WORSHIPPING THE DARK

THE MANIFESTATIONS OF CARL GUSTAV JUNG'S ARCHETYPE OF THE SHADOW IN CONTEMPORARY WICCA

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Abstract

Swiss psychoanalyst Carl Gustav Jung describes the encounter with the archetype of the shadow as the initial step to be taken by any individual seeking to initiate the individuation process. Jung observes a close relationship between this process and religion, suggesting that a psychologically beneficial religion can help guide the subject through individuation. Yet Jung finds few existing religious traditions that satisfy his criteria. Wicca, a neopagan religion popular in Europe and North America, presents itself at times as consciously psychological, striving to lead the practitioner to a goal of self-transformation, yielding a product that strangely resembles the individuated person. The objective therefore becomes not to criticize Wiccan religious claims, nor to deconstruct Jungian philosophy, but to identify the points of intersection between Wiccan theology/thealogy and Jungian psychology of religion, with a particular emphasis on the archetype of the shadow.

Résumé

Le psychanalyste suisse Carl Gustav Jung décrit la rencontre avec l'archétype de l'ombre comme étant la première étape qui doit être franchie par chaque personne cherchant à faire débuter le processus d'intégration. Jung perçoit de plus une certaine relation entre ce processus et le but psychologique de la religion; c'est-à-dire, la religion devrait aider l'individu à négocier le chemin de l'intégration. Ayant survolé les grandes traditions religieuses du monde, Jung a bien de la misère à trouver des religions qui remplissent ses critères. Cependant, la Wicca, un mouvement néo-païen, se présente comme étant une religion qui se soucie consciemment du développement psychologique de ses membres, et qui encourage la transformation personnelle, sur le même plan que l'intégration. Le but de ce texte n'est donc pas de critiquer les affirmations religieuses de la Wicca, ni d'analyser la philosophie de Jung, mais plutôt de chercher à identifier certains points d'intersection entre la théologie/théalogie wiccane et la psychologie Jungienne, avec une attention particulière portée sur l'archétype de l'ombre.

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Introduction

Any research project that deals with a religious movement as obscure as Wicca should realistically expect to be met with initial skepticism from the academic community. Despite the increasing popularity of this religion in North America over the past three decades, only recently have attempts been made to understand Wicca at a deeper level. Few academics are familiar with the teachings of contemporary Wicca, as those who have heard of the religion continue to carry in mind a portrait painted in the early 1970s, when members of the women's equality movement popularized Wicca in North America. The religion has greatly changed since then, and this image of 1970s Wicca is no longer entirely reflective of the present state of affairs.

The question remains as to why anyone should bother granting Wicca any academic consideration. Considering the relatively small size of the movement in North America, these reasons may not necessarily be evident at first. Part of this study's task will be to expose these reasons. As author David Miller writes in the introduction to *The New Polytheism: Rebirth of the Gods and Goddesses*:

> Students coming to the university used to define their religious situation by locating first their inherited tradition, and then asking the university to clarify that tradition for them; so they might better affirm or deny it. What they are asking of their teachers of religion is no longer that they serve as a sophisticated or upper division Sunday School, but that they offer them a massive and total access to all the Gods of men. (Miller 1974, vii)

This changing academic situation, in recognition of the religious pluralism that abounds in both Canada and the United States, demands that all religions be given an equally fair chance to share their truths with those who should wish to hear them. This is not to deny

the individual's own religious commitment, nor to discard the importance of one's inherited tradition in further religious development; this situation simply suggests that it is becoming more and more difficult to say that a religion is too small or too new to be worthy of study.

Sociological and psychological approaches to religion would also encourage the study of new religious movements, including Wicca, for the rise of any given religious movement is necessarily linked to psychosocial factors. That is, each new religious movement exists for a reason. If it has managed to sustain its existence for a certain time period, and it continues to attract new disciples, surely the movement is offering the practitioner an innovative 'spiritual' understanding of some sort, which s/he not only finds beneficial but which, more importantly, s/he feels unable to discover in any of the 'traditional' religious systems. It is the task of religious studies (more specifically, some might argue, of psychology of religion) to unearth and consider these religious feelings.

Many obstacles must be overcome (or, at the very least, recognized and temporarily sidestepped) when dealing with Wicca academically. The religion lacks any sort of central authority and is essentially adogmatic. While an overwhelming majority of Wiccans would agree on certain key precepts of their religious experience, there remains within the tradition a great flexibility for personal modification and for customizability. This is the primary reason, however, for which this study has chosen psychology as its preferred methodological approach. Wicca, a religion essentially based upon ideals of spiritual and social transformation, displays great affinity with the psychology of Carl Gustav Jung (1875-1961). In particular, Jung's archetype of the shadow takes on a

prominent role in Wiccan thought and ritual. How is this archetype manifested within Wiccan teaching and mythology?

This study will consist of three chapters. The first provides a historical and historiographical view of both witchcraft and Jungian psychology, in an attempt to uncover points at which the two may have crossed, thereby legitimating a Jungian interpretation of modern Wicca. Since both Wicca and Jungian psychology are grounded in their own rich and important histories, this chapter will provide background information necessary to understanding the remaining text.

The second chapter examines Jung's archetype of the shadow in itself, as well as areas that Jung finds directly connected to this archetype: the nature of God, the encounter with the shadow and its immediate ethical repercussions. Along the way, Jung's analysis is cast against a Wiccan religious backdrop, revealing similarities between Wiccan theology and Jungian thought.

Chapter three looks at the crux of Jungian psychology, i.e. the transformative process of individuation, in which the shadow plays an essential role. The Jungian process is outlined and then compared with the transformation sought out by Wiccan practitioners. The goal again is to highlight similarities and differences between the two. On the Wiccan side, investigation is aided by an analysis of the myth of the Goddess's descent to the Underworld, a myth that is Sumerian in origin but which has been modified and adopted as one of the central myths of the Wiccan religious experience.

Chapter 1

HISTORICAL BACKGROUND

Wicca as a religious movement suffers in many ways from the stigma associated with its history. Wicca is often almost pejoratively referred to as witchcraft, which brings along with it all the negative connotations of the term, especially within the history of the Christian tradition. In his *History of Witchcraft*, Jeffrey Burton Russell defines a witch as "a pagan who practices magic" (Russell 1980, 157). This definition is acceptable, but distinctions must be made between Wiccans, witches and pagans. Pagans, for one, come in a variety of forms, but are all essentially practitioners of polytheistic religions, such as Asatru or reconstructionist classical faiths (Greek and Roman religions, for example). Wiccans are, of course, practitioners of Wicca, which may or may not be witches, since magic is not generally viewed as an essential part of Wiccan practice. Wiccans who identify themselves as polytheistic may thus be called pagans, although Wiccan opinions differ concerning the nature of the gods. Similarly, one can be a witch without being Wiccan. Many individuals who identify as witches claim that witchcraft has always been traditional in their families and that they have simply inherited the practice from their ancestors. These are often termed 'traditional' or 'hereditary' witches.

1.1 Common Misinterpretations of Wicca

Historically, Christian opinions towards witchcraft have been very clear. The work of Montague Summers (1880-1948), a Catholic priest, is well representative of this attitude. Summers, who conducted a great deal of historical research into the occult, is best known for his English translation of the *Malleus Maleficarum*, the medieval text drafted by Heinrich Kramer and James Sprenger and used to persecute witches during the witch-hunts. Summers' translation of this manual describes witches as spiritually weak women who have been seduced by the devil, who have sexual relations with demons, who cause abortions, deformities, storms and who harm cattle (Summers 1971, i). Summers goes on to support the truth of these claims, appealing in large part to classical and patristic sources for examples. He quotes Livy (Titus Livius) and Vergil (P. Vergilius Maro) as evidence that witchcraft was deemed a capital offense under the laws of the Roman Empire. He continues on to argue that strong emperors, such as Augustus and Severus, banished mages from their territory (xv), and refers to one of Saint Augustine's arguments in the *City of God*, repeating that all pagan gods are in reality demons and that these witches are therefore demon worshippers, much as Augustine claimed the classical pagans were (xi). Summers continues, "Witchcraft is an evil thing, an enemy to light, an ally of the powers of darkness, disruption and decay", and he refers to the Vulgate translation of Exodus 23:18, "Maleficos non patieris vivere". The term 'maleficos' – literally, 'evil-doers' – had long been synonymous with 'witch' (see the French '*maléfice*' or '*malfaiteur*'). Summers ignores the obvious problem with the term, however. The original Latin word *maleficos* (*maleficus* in the nominative case), being

masculine in gender, could not possibly have originally referred to witches who, in Summers' view, are necessarily female.

