoch”, in German, the middlemost day of the week, Wednesday in english, “Mit of Migros” (the largest chain of grocery stores in Switzerland). The name derives from the fusion of “Mit” and “Gros” which means “medium” and “large”. “Mit of mythen”, the myth and that which is in the middle, in the soul, in the atmosphere, as in “middle earth” of the Lord of the Rings, “mit” as in medium, as with our Mediterranean sea, as with the Medi of Persia, as in meek and moderation: Helvetic values, like meditation for research and balance necessary to the foundation and life of the Confederation.

Switzerland is a Confederation, more than a Federation. In order to respect this, it is necessary to respect the rules of law, reciprocity and trust that exist between contracting parties. To be or to become strong means honoring the conditions of the pact. For this reason, the cantons maintain a reciprocal relationship which is based on mutual understanding and assistance (horizontal profile). They also conserve their history in ways that tell a story of servitude and feudal arrangements (vertical line). They are also capable of saying “Yes, sir” until the time of Wilhelm Tell (and none of this would ever have been forgotten); a military myth that is Swiss, realized on the Cross, the white cross on the red battlefield, the Swiss flag with all its meaning, richness, and suffering in the act of trying to reconcile opposing forces, “the opposites” struggling to increase awareness⁵⁴, a comprehensive understanding which the cross symbolizes; at the intersection

⁵⁴ Cfr. Carl Gustave Jung, “Tipi Psicologici”, vol. 6, opere, ed. Bollati e Boringhieri, Torino.

where vertical and horizontal meet, perfection. But at what price? Perfection costs. Self sacrifice and Personal suffering.

The archetype of the cross is an archetype which is based on four types that define a continuum of humanity and establish the foundations of the city: four Cantons on the border of Lake Lucerne, Vierwaldstaattersse, four national languages, four ethnic groups: “Europe and the world is a State”: 0041, the international country code of Switzerland ... the same as Venice, Switzerland the beautiful.

The bear (“baer/bor” in the high German and Nordic languages, the root of which determine the Italian “Borgo”, but also Bern, Berlin and Bergamo), the bear of Appenzell, the bear of Zahringen, the ducal family that founded Berne, the capital, bear as the grandfather of Heidi who lived in high in the Alps, bear of beer, bear as the “baerseker” of Niklaus von Flue (the saint patron of the Helvetic Confederation who was invited in one of his visions a Ranft to stay in the territory of the Confederation: a clear allusion to respect the misunderstanding toward the Swiss and the diffidence that accompanied them abroad), bear as an epithet of the old Jung, the bear, totemic animal of Switzerland.

Distinct symbols of the same reality, like Heidi, the myth related to the archetype of the Greek god Pan, the figure of Heidrun (in the Scandanavian myths) and probably with the fairy tale of Peter Pan. All these define the private ways, a shyness we would say, the shyness of the wood nymphs as a need for concentration and isolation, touched perhaps by Estia and her warm welcome. Estia always accompanies the evenings of the “schwytzer”: after 18:00 when everyone is suffused in the warmth of the night light, of the Swiss houses, “immer im holz”.

And here, in this myth of the Secret(um) one can imagine the dynamics of private banking and the archetype of Ade; we can

trace the dynamics of Swiss secrecy and banks and accounts brought in a closed briefcase; dynamics that obey the archetype: respect towards Ade/Pluto, the invisible, as it was said by the ancient Greeks, implemented perhaps to avoid speaking directly about the money of the other, by showing his proper assets, speaking of money directly and having the necessary reserve and discretion that is required when dealing with affairs of the heart: sexuality and religion proper.

Indispensable to the Swiss myth is the love of Tellus, Gea, the Earth and the myth of the Cave as a pregnant mother, as a place of maturation where everything grows.

Regarding the archetype of the cave we can only say that it is present in many myths. According to ancient testimony, before Apollo, the Sun originated in a cave. Pitia was the high priestess of the Delphic oracle, the mother Earth; and even Poseidon, before becoming God of the sea was the gardener of the cave.

The anti-atomic bunkers that one finds in Switzerland, buried deep within the stomach of the mountains, beneath the buildings. Are they an archetypal allusion to the cave?