Such an intolerant attitude towards witchcraft should be of no surprise to anyone familiar with the history of the witch-hunts. It is perhaps more surprising, however, that such intolerance persists into the modern day. In his *A History of the Devil*, Robert Muchembled writes that Wiccans "describe themselves as witches in the service of Lucifer, worship Lillith, celebrate the cult of the horned god Cernunnos, haunt solstice nights and reverse the crucifix" (Muchembled 2003, 234). While Cernunnos is the preferred god of some Wiccans and solstices are holy days for Wiccans, the rest of the description is difficult to make sense of. Muchembled then goes on to write:

> Supporters of a return to an alleged pagan cult submerged by Christianity, these neo-witches claim to be very different from Satanists strictly speaking. Close to a religious primitivism well represented in the United States, somewhat to the left politically, even militant ecologists or extreme feminists [...] the Wiccans profess none of the sympathy with Nazism, moral order and the right that is characteristic of followers of Lucifer. (Muchembled 2003, 266)

While diametrically opposed to his earlier statement, this history of the movement seems much more accurate or, at the very least, much less stereotypical.

Wicca has often been labeled as a New Age movement. Susan Greenberg writes, "The New Age man searches for high, peak expressions and altered states of consciousness; he avoids lows, depressions and bleak pessimism" (Greenberg 1999, 40). Vitz identifies seven beliefs characteristic of New Age thought: the belief that all is one; that all is god; that humanity is god; that a change of consciousness is needed; that all religions are one; that cosmic evolutionary optimism is called for and that mysticism should be valued over reason (Vitz 1994, 113). He goes on to argue that the New Age is

an age of new Gnosticism in which "we are saved by knowledge" (121), one that transforms "psychological narcissism into spiritual narcissism" (125).

While Wicca is often labeled as a New Age religion, this argument is peripheral to the goal of this study, which remains to demonstrate a certain manifestation of the shadow in Wiccan thought. If this goal is attained, however, it will become impossible to state that Wiccans are overly optimistic and avoid spiritual 'lows', both of which are antithetical to any kind of encounter with the shadow for Jung. This would effectively counter Greenberg's first argument. Furthermore, sufficient material should be presented in chapter two on Wiccan ethics (see #2.4) to refute Vitz's charge of 'spiritual narcissism'.

1.2 Defining Wicca

Having exposed that which Wicca *is not*, the task remains exactly to define that which it *is*. Wouter Hanegraaff defines neopaganism as follows: "Neopaganism covers all those modern movements which are, firstly, based on the conviction that what Christianity has traditionally denounced as idolatry and superstition actually represents/represented a profound and meaningful religious worldview and, secondly, that a practice based on this worldview can and should be revitalized in our modern culture" (Hanegraaff 1996, 78). Michael York lists the characteristic practices of paganism as the celebration of eight yearly sabbats or holy days, a ritual understanding of the world based on the four elements and cardinal directions, ritual use of the ceremonial circle and chants, and finally a bigendered concept of deity (York 2003, 61). Such a concept of deity is often labeled as polytheistic, or pagan. Wiccan Amber Fisher however

draws a psychologically important and useful distinction between polytheism, the belief in several gods in which "it matters which god is called upon", and henotheism, in which the many faces of the divine are essentially unified into one (Fisher 2002, 49). While such a deity is worshipped as plural, it is theologically recognized as being one godhead with many faces.

Such a vague definition of Wicca is bound to cause problems within academia: as mentioned earlier, the lack of a central Wiccan authority is translated into an absence of unified dogma or religious theory. Ève Gaboury mentions two specific challenges facing the academic study of Wicca: a problem with definition (due to a lack of sacred book, dogma or liturgy) and another with what she terms *repérage* or social identification, due to the lack of a fixed social structure (Gaboury 1990, 133). Naomi Goldenberg similarly poses the question as to how a community can be built when everyone is allowed the freedom to "do his or her own thing" (Goldenberg 1979, 53). She concludes that this is best done through the use of common or standardized religious imagery. Gaboury again emphasizes the importance of flexibility within the tradition: "Witchcraft remains first and foremost a worldview, a pursuit of integration, and thus a process that even witches themselves hesitate to define absolutely[1]" (Gaboury 1990, 133). The psychological ends of the individual within the religion take precedence over the need for a governing structure.

The tendency to maintain decentralization has not stopped certain Wiccan groups from forming larger representative structures, mainly for political purposes. The Wiccan Church of Canada, for example, was founded in 1979 and exists largely to improve the

[1] 'La sorcellerie demeure avant tout une façon de voir le monde, une recherche d'intégration, et donc un processus que les sorcières elles-même hésitent à enfermer définitivement'

public image of Wicca and to promote political equality with other religious groups. Even with recent talk within the Wiccan Church of expanding its range of activities, there is no sign that the group will make any effort to standardize Wiccan beliefs or practices. Amber Fisher argues that the wheel of the year – the collective term for the eight annual holy days in the Wiccan calendar –, the concept of the unity or interconnectivity of life on Earth, the ethical precept of the Wiccan Rede, and the bigendered nature of the divine are elements common to all who practice Wicca (Fisher 2002, 32), an argument which the majority of Wiccan literature seems to validate. In 1974, the newly-formed American Council of Witches set out to define its 'precepts of faith' and adopted a resolution which included not only those points Fisher lists above, but also a polar view of the divine (with the necessary equality of both poles), a recognition of both an outer and inner, or psychological, world which may interact through magic, and the rejection of a concept of absolute evil (Sabrina 2001, 23-4; Clifton 1994, xiii; Goldenberg 1973, 111-114).

Already here, one may observe similarities between these ideas and some aspects of Jungian psychology. Wiccans themselves have a tendency to describe their religion using intensely psychological language. Vivianne Crowley, a British Wiccan and also a trained Jungian analyst, writes, "Wicca speaks to those who recognize that the Divine does not choose to manifest itself in only one form and through a single revelation. It is constantly showing itself to us through different images until at last we understand the whole" (Crowley 2001, 15). Jung (1967, §148-9) similarly argues that religious polytheism is inevitable, since the unconscious has a plurality of images for God. One could further argue that Crowley's statement contains a veiled allusion to the individuation process, in which the archetypes show themselves in turn until finally one –

the self – is able to look upon the whole. Palmer recalls that religious experience for Jung is based on internal contact with the archetypes (1997, 150). Not only is God already within us in the form of the archetypes but individuation, the *telos* of the Jungian system, is an explicitly religious goal, since it seeks the unification of these many archetypes into one. This also validates the frequent Wiccan claim that faith is unnecessary. The existence of the divine is instead understood to be proven through personal experience (Clifton 1993, 12), an argument that Jung himself repeated several times throughout his life.

This affinity with Jungian psychology is not lost on many Wiccan thinkers. Janet and Stewart Farrar, two British Wiccans who were instrumental in popularizing the movement in Britain, write, "Every witch would be well advised to study the work of Carl Gustav Jung. Jung's ideas strike an immediate chord with almost every witch who turns serious attention to them" (Farrar & Farrar 1981, 147). Christopher Penczak, an American Wiccan, grants a threefold significance to Jung's work: Jung provided an analytical and scientific look at mystical experience, allowing the scientific community to accept said experiences as credible; he also took an interest in mythology and symbolism; and he gave modern mystics a hermeneutical system through which they could read and interpret ancient wisdom texts metaphorically (Penczak 2003, 37). The Jungian system also becomes very useful for Wiccans seeking a metaphorical interpretation of the divine. Absolutist claims are almost unthinkable in Wicca. "Central to the [Wiccan] ethos is the notion that any path to a religion is a path to a spiritual reality, and whatever symbols and images one chooses are valid" (Luhrmann 1989, 7). Goldenberg similarly argues that "witchcraft is the first modern theistic religion to conceive of its deity as an internal set of

images and attitudes" (Goldenberg 1979, 89). Aside from the distinctions made between Wicca and the New Age, Greenberg's following claim is also to the point: "The New Age is perhaps 'Jungian' by default. If it appears Jungian it is not because it has used Jung, but because it draws its life from a particularly strong archetypal current that we might associate with Jung" (Greenberg 1999, 37). This study claims that the archetypal current described above is grounded in the shadow and perhaps, by extension, in the self.

Before moving on, some disclaimers may be warranted. First of all, this study does not deal with the archetype of the anima/us, to which Jung also attributes an important role in religious experience. Plenty of work has already been done not only on the role of the anima/us in religion, but also on its role in Wiccan thought. An examination of the shadow may provide a much more innovative approach to Wiccan religious experience, although the goal of this text is not to suggest that Jungian psychology and Wicca are one and the same. Certain elements to be investigated within Jungian psychology will not apply to Wicca, and vice versa. Likewise, Wicca is to be viewed as a religion that has developed beyond the feminist movement that it was in the 1970s, when it fiercely promoted women's rights and was aimed almost exclusively at women. If one were dealing with Christianity or Judaism, one would immediately emphasize that religion is dynamic and that it evolves over time. The same argument must be allowed in this case. The movement, which has moved beyond the gynocentric categories it adopted thirty years ago, is portrayed as it now exists in North America. Finally, this study does not set out with the intent of criticizing Wiccan beliefs, nor of philosophically deconstructing Jungian psychology. The goal here is merely to find points of intersection between Jungian thought and Wiccan theology. With this in mind,

let us map out Jung's anthropology of religion, followed by the history of the Wiccan movement.

1.3 Jungian Anthropology of Religion and Its Historical Development

Jung is not content to examine the psychological influence of present-day religions. Rather, his psychology is intrinsically tied to a complex anthropology in which the role and development of religion over time is traced. This aspect of Jung's approach demonstrates his appreciation for the psychological influence of classical paganism as more reflective of psychic workings than are the great Western religious traditions.

For Jung, religion must be seen as an instinctive attitude that has always been a part of the human psyche: "[Religion's] evident purpose is to maintain the psychic balance, for the natural man has an equally natural knowledge of the fact that his conscious functions can at any time be thwarted by uncontrollable happenings, coming from inside as well as outside" (Jung 1957, §26). The idea that humanity used – and perhaps still does use – religion to negotiate moments of existential anxiety is hardly new. Jung mentions, however, that this anxiety arises because of threats not only from external factors, but also from internal ones. This suggests both an instinctive knowledge of the conscious mind, to which impeding psychic factors can be associated, and also a natural human drive towards self-realization, such that even early humanity feared instinctual or unconscious factors that could obstruct the road to individuation. Jung explains further:

> It is on the facts of the world around him that primitive man based his verdicts. When the unexpected occurs he is justifiably astonished and wishes to know the specific cause. To this extent he behaves exactly as we do. But he goes further than we. He has one or more theories about

> the arbitrary power of chance. We say: Pure chance. He says: Calculating intention. (Jung 1970b, §118)

This belief in a malevolent 'calculating intention' is based purely on experience. Primitive humanity had no explanation for that invisible force which seemed to be working against it, such that "the grouping of chance occurrences justifies what we call superstition" (Jung 1970b, §124). Such was the religious state of primitive humanity.

The turning point in the history of religions came with a psychic revolution, one that involved the emergence of consciousness (O'Neill 1979, 22). Jungian theorist Erich Neumann describes the shift thus:

> The mythological stages in the evolution of consciousness begin with the stage when the ego is contained in the unconscious, and lead up to a situation in which the ego not only becomes aware of its own position and defends it heroically, but also becomes capable of relativizing its experiences through the changes effected by its own activity. (Neumann 1954, 5)

Humanity, in a sense, develops agency, the ability to see the effects brought about by its actions, through the emergence of the ego and of the conscious mind. For many, this description might seem highly esoteric and rather difficult to take seriously. For Jungians, however, this idea too is based entirely on experience and can be corroborated by analyzing the myths of various societies throughout different stages of development, as Neumann has done. This newfound consciousness also paves the way for self-knowledge and that which may perhaps be called 'gnostic religion'. York argues that all religious worldviews can be classified as pagan ("the world is real and valuable") or gnostic ("the world is illusory and evil") (York 2003, 159). Robert Segal goes on to define gnosticism as "the belief in the antithetical dualism of immateriality, which is good, and matter, which is evil" (Segal 1992, 3). More importantly, however, gnosticism "is the belief in the alienation of human beings from their true selves, whether or not from any true world or divinity" (Segal 1992, 4). It is this more lenient definition of Gnosticism that better

reflects Jung's use of the term. Gnostic religion of the kind Jung seems to be advocating strives to reunite the individual with his or her estranged self. In this case, the estranged self is the unconscious mind, which must be reconciled with consciousness to achieve individuation. Self-knowledge thus becomes the key element in promoting this reconciliation.

Jung's analysis of Christianity brings him to the conclusion that it does not fulfill this role. In fact, Jung argues that Christian religions have quite the opposite effect of suppressing the unconscious and keeping it well hidden and 'under control'. This suppression only makes the unconscious mind more desperate for conscious expression, until finally the unconscious expressions uncontrollably burst forth *en masse* into consciousness. Jung posits that these eruptions can in fact be presented as explanations for many great historical revolutions, including the French Revolution:

> The fact that this whole disturbance or reactivation of the unconscious took place around the year 1800 is, in my view, connected with the French Revolution. This was less a political revolution than it was a revolution of minds. It was a colossal explosion of all the inflammable matter that had been piling up ever since the Age of Enlightenment. The official deposition of Christianity by the Revolution must have made a tremendous impression on the unconscious pagan in us, for from then on he found no rest. (Jung 1970b, §22)

For Jung, the Christian era is tied to the language of reason, a language that is antithetical to unconscious expression. Jung here uses the term 'pagan' as a near synonym for symbolic or metaphorical expression, the language of the unconscious mind.

Christianity's ignoring of the unconscious mind is also linked to its need to standardize religious thought through creeds, an extension of the use of reason. Jung explains, "The standpoint of the creeds is archaic; they are full of impressive mythological symbols which, if taken literally, come into insufferable conflict with knowledge" (Jung 1957, §37). True belief must come from inner experience. The

imposition of a creed on a practitioner can never engender faith but rather, at most, the rational acceptance of the church's standard for religious experience (Jung 1957, §36-7). Personal experience is just as essential for the development of morality. The external imposition of ethical codes impairs the freedom and autonomy of the individual: "It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness [...] of an extramundane authority" (Jung 1957, §22-3). Creeds tend to sacrifice one's individuality for the sake of public welfare, assuming that the two are opposing forces (Jung 1957, §14). Jung's theory of ethics, examined later (see #2.3), will demonstrate that they are not.

Jung seems to be aiming for a religious ideal that is foreign to that established by the Christian churches. That is not to say that individual Christians cannot have valuable religious experience. Rather, Jung is simply suggesting that this experience may not conform exactly to the advertised 'orthodox' standard, nor should Christians find any shame in this fact. However, the establishment of orthodoxy inevitably leads followers to strive for this ideal and ignore or suppress those thoughts or psychic experiences deemed 'unorthodox'. Jung suggests that these 'unorthodox' expressions are equally valid, if not more so, by the simple fact that they reflect the individual's own psychic state.

Anderson sums up Jung's view on religion nicely by stating that real religion is about mystery, faith and hope (Anderson 1970, 171-2), coupled with "a yearning to combine our sense of awe, of wonder, with a sense of purpose" (177). This form of religious evolution makes perfect sense to Jung. Christianity was absolutely suited to the historical framework in which it arose. The prevailing Roman culture made the need for

protection and control over one's animal instincts capital to the maintenance of social structure. This need for control, however, has worried modern humanity to the point of neurosis, since "it is not sure what it is meant to be protected from" (Jung 1967, §104). Christian conservatism has continued to impose a value system that is two millennia out of date, guarding against concerns that play considerably different social roles than they did at the time of the religion's formation. Meredith Sabini lists the four elements most repressed under Christianity: nature, animal life, creative fantasy and primitive humanity (Sabini 2002, 2). This last element of primitive humanity is a suitable definition for the contents not only of the unconscious mind, but also of the archetype of the shadow. Jungian disciple Marie-Louise von Franz defines the shadow as "the mythological name for all within me that I cannot directly know" (von Franz 1995, 3), a definition which at first glance may seem to encompass much of the unconscious mind. Jung often criticized his own era, explaining that humanity was so enamored with reason and so scared of the irrational unconscious that it chose to impede attempts at self-knowledge rather than risk its own psychic protection (Jung 1957, §49). For the Ulanovs, a married team of Jungian analysts, the "conscious intention" of Jungian psychology "is to reconnect people to the truths of the symbols of the Judeo-Christian tradition by demonstrating what the symbols mean in terms of psychic experience" (Ulanov & Ulanov 1975, 46). Jung sought to make religion, specifically Christianity, psychologically beneficial again. Yet his definition of religion in doing so is remarkably vast:

> Religion is the relation to the highest or most powerful values, be it positive or negative. The relation is voluntary as well as involuntary, that is to say that you can accept, consciously, the value by which you are possessed unconsciously. That psychological fact that wields the greatest power in your system functions as a god. (Jung 1969, §137)

> It is merely incumbent on us to choose the master we wish to serve, so that his service shall be our safeguard against being mastered by the 'other' whom we have not chosen. We do not create 'God', we choose him. (Jung 1969, §143)

A given religion, therefore, can only be judged on the merits that it promotes psychologically in the practitioner.