The names of the hotels and the names of the roads are important references. They are fundamental for tracing the origin of myths and archetypes that characterize a country as well as personality. There isn't a village in the mountains of Switzerland that is so remote, nor is there a city in which one doesn't find a guest house named "Sonne", a hotel Sonne. The sun is an astrological sign that governs Switzerland. There isn't a village or a city in which one doesn't find a hotel "Raven", "Blackbird", or a hotel "Adler", "Eagle", the namesake of the most famous Swiss beer. There isn't a town in Switzerland where one doesn't find a hotel "Loewen", "Lion", all Mithraic symbols of the Persian god of friendship, of strategic alliances and cosmic forces.

Mythical animals that sketch out and delineate with clarity a myth and an archetype: an archetype that gathers, assembles and collects: Persia, Delphi, Rome, Switzerland, the Incas (in which the Sun god elevates and waves three fingers on his right hand, as with the three Waldstaetten in the Gruetly Pact of 1291).

All these lines, all these characters that we find in the Swiss Myth, we find in the archetype of the Sun; as in the faith of the emperor, typical of the German people once conquered by Rome: why didn't they rebel? Why did they respond in faith and service to the emperor? What inspired their act of faith? Was it the last and decisive victorious campaign of Vindonissa on the Swiss territory? (One is reminded of the film "The Gladiator").

Values of the same myth that make up the symbol of the sheaf on the flag of the Canton San Gallo, because even the sheaf is a symbol of fascism which constitutes a part of the Swiss myth which derives from Rome: symbols of the sun, symbols of brotherhood, symbols of battle.

The history of Switzerland reflects and is the manifestation of the archetype of the Sun and of the connection with the "bull-sacrifice myth" (archetype of Tauroctonia) that spans the Greek myth of Nike, Victory, who kills the bull, or perhaps even better, arrives with the necessary quantity of pain to sacrifice the bull, Chronos⁵⁵ who castrated the father Uranus (from the root Ur that signifies primal bull), of Mitra.

And in the myth of Mitra one finds all this: Svitto (the invincible), Uri (the Bull), Unterwalden (literally the underwood); the woods and the fields (of Urnerboden, the mountain pasture, the

⁵⁵ Even schizofrenia (the root schizo = cut) was discovered "invented" by the Swiss. Perhaps this signifies a relationship with the sickle, with the inordinate pride of Saturn / Chronos and his cut, castration.

mountain pasture of Uri, the primordial bulls) that constitute the background of the mythical scene of the “bull-myth”: the same myth of Zurich, the ancient Roman Turicum, which is the equivalent of Torino in Italy, with that statue of Burkliplatz, everyday life.

From this sacrifice of the “bull” (Tauroctonia) is born a new kind of life and flowers: diversity, plurality and harmony.

And then there is Federer, the Swiss tennis player (whose trainer is Swedish) now number one in the world rankings, whose name refers to a federalism, travels the world winning the most important tournaments and brings with him the red cross flag, the Swiss myth. And if the Swiss win the *America's Cup*, it is strange to think that Switzerland doesn't have a sea, if the first woman referee of the UEFA is Swiss, if a small country like Switzerland produces soccer players like this who are appreciated abroad and succeeds in winning in its discipline, beh, maybe it is time to listen. Maybe Switzerland is trying to tell us something.

We cannot resist asking ourselves if we want to understand the unconscious in these times.

Switzerland, with the same root as Schwuer, the vow, the ceremony of the Swiss Guard in the Vatican with the three fingers on the right hand raised as with the Sun god in the Inca culture, with the same roots as Schwert, the sword, the sword of understanding consciousness, the sign that always accompanies balance, modesty, justice, in connection with the archetype of the Sun.

Three like the founding cantons, four like the national languages, ethnic groups, the totality, like that said by Maria Prophetissa: “From one is born two and from the second the third, the fourth brings unity.”

These symbols, the clinic, medicine, the time of alchemy, Paracelsus and Jung, analytical psychology, depth psychology and psychotherapy, spiritual experience of Niklaus von Flue, the dynamics of the private session, self-analysis, private banking, love for justice, for participation, for direct democracy in politics, Landsgemeinden and referendum, philosophical circles like those oriented to teaching, the value of (adult) education, Jakob Burkhardt and Heinrich Pestalozzi, like the alpine stars, the red gloves of Heidi, the golden ear rings in the form of the sun of the Zurich women, gold, *are the main aspects of Switzerland and the swiss people.*

“Deo Soli Invicto”: The invincible sun. The original sign of Switzerland.