1.4 Wicca as a Historical Movement

> Webster identified modern Neopagans (a term he does not particularly like) as inheritors of the Enlightenment, people brought up with the modern, scientific worldview, and heirs not of land-based religious traditions but of intellectual rebellion: of the occult revival that followed the French Revolution, of the Romantics, of the Theosophists who looked to the East, and of those more modern magicians such as Dion Fortune who insisted that the West had its own magico-religious traditions that were equal to the East's. (Clifton 1998, 3)

Clifton here condenses the origins of the Wicca movement into a concise package, though one which, while more historically accurate, differs greatly from the history Wiccans have created for themselves. Gerald Gardner, the recognized founder of modern Wicca, argues for a slightly different story: Witches "are the people who call themselves the Wica, the 'wise people', who practice the age-old rites and who have, along with much superstition and herbal knowledge, preserved an occult teaching and working processes which they themselves think to be magic or witchcraft" (Gardner 1954, 102). He explains that the very fact that Wicca mixes magic and religion, two elements usually opposed today, is a sign of the religion's great age; it must date back to the time when magicians and priests were one and the same (Gardner 1959, 21). Michael York similarly describes paganism as 'root religion', as the religious form out of which all subsequent religions, including Christianity, emerged (York 2003, viii). He substantiates this claim by explaining that paganism pre-dates Christianity, that Jewish monotheism grew out of Canaanite paganism, and that the Christ myth shows several

remarkable similarities with the central myths of the Greek and Egyptian mystery cults. Gardner's claims are not only unconvincing, they cannot be substantiated academically in any way. Kenneth Grant provides an alternative explanation for the development of witchcraft:

> When it was discovered that the moon was not self-luminous but informed by the rays of Ra, the lunar place of mythology yielded to the solar, and the moon was degraded and cast out like the stars before it. This is the origin of the sterile moon of sorcery, of her who had been considered as the self-renewing light that rejuvenated itself by witchcraft; thus the goddess became the witch. (Grant 1972, 63)

This shift from a 'religious lunar matriarchy' to a patriarchy revolving around the sun-god demoted the lunar powers of the feminine to the background. Nevertheless, Gardner's history of the movement, accepted by most early Wiccans, was meant to create meaning as much as it was meant to reflect historical fact. At the time, Wiccans had plenty of evidence on which to ground their history. Russell explains, "In 1828 Karl Ernst Jacke argued that witchcraft was a nature religion that had continued through the Middle Ages into the present. It was the ancient religion of the German people which the Church had falsely condemned as devil-worship" (Russell 1980, 131). Wiccans continued to find evidence that their tradition pre-dated Christian times and that their spiritual brothers and sisters had been condemned and executed as witches during the witch-hunts. Sir Walter Scott's *Letters on Demonology and Witchcraft* argued that witches existed and that they had been mistreated and historically misunderstood (Russell 1980, 133). Belief in witchcraft among the commoners had only declined over time because the prevailing rational ethos had discarded it as mere superstition, making it essentially useless to argue against its existence (Russell 1980, 124).

The British Romantics were further attracted to witchcraft and to the occult. Sutcliffe writes, "The range of interest in the culture at large – 'secret' lore, esoteric

groups, 'psychic' talent, 'oriental' wisdom, occult powers, a Nietzschean aesthetic – anticipate a shift in the function of religion from cementing traditional communities to legitimating new identities" (Sutcliffe 2003, 53). Esoteric groups in Britain came to include prominent members of society such as William Butler Yeats and Bram Stoker (Russell 1980, 133). Wicca was further affected by the occult revival (especially in France) at the end of the 1800s. Mircea Eliade writes that "a certain knowledge of the occult became necessary for the understanding of a great number of literary works of this period", as authors began looking back to the ancient East for inspiration and new ideas (Eliade 1976, 51). Davis claims that "Romanticism encouraged the rise of neopaganism, the idea of looking back to this distant past for guidance to a better future" (1998, 14):

> In place of cold, analytical reason, Romantics reveled in their emotions and regarded dramatic expression as the real color and purpose of life. In place of dead materialism, they sought the 'life-force' and the heights and depths of the spirit. In place of the rationally organized state, they longed for the organic community of shared blood, language and ethnicity. Groups as large as the Germans and as small as the Welsh conducted 'revivals' of their indigenous cultures in opposition to the homogenizing forces of modernization and industrialization. (Davis 1998, 12)

Wicca arose in part from the revival of Celtic religion, from which many of the ideas, such as the wheel of the year and the celebration of Celtic deities, were gleaned. For Crowley, Britain, a land "where Christianity never really took solid hold like in Rome" (2001, 11), was the logical choice of location for such a religion to take root.

This version of Wiccan history, grounded in British culture, was bound to change when a Wiccan named Raymond Buckland imported the religion to the United States in the early 1960s (Berger, Leach, Shaffer 2003, 12). Dawson cites Robert Bellah's theory that new religious movements "are best conceived as 'successor movements' to the movements of political protest and cultural experimentation that flourished briefly but

powerfully amongst the youth of the sixties" (Dawson 1998, 44). Grüter takes this theory and applies it specifically to Wicca:

> The foundation of American neopaganism lay in a desire for freedom. Freedom from Christian conceptions of sin, of good and evil, of God and the devil, or man's domination over woman [...] Doctrines like 'the body is holy, sexuality is holy' thus came to represent attractive alternatives [...] The civil rights movement swept through the country; students, women, homosexuals, and pacifists organized themselves and protested against obsolete traditions, discrimination and political intransigence. The ecological movement spoke out against the exploitation of the Earth. It was on this fertile soil that Gardner's pagan ideas became rooted. [2] (Grüter 2005, 41)

Berger writes, "Self-identity today is a reflexive achievement. The narrative of self-identity has to be shaped, altered and reflexively sustained in relation to rapidly changing circumstances of social life, on a local and global scale" (Berger 1999, 28). A religious movement, especially a new one, is in a sense defined by the history it creates for itself. This idea came to pose a problem for Wiccans once Gardner's version of the movement's history (which also became closely linked to the social history of women promoted by certain feminists in the 1960s) was shown to be historically inaccurate.

The first option for a Wiccan identity seems to be the literal-historical one, in which modern practitioners are identified as inheritors of a pre-Christian tradition. Gardner makes several attempts, presented above, to legitimate this history. But, as Larrington argues, "Claims that 'witchcraft' has been practiced in one's family for generations do not constitute proof of a

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[2] 'Le pilier du néopaganisme américain était un désir de liberté. Se libérer des concepts chrétiens de péché, du bien et du mal, de dieu et du diable, de la domination de la femme par l'homme [...] Des doctrines telles que 'le corps est saint, la sexualité est sainte' représentaient dès lors une alternative attrayante. [...] Le mouvement des droits civiques ébranle le pays; les étudiants, les femmes, les homosexuels, les pacifistes s'organisent et protestent contre les traditions obsolètes, la discrimination et les rigidités politiques. Le mouvement des écologistes dénonce l'exploitation de la terre. Sur ce terrain fécond s'implantent les croyances païennes de Gardner.'

religion of Witchcraft" (Larrington 1992, 411). Others tried to rely on the research of Egyptologist Margaret Murray, whose 1921 text *The Witch-Cult in Western Europe* argued precisely that witchcraft was a pre-Christian tradition that had survived through the witch-hunts. Her research was quickly discredited however: the fact that a pre-Christian fertility cult survived into the Middle Ages and was stigmatized as witchcraft does not prove that a tradition of witchcraft existed (Eliade 1976, 57-8; Larrington 1992, 413; Warwick 1970, 202).

A new historical identity has supplanted Gardner's history and is widely accepted in modern Wiccan circles. Wiccans now acknowledge that Gardner's history is not to be taken literally. "Witches have ambivalent attitudes towards their history [...] They share, however, a common vision of the past, differing only on whether this past is myth or legend" (Luhrmann 1989, 45). Amber Fisher, a Wiccan, freely admits that "the basic spiritual framework of Wicca is built upon the romantic ideal of the Goddess religions of the past" (Fisher 2002, 34). Russell perhaps sums the argument up best:

> Lack of historicity does not necessarily deprive a religion of its insight. But no religion based upon evidence that is demonstrably false is likely to survive long. That is why sophisticated witches have increasingly abandoned the argument that the Craft is an ancient religion based on a surviving tradition and argue instead for its validity in terms of its poetic, spiritual and psychological creativity. (Russell 1980, 154)

Solid conclusions concerning the history of Wicca are difficult to draw with any certainty. On the one hand, Wicca as a movement seems to be without a history. The literal reading of Gardner's history has been rejected. Now that the 1960s have ended, the social identity of that era has become outdated and obsolete. What is therefore to be considered as the present history for this religious movement? Is it simply the mythical

reading of Gardner's history, or is there a lingering counter-cultural dimension to it as well? The question remains open to further academic investigation.

This survey of Wiccan history, however, helps to diagram the *rapprochement* with Jungian psychology. Eliade also makes the crucial point that this romantic revival of the occult was at least partially contemporary with Freud's investigation into the unconscious and the development of the psychoanalytic method (Eliade 1976, 53). The discovery of the unconscious opened up a new world of symbolism to be used in the understanding of the psyche – the very same world of symbolism that Jung charted in his investigations.

1.5 Jung as Psychologist

One last word must be included before outlining Jung's psychology of the shadow. Any study of Jungian psychology finds itself in the unfortunate position of having to clarify Jung's intentions and methods. Many academics and later psychologists have charged Jung with a variety of 'academic crimes' over time. Richard Noll accuses him of creating a psychology that is intentionally meant to be cultish, promising mystery and transcendence beyond that available in any church (Noll 1994, 291). According to him, "The Jungian movement thus resembles a twentieth-century version of a Hellenistic mystery cult, which was a pagan form of personal religion that also entailed the paying of fees for transformative experiences" (292). Jewish thinker Martin Buber accuses Jung of reducing God to nothing but an archetype and of forgetting about God's otherness (Wehr 1987, 78), while Jung suffered similar criticism on the Christian side from Victor White and H.L. Philp. Other Christian thinkers, like Raymond Hostie and Antonio Moreno,

appreciate Jung's contributions to religious symbology but disagree with some of their implications including, most notably, the quaternary nature of the divine.

Nothing needs to be said in Jung's defense which Jung did not say himself at one point or another in his lifetime. Noll's claims can be discarded: they are as hard to prove as he would have his reader believe Jungian psychology is, and the evidence he offers in support of his argument is *ad hominem* and hardly convincing. Noll's further accusation that Jung never actually saw any patients but invented unconscious material based on his own Hermetic background is just as preposterous (Davis 1998, 301). Records abound legitimating Jung's medical work. Furthermore, he constantly emphasized that he was no theologian, even though he did speak repeatedly about God. Here, Jung's downfall is his own ambiguity. He often uses the word 'God' when he is in actuality speaking about the unconscious god-archetype. Jungian psychology has nothing to do with God as the object of theology. Jung writes, "It would be regrettable if anybody should take my observations as any kind of proof of the existence of God. They prove only the existence of the archetypal God-image, which to my mind is the most we can assert about God psychologically" (Jung 1969, §102). For him, psychologists can only read metaphysical statements as referring to mental processes (Jung 1973, §665), and he argues that the only reason psychology is so young as a field is because "religion had an explanation for all psychic phenomena" (Jung 1968, §11); the natural existence of the instinct to religion is of psychological import, though this instinct finds no antecedent in any metaphysical concept of the divine (Jung 1966, §150; 1966, §110; 1967, §129).

Jung further argues that all of his research and theories are grounded in experience and analysis. Burrell explains that Jung was forced to posit the existence of

the collective unconscious when he found himself pushed beyond his patients' personal histories to find the obstacles blocking their development (Burrell 1974, 195). Word association experiments led to his theory of mental complexes and to his revised version of the Freudian theory of libido (Jung 1973, §727). Dreams, as the expression of the unconscious repository of experience, became crucial to understanding the workings of the unconscious mind and, by extension, of the neuroses that were rooted therein (Jung 1966, §199).

In many ways, this reliance on experience creates a direct affinity with the Wiccan goal of experiencing the divine within. Wiccan Crowley writes, "Despite what theologians may teach, the metaphysical reality of Goddess or God is ultimately untestable by anything our reason can tell us. We have to follow here the intuition of the heart. We can only trust our own experience" (Crowley 1997, 85). She argues that religion should be pragmatic above all and that it should positively answer three basic questions: "Does it make life more fruitful? Does it improve the way we relate to the planet and to family? Does it increase harmony with others?" (1997, 85). Miller continues in the same vein, explaining, "The Gods are there, not to be believed in or trusted, but to be used to give shape to an increasingly complex and variegated experience of life" (Miller 1974, viii). The Wiccan spirit is based on finding the divine, regardless of the path taken: "The concept of 'experience' is a way to legitimize the possibility of living with a consciousness of inventing religion but not of making up that which religion is essentially about – the experience of divine reality" (Pearson, Roberts & Samuel 1998, 145).

When reviewing criticisms of Jung's work and method, the comments most worthy of consideration are ironically enough those Jung made himself. He writes of Freud, "I cannot see how Freud can ever get beyond his own psychology and relieve the patient of a suffering which the doctor himself still suffers" (Jung 1970, §774). In truth, Jung may often be guilty of the same charge, failing to take his own personal equation into account when formulating theories or analyzing myths, particularly Christian ones. Finally, when accused of psychologism, Jung provided two replies that seem to vaguely admit the charge: "Were it not a fact of experience that supreme value resides in the soul, psychology would not interest me in the least…"; "I have been accused of 'deifying the soul'. Not I but God has deified it!" (Jung 1968b, §14)

Chapter 2

The Psychology of the Shadow and its Implications

Jung's psychology of the unconscious is largely grounded in the existence of mythological and psychic patterns that he calls archetypes. The shadow is one such archetype. This second chapter offers an understanding of Jung's archetypal theory, before examining the archetype of the shadow itself in greater detail.

2.1 Archetypal Theory

Jung's theory of archetypes was directly preceded by his elaboration of the theory of the unconscious, which differed somewhat from Freud's understanding. According to Moreno, "Jung identifies consciousness with the relation between the ego – which he defines as a complex of representations which constitutes the centrum of the field of consciousness – and the psychic contents – an inward perception of the objective life process" (Moreno 1970, 1). The individual consists of more than even the individual himself or herself is consciously aware. One's conscious identity is grounded in the ego,

but there remain unknown expanses of psychological depth hidden away in the unconscious psyche. Jung states, "We may suppose that human personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the first is concerned, it can be more or less clearly defined and delimited; but as for the sum total of human personality, one has to admit the impossibility of complete description or definition" (Jung 1969, §66). Here, Jung clarifies a few important ideas. Firstly, the contents of consciousness may vary depending on the individual's awareness of his or her unconscious. Therefore, there exists a process by which the unconscious elements can be brought to light in consciousness. Secondly, knowledge of the unconscious in itself remains impossible, since the unconscious remains, by definition, unconscious. Even the individuated person will maintain a certain amount of unknown unconscious material; the only way in which one may infer the contents of the unconscious is through its invasions into consciousness, expressed in the forms of opinions, affects, fantasies and dreams (Jung 1966, §272). "Nothing can be said about the unconscious – the unknown – except that it is a reality which perimeters consciousness and impinges upon it" (Burrell 1974, 213). The goal of individuation is to dislodge the ego from its pedestal and establish a new center for the individual, a center that Jung identifies with the archetype of the self. This new center, located a given distance between consciousness and the unconscious, incorporates unconscious elements into the individual's conscious awareness of himself or herself. Partly unconscious, the self too defies any kind of definition, always retaining a certain transcendent element (Burrell 1974, 196).

Jung steps beyond Freud's definition of the unconscious in several ways. He explains that the unconscious is more than a mere storehouse for repressed elements: the unconscious "is not merely complementary but compensatory, because it adds to consciousness everything that has been excluded by the dying of the springs of intuition and by the fixed pursuit of a single goal" (Jung 1970b, §25). The unconscious is not only treacherous and subversive; it contains "all those psychic events which do not possess sufficient intensity of functioning to cross the threshold dividing consciousness from the unconscious" (Jung 1972, §439). The integration of the unconscious can therefore be beneficial to the individual's development, generating psychic wholeness through its emphasis on elements that the prevailing social ethos may discard as worthless.