The sun and the “bull sacrifice-myth”, the victory over Uro, the primordial bull, the instinctive part that we sacrifice, the victory of Chronos over Uranus; then Wilhelm Tell, which in English (the language spoken most in the world) signifies to speak, as with Tolkien, the author of “Lord of the Rings” one reads while talking, speaking: the film takes place in New Zealand, in the same New Zealand of America’s Cup won by Switzerland. In the “The Lord of Rings” there are figures derived from Nordic storytelling, just as in Swiss myth. Tell and “Talkien” allude to the same myth?

Who would believe it but the main theme of the Tolkien trilogy, “Lord of the Rings” is a solar value: the importance of maintaining faith in the ring, beyond the vicissitudes of modern life, adversity, suffering; the compact of trust, the value of the handshake, giving your word, silence, goodwill and responsibility, reserve, neutrality, simplicity of men and women, courage in defending your children, obedience. Values that once existed in Sparta and Rome, before the Helvetic Confederation, values of the

archetype of the Sun: these are the values of the future and for every time.

Here is the Switzerland of Jung, a Switzerland read in its myth, in its depth, symbolically.

At the end of our journey into the Swiss myth, we turn back to the beginning where we started, to that solemn moment the first of August, 1291, when courageous men put their hands on the borders of the lake of the four Cantons with the words, “Alles fuer Eine, Eine fuer Alles”: an invitation to live a fully life of virtue, full of courage for the victory.

For this it is indispensable to know oneself, because the stuff of courage is based on conquering oneself, the unconscious, communicating the archetype of knowledge which is the same in philosophy, in medicine, in politics, in law ... that which is the same of Switzerland.

This is how “Helvetology” the study of Swiss myth and tradition, of ancient and modern history, was born in Florence.

Towards the Future ... *Myths for Our Times*

The eleventh of September, 2001 and the eleventh of March, 2004 have the same day in common, as well as the same number of days. Numbers are essential to our understanding of things: something about Pythagorus; we know, something profound in the archetype one would say (that exists) between philosophy and psychology together: this is value of archetypal analysis.

The number 11 is the number of the twins (Twin Towers). Identical twins cannot help but compete for the same half. Eleven (11) is the number of confrontation; it is the number of excellence and symbolizes the archetype of Mars, the same archetype that signifies conflict.

In addition, one notices that March 11 repeats the eleventh day of the month of Mars⁵⁶, 30 months apart from September 11.

Not only, but beyond these elements which are useful for an archetypal analysis, there are other means which are common place: the idea of war in Iraq (the fear of Vietnam that we have already discussed in the “Politics of the Unconscious” has become a reality). Images of everyday life, torture, lifeless bodies on the roadside, the blood on the roads captured by the camera, scraps of metal caught on fire, “iron and fire”, just as we had predicted in the conquered city or of war, eloquent elements of the Archetype of Ares, the bloody god of ancient Greece who one accompanies Deimos, the son of Ares, terror, the one who provokes a chain-reaction and its diffusion through terrorism (this last allusion a psychic phenomenon of the collective unconscious) and Fobos

⁵⁶ March is the month dedicated to the God Mars, the national God of the Romans, lines that are certainly less bloody than the Greek Ares.

which comes from the Greek meaning a strong fear, dislike or aversion.

We are truly disheartened as analysts when we hear the small-mindedness of psychologists who moralize their commentary on the media, because the moral majority normally lies in an inverse relation with the psychology of the profound (unconscious).

From our point of view, the ancients have sufficiently described the dynamics of psychological forces that are now in play and from what we know of Jung, these forces are largely unconscious and move autonomously. It is also worth saying that Man doesn't need to know much more to make a decision because he does not stand alone; our perspective on things is affected, determined, animated by the circumstances in which we find ourselves. This is the time of Ares taking its place in history, where theory and practice lie in an unconscious struggle for peace. The idea of existence, free of conflict, is a rarity that reveals itself only in myth, like that of Chronos.

We believe that only this is important to understand: that the removal of Ares is in fact the removal of an archetype of existence an essential part of human existence, fundamental because it symbolizes spiritual growth and human development. The removal of every conflict, interior, exterior, collective or otherwise is the removal of death from life and therefore the progressive diminishing of life itself.

If we understand this then maybe we understand "our" idea of peace - that the idea of peace is enough – not unilateral peace (for example, pacifism) is not enough. If we are going to truly understanding the nature of peace, then we must understand its opposite, war.