Jung further develops Freud's concept of the unconscious by granting it a collective element that he terms the collective unconscious, "a deeper layer of the unconscious where the primordial images common to humanity lie sleeping" (Jung 1966, §102). These images include not only recurrent mythological motifs, but also instincts and other elements that were so crucial to human survival and evolution over the centuries. This layer is common to all humans and in essence unites humanity with its history by claiming that elements once important and essential to our past are never lost but only lie dormant until they may be needed again.

One can therefore observe that Jung maintains the emphasis on time and space that Freud developed with respect to the unconscious. For both Freud and Jung, the unconscious is a repository of time (in the form of human history) that can only be accessed through time. Many processes involving the unconscious, the Jungian concept of individuation for example, are time-sensitive, in that they are more likely to occur or

reach their peak in a certain phase of the individual's lifespan. With respect to space, the question could rightly be posed as to whether Jung views the unconscious itself as a form of sacred space, as the area from which the god-archetype emerges.

As for the archetypes themselves, Jung is hardly the inventor of the idea. Psychologist Antonio Moreno cites Augustine as the first to popularize the concept, comparing it to his 'principle ideas' that are contained in the divine understanding (Moreno 1970, 3). Palmer lists several earlier uses of concepts remarkably similar to Jung's term, including Plato's *eidon*, the *imago dei* of Philo Judaeus, Irenaeus and Pseudo Dionysus the Areopagite, and finally Claude Lévy-Bruhl's *représentations collectives* (Palmer 1997, 115). Moreno further recalls that Jung posited the existence of archetypes based on his human anthropology and then verified his theory by using the recurrent patterns in patients' dreams (1970, 8).

Several definitions exist for the term 'archetype'. The fullest portrait is probably obtained by combining them all into one. Goldbrunner defines the archetypes' task as "preserving the oldest feelings and thoughts of the human race. They are the formulation of the results of innumerable typical experiences of our ancestors; they are a cross-section of millions of experiences" (Goldbrunner 1964, 106). For Jung, "The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves" (Jung 1967, §344). Palmer explains, "An archetype arises from the a priori structure of the psyche, its 'form' being an inborn predisposition or tendency of the psyche to create an image of a universal and uniform character" (Palmer 1997, 117). Finally, Moreno states that "archetypes are only potencies that when actualized

bring forth the same mythical ideas" (Moreno 1970, 18). These provide a reasonably complete outline of Jung's concept. The existence of archetypes is indeed *a priori*, yet one must beware when interpreting Palmer's use of the word 'structure' is this context. The archetypes cannot be thought of as drawers in a filing cabinet, storing ideas from the past. While they do preserve experiences for posterity, they are not 'structures' so much as natural predispositions to reformulate certain ideas grounded in past experience again and again. For Jung, as for Moreno, this explains the recurrence of certain motifs over time as well as their relevance for the interpretation of myths, since they become doorways to an understanding of primordial human nature and of psychic processes:

> It seems to me that their origins [of the archetypes] can only be explained by assuming them to be deposits of the constantly repeated experience of humanity. One of the commonest and at the same time most impressive experiences is the apparent movement of the sun every day. We certainly cannot discover anything of the kind in the unconscious, so far as the known physical process is concerned. What we do find is the myth of the sun-hero in all its countless variations. It is this myth, and not the physical process, that forms the sun archetype. The same can be said of the phases of the moon. The archetype is a kind of readiness to produce over and over again the same or similar mythical ideas. (Jung 1966, §109)

Archetypes, while inherited by everyone, are present in different combinations and with different emphases in each person, which guarantees individuality to each psyche (Browning 1987, 180). When activated, archetypes can express themselves and encroach upon consciousness: "The regression of psychic energy reactivates the contents of the unconscious and thus reveals the possibilities of renewal and regeneration that lie within them" (Palmer 1997, 106). Regression here in Jungian terms is both beneficial and necessary and should not be read in a pejorative way. Hostie explains that this process originates in the unconscious, independent of the ego; when an archetype becomes charged with libido and expresses itself symbolically, the conscious mind is left

struggling to grasp its meaning (Hostie 1957, 67-8). For this reason, Jung argues for the autonomy of the archetypes: they function on their own without the knowledge of and often against the will of consciousness. Consciousness may then come to perceive these expressions as an 'Other', a force acting upon the ego from outside. Nor can the archetypes themselves be integrated; only their contents can be brought into the light of consciousness, these contents that are forever changing based on experience. This makes integration a constant process rather than a one-time transformation (Jung 1959, §40). The archetypes themselves cannot easily be isolated. They exist within the unconscious as a complex matrix and are linked to each other "in a state of contamination, of the most complete, mutual interpenetration and interfusion", such that conscious experience of one archetype often engenders the connected expression of several others (Neumann 1955, 6-7; Gray 1996, 11).

One can therefore see the way in which religion is linked to the expression of the archetypes. Contradicting Freud, Palmer writes, "Religion does not primarily signify the repression of a sexual and infantile impulse but rather the energic movement of the libido towards the deepest layer of the psyche, in which reside the universal and primordial images of the collective unconscious" (Palmer 1997, 111). Contact with an archetype, which appears to act autonomously from outside the individual, is often interpreted as a religious experience, with the individual archetypes playing the roles of 'gods'. This leads pagan Margot Adler (1997, 28) to argue that Jung's theory naturally promotes polytheism, with each archetype fulfilling a given role in the psychic pantheon. Fisher's definition of henotheism (see #1.2) seems more appropriate since it accounts for the union of the gods into one along with the advent of the individuation process. Jungian

analyst James Hillman makes an argument similar to Adler's: "The religion that psychology requires must reflect the state of soul as it is, actual psychic reality. This means polytheism, for the soul's inherent multiplicity demands a theological fantasy of equal differentiation" (Hillman 1977, 167). Miller promotes the same idea: "Psychologically, polytheism is a matter of the radical experiences of equally real, but mutually exclusive aspects of the self. Personal identity cannot seem to be fixed. Normalcy cannot be defined. The person experiences himself as many selves each of which is felt to have an autonomous self" (Miller 1974, 5). Miller's use of the word 'self' refers not to the self archetype but to what is better termed the 'I' as the object of conscious identity.

The archetype of the self is not related to conscious identity which, for Jung, is better represented by the ego or the persona. Instead, as mentioned above, the self is the new center of consciousness formed during individuation. In uniting consciousness and the unconscious, the self becomes the archetype of wholeness and order, reconciling the two feuding halves of the psyche and forming a new, beneficial state of cooperation. For Jung, this also makes the self the god-archetype *par excellence*. As Palmer writes, "The unfathomability of God and the unfathomability of the self account for the synonymity, not the identity, of the two concepts" (1997, 152). Both share the same psychic symbols since they represent the same psychic concepts.

One may now begin to see the affinity between Jung's archetypal theory and the Wiccan concept of the divine. Archetypes, while not gods strictly speaking, provide pseudo-religious experiences and metaphors for understanding the divine in human and personal terms. The Farrars write, "The working appeal of the Craft does arise from the

emotions, the intuition, the 'vasty deep' of the collective unconscious. Its gods and goddesses draw their forms from the numinous archetypes which are the mighty foundation-stones of the human racial psyche" (1981, 105). Wiccan founder Gerald Gardner further suggests (1959, 43) that the Wiccan God and Goddess are best understood through the Jungian archetypes of the wise old man and the great mother. Wiccan and Jungian analyst Vivianne Crowley explains that "it is with the collective unconscious that Wicca works with – the archetypes of the gods, the archetype of the self and the relation between them" (Crowley 1989, 151). Adler, echoing the battle-cry of the English Romantics (see #1.4), writes, "To be a witch is to draw on our archetypal roots and to draw strength from them. It means to put yourself into close consonance with some ways that are older than the human race itself" (Adler 1979, 43).

Nonetheless, Jungian archetypal theory has had its critics, even within the Wiccan community. Some feminists find the archetypes sexist, arguing that they naturally conserve stereotypical gender roles and assign them a permanent place in the unconscious. Feminist Wiccan Starhawk writes, "The concept of archetypes is itself a symptom of estrangement [...] To a witch the world itself is what is real. The Goddess, the Gods, are not mere psychological entities, existing in the psyche as if the psyche were a cave removed from the world; they too are real – that is, they are ways of thinking-in-things about real forces, real experiences" (Starhawk 1988, 73). In some ways, Jung does believe the archetypes to be closely linked to the world, and the existence of the gods in psychic form would hardly exclude their metaphysical existence. On another level, as Neher points out, the very multiplicity of the archetypes is problematic since "any experience can be explained away as a manifestation of an archetype" (Neher 1996, 85).

Jung admitted this several times in his works, though again one must keep in mind that the association of an experience to an archetype is no more spiritually validating unless one can take concrete actions to engage this archetype in a psychologically beneficial way. Neher ignores this second and most important part of the struggle with the unconscious.

2.2 The Archetype of the Shadow

> The personal unconscious contains lost memories, painful ideas that are repressed, subliminal perceptions [...] and finally, contents that are not yet ripe for consciousness. It corresponds to the figure of the shadow so frequently met with in dreams. (Jung 1966, §103)
>
> Unfortunately, not everything that was discarded was negative. Creativity, sensitivity and spontaneity are often lost to the shadow in the process. Sometimes what is considered a limitation or fault simply does not measure up to society's stereotypical expectations of what is 'normal'. (Coughlin 2001, 64)

These two quotations aptly define the two levels at which the shadow exists in the unconscious mind. Jung, for his part, defines the personal shadow as a collection of elements repressed by consciousness for one reason or another, a definition in many ways similar to Freud's unconscious. Coughlin describes the collective level of the unconscious shadow in terms of the personal sacrifices needed to maintain social order, similar to Freud's superego. Coughlin labels himself a dark pagan, a practitioner of a particular form of Wicca that gives specific importance to the recognition of the shadow and the harnessing of its hidden abilities, as described in the quotation above. On the collective level, the shadow can be thought of as "the personification of the dark side of man's nature, the beastly phylogenetic heritage" (O'Neill 1979, 20). These are elements of human nature that, again, were crucial for humanity's early survival, but which as 'primal instincts' must be kept under control in social life. While these two levels have

different contents and originate as a result of different processes, von Franz (1995, 4) states that the two cannot practically be differentiated in psychotherapy.

There exists an abundance of definitions for the shadow and each one encompasses a varying level of the unconscious. Crowley rather generally defines the shadow in terms of its personal dimension as "that part of ourselves which we dislike and reject" (1989, 58), while the Jung Institute grants it much the same role as the self: "Jung conceives of the personal shadow as an unconscious part of the personality, which complements the unconscious personality to form a relative totality" (1967, 107). Johnson draws the same distinction as Coughlin, labeling the shadow as both primitive instincts and the 'gold' of human personality, including traits such as nobility and selflessness oft repressed in individuals (Johnson 1993, 7-8). Jung himself sought to explain the shadow's varying level of implication in the unconscious and exclaimed in a moment of frustration, "This is nonsense! The shadow is simply the whole unconscious!" (von Franz 1995, 3). The important element to be drawn from this discussion is that the shadow was a concept which was never meant to be as clearly defined as later Jungians tried to make it out to be. As an archetype, it has a fixed content and a determined psychic role to play; but as an unconscious factor its definition has to be kept open, flexible, expandable and adaptable.

As Coughlin's initial words demonstrate, the shadow acts in a way as a mainstreaming force meant to encourage and facilitate social harmony. The problem for Jung is that this process may repress certain factors that are valuable for psychic development. These repressed factors, while shut out of consciousness 'for society's own good', are just as dangerous in their new unconscious abode. Like all unconscious

elements, they constantly seek conscious expression and can burst forth unpredictably into the conscious realm (Russell 1977, 30; Johnson 1993, 4). Part of this expression involves projection, the unconscious association of shadow elements with particular individuals or classes of individuals within society. Von Franz writes, "The collective unconscious is particularly bad because people support each other in their blindness – it is only in wars, or in hate for other nations, that the collective shadow reveals itself" (von Franz 1995, 7). While Jung would probably call the second half of the statement into question, adding mythology to von Franz's list, the general idea reveals the true dangers of the collective shadow. Jung in fact claims that he was able to predict the advent of the Second World War by tracing the development of the shadow in his German patients (Énia 2006, 210-25).

In many ways, the shadow is the unconscious counterpart of the ego:

> The ego and the shadow come from the same source and exactly balance each other. To make light is to make shadow; one cannot exist without the other. To own one's shadow is to reach a holy place – an inner center – not attainable in any other way. To fail this is to fail one's own sainthood and to miss the purpose of life. (Johnson 1993, 17; see Gray 1996, 82)

Jacobi further explains that those elements useless to the ego are by default forced into the unconscious. The shadow therefore continues to exist as long as the ego does and, since the ego never ceases to exist, the contents of the shadow can never be fully exposed (1962, 107).

Historically, the amount of material contained in the shadow saw a sharp increase with the advent of the Greek mysteries and then with Christianity, the epitome of mystery cults for Jung. Both sought to bring the animal impulses of humanity under control. Jung however is quite clear on the repercussions of this move: "When the animal in us is split off from consciousness by being repressed, it may easily burst out in full force, quite

unregulated and uncontrolled" (Jung 1970b, §31); "By being repressed into the unconscious, the source from which it originated, the animal in us only becomes more beastlike, and that is no doubt the reason why no religion is so defiled with the spilling of innocent blood as Christianity" (Jung 1970b, §32).

The solution for Jung lies obviously in the conscious expression of the shadow. However, society clearly cannot afford to have all of its members living life according to their animal instincts. A certain amount of restraint is in order, though this need not necessarily be obtained through repression. The problem is not so much the shadow itself, according to Jung, but its unconscious nature: "Everybody carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is" (Jung 1969, §131). The shadow should not be personified as a "frightful fiend" (O'Neill 1979, 27); rather, it must be incorporated into consciousness in such a way that consciousness can control its expression. Much of the shadow's power comes from the fact that, while unconscious, it is desperately striving for conscious expression and, when it achieves such expression, it does so in dangerous and unpredictable ways. Once integrated, however, the conscious mind can control the shadow's ways of expression which consequently become much more sedate. Jung makes it clear that this conscious assimilation of the shadow is a potentially dangerous and harmful endeavor: "Shadow elements are potentialities of the greatest dynamism, and it depends entirely on the preparedness of the conscious mind whether the irruption of these forces and the images and ideas associated with them will tend towards construction or catastrophe" (Jung 1957, §107).

The recognition of the shadow, however perilous, is the first essential step on the way to individuation (see chapter 3 for more on this topic). It is based entirely on the old Delphic imperative to know oneself, an imperative whose religious aspect as an oracle is thoroughly psychological. Jacobi, for example, illustrates this when she states, "Self-scrutiny and self-fulfillment are therefore the absolute prerequisites for the assumption of any higher obligation, even of the obligation to lend the best possible form and the greatest possible scope to the fulfillment of one's own individual life" (Jacobi 1962, 103; see also Moreno 1970, 42; Sherman 2001, 1). Due to its archaic and primitive nature, the shadow cannot be integrated through reason alone – the shadow's language is the irrational, the emotional, the experiential (Jung 1963, §342). As Moreno explains, "In the abstract we know that we are not perfect, but in the concrete a moral effort is required to recognize that we are less good than we imagine ourselves to be" (Moreno 1970, 41). Here again, a distinction must be made. To know that we are not perfect is an achievable task in that it involves contact with the personal shadow, which lies right under the threshold of consciousness (Wehr 1987, 59). And yet it is a near impossible task for one to contact the collective shadow; Jung equates this to "gazing into the face of absolute evil" (1959, §19), the equivalent of the very explanation for the dark side of human nature. On the one hand, as von Franz already mentioned, the two levels of the shadow cannot be separated in practice. On the other, however, Jung does mention that the personal unconscious inevitably drags parts of the collective unconscious into consciousness, so that parts of the collective archetype can be appreciated psychically (Jung 1968b, §38).

Jung and Jungians are careful to make a few points clear about the integration of the shadow. First of all, it is a battle (Christopher & Solomon 2000, 201): the ego keeps its rule over consciousness secure by maintaining the shadow in the unconscious. The integration of the shadow threatens the ego's security; the ego is dragged down off of its pedestal and forced to acknowledge its own capacity for evil, which also entails the end of shadow projection. Secondly, the goal is not the destruction of the shadow (O'Neill 1979, 37). The shadow still exists after integration; it is simply more conscious than it previously was. Thirdly, the shadow does not replace the ego in command of the conscious mind (O'Neill 1979, 37); this typically occurs when the shadow, repeatedly repressed and ignored, bursts forth into consciousness. In this case, the shadow is allowed free reign over the individual. This can, of course, lead to disaster. Finally, this process, despite its dangers, can ultimately be beneficial for the individual. As Neumann explains, "The enlargement of the personality brought about by contact with the shadow opens up a new channel of communication, not only with one's own inner depths but also with the dark side of the human race as a whole" (Neumann 1973, 96). Jung has often been criticized by those who claimed that individuation worked to the detriment of society, either creating anarchists who shun social order or shut-ins who refuse social contact in favor of their own individualism. This is not at all the case. Individuation must be differentiated from individualism. Individuation for Jung, and in particular the integration of the shadow, is an intensely relational process: "Recognition of the shadow leads to the modesty we need in order to acknowledge imperfection. And it is just this conscious recognition and consideration that is needed wherever a human relation is to be

established" (Jung 1957, §104). Perfect beings have no need for relations, which serve largely to help support human weakness.