For the rest, when we use the expression “a day passed” , don’t we refer to the complete day? Complete meaning both day and night?

Just as the meaning of the word “day” includes an unconscious reference to “night”, so does the word “peace”, in its profound relation to “nature” requires an understanding of the psychodynamics of conflict, of war and collision.

Why is the unconscious comprised of archetypes that reflect psychological experience and ancestral forces? Why do we feel the need to say, “life is all an experience ...”

The kamikaze who is ready to martyr himself makes us think of Mars.

Ares, son of Zeus and Hera, was the Greek god or better still the demon of war.

The other gods, snubbed him because of his turbulent character and litigious nature. In the war between the Athenians and Trojans he was wounded by Diomedes with the help of Athena. He was the only god, who in a duel with an Olympic deity, was brought to the ground with the help of Athena.

By comparison to Ares who symbolizes bloody combat and brutality, Athena is also a goddess of war, one however who incarnates the nature of strategic reasoning and intelligent heroism.

No other heros evoked the same kind of brutality except perhaps the Achei who according to Homer were slaves. This cult, originally from Tracia (part of Greece) was not very popular outside of Sparta and Thebes.

The friends of Ares were, as we described above, Deimos (Terror); Fobos (Fear) and Eris (Discord); the first two were the property of Aphrodite.

Despite his character, Ares succeeded in winning over the affections of Aphrodite, goddess of beauty and of love, who was married to Efesto, the god of fire and son of Zeus and Hera (which in its own right tells us something about the nature of attraction between the gods).

Ares' capacity to fly into fits of rage, overcome the fear of pain and death in battle give him a sense of immortality. The archetype of Ares / Mars is the maximum expression of courage, of victory over fear and death. It is the maximum expression of the male, of the male that pays attention, not "the man". The *true* measure of a man, as we have alluded to before is of greater complexity in nature and requires a more in depth analysis of psychological forces.

Aphrodite on the other hand is the incarnation of beauty and its complement femininity. Her love, her beauty serves as a means of attracting its opposite, brutality – *coniuncto oppositorum* between beauty and the beast.

Thus when we hear Al Quaeda terrorists say the following (to the West): "you want life, we want death", it is necessary to understand that we are listening to a martyr, a sacred believer. We are not however in the presence of a religious order of the prophet Mohammed. On the contrary, we are listening to one whose unconscious orientation and spiritual belief is closer to the archetype of Ares, the archetype of conflict, with his inseparable companions, Deimos and Fobos, Terror and Fear; a dimension that renders us vulnerable to extreme sacrifice without even the need to justify our actions, because in this case we are already in the civile domain of Mars, the Roman god of war.

Mars is different than Ares. He fights until the end, martyrdom, to the extreme of sacrifice, but he does so in order to justify a principle, an idea, an order. Ares on the other hand does it for the taste of battle which in its own way is more cruel and viscious. The epithet "bloody god" represents the lust for blood that this fighting style engenders. Demon of the battle field his orientation to fighting symbolizes fury with blood and the physical brutality that it entails.

The notion of Jihad therefore seems more suited to Ares and his court. This last is such a pretext that in point of fact most of the millions of Muslim followers don't see a need to reform, if not for solidarity with their religious brothers, for a holy war, violent and brutal action against the United States and other Western powers.

It seems that Deimos, Terror, makes itself a protagonist in this violence, through gestures and kamikaze suicide.

To us it seems that the Arab countries are animated by (if not consumed by) this sense of masculinity. One takes notice of the burka and the degrading way that women are treated in arab countries, the spiritual life of the tribe over the diversity of political life, religion taken literally (one sees the way teaching rituals are inculcated in the medressa ⁵⁷ over psychology, the brutality of the men (not correlated with the opposite); the long straight roads, common sense that is more than simply rational, arid countryside without trees in the cities (trees are vegetation, the left side of the feminine).

Perhaps this part of the world is searching for a fertile relationship with its opposite (Europe which is animated by the feminine) and for this reason we hope that the psychic forces of

⁵⁷ The Coranic schools.

terror and conflict return from where they came, we need to requaint ourselves with the means (sense) and the ends; we should not offer to those who incarnate baser feelings and reasons; Ares in the end incarnates this archetype of conflict and of cruelty in battle, but also those aspects of the masculine which we must take account of in every moment of life. There, we must ask ourselves, can we negate or overcome one of the two tensions even if it is brutale? No, the experience of our times teaches us that we must communicate with the opposite in order to find the right moment for dialogue, for exchange, for strategic alliance, for rethinking digressions, even economic in those countries, rethinking the unilateral policies that are so often tied to oil, energy and gas industries.

But how many reasons would the black man have to declare war against the whites, or the Jew against the Christians, and vice-versa? The people from Milan and Torino, etc., ... nothing should happen until it must.

Fatalism? No, simply the awareness that scenarios are always active and animated by autonomous forces of the unconscious, forces that sometimes arise in good conscience, sometimes face-to-face and at other times in public places, but which nonetheless have the power to put into play things which can determine the evolution of *things*.ⁱⁱⁱ

We don't understand why our conscience, which is so naturally disposed to reason, is also frequently enslaved by brutality. Perhaps conscience is only partly rational. Otherwise, it is transcended by archetypal forces that are instinctual in nature. If the archetype of a bloody and brutal conflict has conquered more than one spirit, then perhaps it is time to take control of the situation.

All it takes is a soul seduced by Demos to release the forces of terror which can kill thousands of people.

At this point in time perhaps we should think about an appropriate therapy.

In substance, the complex of Ares / Mars is enacted when there is a fundamental change, when an event triggers a conflict and when one passes from one state of mind to another, when the an old order perishes and a new one emerges. This passage is inescapable and so are its psychodynamics and archetypes. Ares and Mars are unavoidable. They are an essential part of existence thus cannot be ignored.

They take their place in reality, in experience, in things, in daily living. There is no other way to peace except by way of passing from understanding to acceptance, from mythology and legend, to war and its inevitable consequences.

Eros, Anteros and Harmony were born from the union of Aphrodite and Ares. This demonstrates clearly that the “coniunctio oppositorum” of the male and female can produce positive effects which inspire joy and vitality with the soul (of youth and movement).

Aphrodite plays an important role in the myth of the times we are currently living, not only in relation to the god Ares, but more importantly because she helps us to negotiate safe passage through the conjuncture we are living through and thus trace new horizons that are important for the future.

This is the reason why in times of terror and terrorism, that is in times of rebellion between Earth (Gea) and Sky (Uranus) life is born from the struggle, in relation to the “bull sacrifice myth” (Archetype of Tauroctonia), the times of Deimos (Terror and the

court of Ares), the assault on Baghdad and Nassirya, Afghanistan, Serbia, Israel and Palastine, the many conflicts that symbolize brutality and anguish with war and the masculine, one begins to see the seeds of a prosperous future, one that engenders greater comprehension with love and harmony.

If Ares is making the rounds, why can't Aphrodite? Maybe she is? The famous painting of Venus that dominates the streets in Florence is a testimony of the extraordinary success of the Botticelli and Filippino exhibit at Palazzo Strozzi.

It is the myth of psychic trauma which serves as a baseline, as a foundation, for thinking about the scenario that we are currently living. These are the myths of our times, they are the nucleus of our existence: nonetheless, be sure to note, where there is Ares, there is also Aphrodite; there is Uranus; there is Chronos? Areddoto Rinaldi? There is war; there is also peace.

As Dante Alighieri writes in his now famous passage from the *Divine Comedy*, "Love to move the sun and the other stars" .

Perhaps from Eris there is discord; from Fobos, there is fear; from Deimos, there is terror, and from Ares there is bloody conflict, and born from the union of Aphrodite, there is beauty, love and harmony, like the good that is born from evil, something from its opposite. True knowledge is impossible without an intimate understanding of its opposite.

This is why it is important to observe the diffusion of icons of Botticelli's Venus in Florence and its presence as the final salute to the Torino 2006 closing ceremony for the Salt Lake city Olympics. This is why it is important to observe the affirmation of fashion and design beauty in the Tuscan countryside in Italy, universal patterns of communication. It is here that we can trace the fundamental elements, archetypes of Venus, and it is here that

one envisions the birth of a world, with Eros and Psyche, that evolves toward a more mature psychology.

For sure, Ares and Aphrodite are part of Greek tradition and myth. But they are also a way to read into unconscious realities that are being born, myths for understanding the reality of the unconscious life we live, a stream of events which are in a way finalistic. As Jung teaches us, we must confront them with the power of perspective, beyond the contingencies of pain and suffering. We must reorient our perspectives toward a time of peace; the rebirth of love and harmony, the return to the gods, to divine psycho-politology, to the spirit, to myth, to moderation, away from the Titanic and the Gigantic.

And in the year of the Olympics in Athens, Greece wins the European Cup title of football, strange coincidences like these touch us and call to us, at least, to reflect on the ingredients of this success and the sense of triumph that these small countries engender: humility in their way of life, modesty and moderation (a triumph over titanism).

Values for the future, a return to the past, to Zeus and the gods, to reasoning abilities that fit with regional identities more than with nation states, small towns and autonomous provinces, more than global enterprises.

A resounding success, so great in fact that radio and television announcements conveyed the impression that the “European” cup finals were the “World” cup finals. The spirit of the times. Jubilation. A result without precedent (Not of a single game but of an entire tournament), matured in this way, as if by miracle; every game an exploit.

The year 2004 was the year of Greece, the year of everything that signifies Greece: the birth of Western civilization; after 10

years and perhaps centuries of crisis, after Oswald Spengler's "The Decline of the West", here is a European rebirth, in fashion, design, in costume, in liberty, in tradition. Its long history founded on the Greek myth, abolition of the death penalty, on permissiveness and tolerance; on feminism and persuasiveness, the beauty of the countryside and short trips.

Our dear old Europe with a future in good order - our confederation, autonomous and secure.

The rebirth of our attention is now oriented toward myth and culture; archetypes as a way to get back to the heart of thinking about existentialism. Our attitude toward therapy is more than a mere reflection of monotheism or religion (to supply solutions to men and women). We are on the dawn of a new age, a new sunrise that entails a close reading of custom, of tradition and of thoughts from the Orient and Islamic cultures. To understand the significance and meaning of this, we must think about Ares. We must also try to reconceptualize the present in terms of the past in order to understand where the titans and the giants are. We must ask ourselves the meaning of beauty in order to understand the evolution of the species: who will conquer the world.

The psychology of the future, as in the past and the present, is based on a careful reading of the spirit of the times, the spirit of words and things, of the polis and politics. It is based on an interpretation of life, one that interweaves poetry, mythology and rhetoric with images of Chronos, the God of politics and of legend, the golden age and of silence, of peace, of respect, of social equality, where protagonists, presidents and super men inevitably breakdown.

Hope for a harmonious future, one that is based on plurality and self-awareness, that which we call the "interior life" of politics (psycho-politology) can not come about without an appreciation of

the meaning of archetypes of war, of conflict, of brutality and terror. In order to understand the meaning of peace, we must come to terms with archetypal images that signify its opposite.

It is possible that in this new age of social awareness, these things will diminish in their intensity and in their diffusion, nonetheless that does not mean that they will disappear forever. On the contrary, the smart individual will understand that archetypal patterns repeat themselves in history and that in order to understand them, s(he) will find peace in the world. S(he) will find stability. Otherwise, S(he) is at risk of succumbing to the turbulence of the collective unconscious, unaware of environmental forces that represent an evolutionary upheaval or change in society, in the belief structure of myth and the times we are living through. It is only by becoming aware of our own destiny that we can come to grips with the nature of these changes. That is why it is important to develop a profound understanding of oneself, and by cultivating a private garden, an interior world. Understanding in this light provides a buffer against the inevitable conflict, pain and suffering which although significant in life represents the natural course of events.

Pain, tension and conflict are a natural outcome of childbirth. Nonetheless, it is inevitable that at the end pain will give way to life and sunshine. This is true because this is our future; love and friendship; understanding of myth, of cosmos as a natural order of things; of justice ... *the values of Mithra*.

Endnotes

Definitions of **Wotan** on the Web:

ancient god of the hunt. Jung felt him behind National Socialism, the blond beast. Berserker, storm god, wanderer, warrior, lord of the dead and of remembrance, master of secret knowledge, magician, god of the poets, god of rage and frenzy who embodies the instinctual/emotional aspect of the unconscious, but also intuitive and able to interpret fate.

Prof. Dr. Daniele Cardelli
President of the Carl Gustav Jung Circle of Florence
Professor of Analysis of the Myths
University of Florence
Seminar and Lecture Leader at the Carl Gustav Jung Institute - Zuerich