This insistence on the need for integrating the shadow and the benefits thereof are not foreign to Wiccan literature as well:

> The worldview of immanence values each self as a manifestation of the Goddess, as a channel of power-from-within. People of integrity are those whose selves integrate both the positive and the negative, the dark and the light, the painful emotions as well as the pleasurable ones. They are people who are willing to look at their own shadows instead of flinching from them. They honor the shadow because they know its very distortions reveal the shape of the ground underneath. (Starhawk 1988, 34-5)

Fisher continues along the same lines, writing, "We cannot simply let go of the darker aspects of ourselves, but we can hope to yoke that darkness, to shape it into something that can be used to accelerate our growth and our healing of the world" (Fisher 2002, 126). On the one hand, the language seems obviously Jungian. The theory, however, is not grounded directly in Jungian psychology but rather in both the Wiccan concept of the divine (see #2.5) and the political optimism needed for ecological reconciliation. According to British witch Sybil Leek, "every religion fulfils an emotional need but perhaps not in the way the psychologists mean it. Witchcraft fulfils a need in me to know that harmony can be created from discord" (Leek 1968, 180).

2.3 The Shadow and the Concept of Evil

Care must be taken to understand psychology's relation to the concepts of good and evil, a relation which varies considerably from the ways in which metaphysics and theology understand it. Jung thus explains his own therapeutic approach to the problem:

> So in the matter of good and evil, one can, as a therapist, only hope that one is getting the facts straight, though one can never be sure [...] But because I take an empirical attitude it does not mean that I relativize

> good and evil as such. I see very clearly: this is evil, but the paradox is just that for this particular person in this particular situation at this particular stage of development it may be good. (Jung 1970b, §866)

Just as one cannot reveal the entire contents of the collective unconscious, so too is it impossible for one to stare into the face of absolute evil. In dealing with the timeless question of good and evil, Jung simply restates his psychological reasons for making this assertion. Psychology itself can make no metaphysical judgment on the natures of good and evil but must view both through the lens of the human mind where good and evil are "only judgments about relations" (Jung 1959, §97) and should perhaps more aptly be replaced by the terms 'better' and 'worse'. Jung further explains that the attribution of absolute evil to a particular being or state in no way psychologically benefits the individual, who must grapple with moral decisions on a daily basis (Jung 1968b, §36). Vardy further provides the specification that psychology can only be concerned with moral evils, those that "can be attributed to the free acts of human agents" (Vardy 1997, 54). This suggestion intentionally excludes the issue of natural evil, which sometimes grants an evil element to matter itself and which tends to be explicitly metaphysical in nature, often connected to some sort of theodicy.

The Jung Institute goes on to divide the field even further. Jung is perfectly justified in using the terms 'good' and 'evil' as psychological categories. These can only be defined in philosophical terms when either one of the principles is taken as "absolute and universal" (Jung 1967, 11), a leap Jung is unwilling to take. Jung is quite clear on this point, and analyst Murray Stein explains the reason for this: "In a sense, evil comes into being only when someone makes the judgment that some act or thought is evil" (Stein 1995, 7). Furthermore, the relation between good and evil makes each one reliant upon the other for its very existence, since a 'good' judgment can only exist in contrast to a

'bad' judgment; "good and evil make up a pair of contrasting discriminations that is used by ego consciousness to differentiate experience" (Stein 1995, 16).

The shadow is closely linked to the *psychological* definitions of good and evil. The integration of the shadow is considered an ethical imperative since it helps promote the good by restricting unconscious projections of the archetype into consciousness. This restriction does not necessarily entail that one will always be good, and Jung's psychological view on good and evil are not necessarily identical to their metaphysical or theological equivalents. As Coughlin writes, "Life consists in achieving good not apart from evil but in spite of it" (Coughlin 2001, 71). It would be too simple to say that the shadow is merely evil and should be silenced at all costs, especially considering the beneficial elements it contains. Instead, Jung rejects any metaphysical categories of good and evil in favor of psychological ones. As Jacobi explains, "Evil can always be regarded as the starting point for good, sickness as the source of more intensive striving for health" (Jacobi 1959, 21). Good and evil are poles on a continuum, and the integration of the shadow merely increases one's ability to work towards the 'good' pole.

Jung is careful to point out that the shadow is not evil in itself. Instead, he defines evil as "a distortion, a deformation, a misinterpretation and misappropriation of facts that in themselves are natural" (Jung 1959, § 423). The concept of the *complexio oppositorum*, ubiquitous in Jung's works, is clearly at work here as well. Jung uses the idea of the union of opposites in an attempt to eliminate the dualisms that are often perceived with respect to the human psyche. One could argue, for example, that Freud understood consciousness as an eternal battle between the id and the superego, with the ego as their battlefield. Jung would strive to eliminate such oppositions, highlighting

instead elements of dominance or complementarity. With the *complexio oppositorum* in mind, Jung sees good and evil as psychic complements, with difficulties arising only when the balance between the two is disrupted. When evil dominates, Jung of course admits that atrocities are often committed. Yet he also points out that atrocities often arise when the human agent pursues what s/he deems a 'good' too relentlessly. As Jung's disciple Eleanor Bertine explains:

> The desire to relieve human suffering is so fundamentally good, so necessary a virtue, that no decent person can exist without it. Yet the attempt to carry it out on any large scale is never imposed without force and the blackest evil. The effort to create a heaven on earth regularly leads to the production of a hell. (Bertine 1967, 246)

Evil is therefore not seen as an absolute, but as a distortion or misappropriation which, as such, can always be psychically redeemed.

Yet these distortions are closely related to the unconscious or rather, rightly put, to the very unconsciousness of the contents of the unconscious. The shadow is the abode of, among other things, those human instincts that social norms have forced into repression. Jung's classic example here is the human sexual instinct, which has been repressed by centuries of Christian morality. The shadow itself is therefore the vessel containing all that society has deemed 'evil'. Yet the true definition of evil for Jung lies not with society's judgment but rather with the unconscious. The complementarity between consciousness and the unconscious maintains a certain balance between an individual's potential for good and evil. As Bertine writes, "The individual is a totality and by definition contains both the opposites. He has a shadow which does not permit him to live only on the virtuous side [...] but neither will that wholeness allow him to go carelessly on a jag of evil" (Bertine 1967, 253).

The process of individuation, beginning with the recognition and assimilation of the shadow, brings about a moral dilemma of its own, as described by Joel Ryce-Menuhin.

> For Jung the unconscious assimilation of the shadow is hardly libertine. It is a process of psychological suffering which always entails the painful and steadfast staring at the potential for evil in one's personal being, and, more, at the personal tendency to project such evil on to the other. Such confrontation with one's personal evil and the tendency to flee it through identifying it with another is the first step in the transformation of shadow through its appropriation. Such appropriation can work the change of shadow from any enemy into an ally in an expanded and safer consciousness less susceptible to projecting personal or collective evil in the demonization of the other as individual or as community. (Ryce-Menuhin 1994, 130)

Jung expresses a similar idea in *Aion*:

> The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the person as personal and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. (Jung 1959, § 14, see Kerenyi 1967, 176)

Individuation demands that each person confront his or her own potential for evil. This is an important step in the loosening of the ego's hold on consciousness, for projection is the primary tool with which the ego maintains its integrity. As long as projection is possible, the ego sees itself as blameless. A shift of morality therefore accompanies the individuation process: while the unindividuated person makes moral decisions that will preserve ego stability, the individuated person will seek to live up to the rigorous moral demands of the self.

For Jung, the issue of the shadow remains the moral problem *par excellence* in life: "Bringing the shadow to consciousness is a psychological problem of the highest moral significance. It demands that the individual hold himself accountable not only for what happens to him, but also for what he projects" (Jung 1967, 175; see Neumann 1973, 81). The integration of the shadow creates moral conscience and agency for Jung. As

long as the shadow is merely acting unconsciously, it is difficult for consciousness to apprehend one's capacity for evil, with the ego defenses maintaining one's sense of impenetrability (Jung 1959, §14). Once the shadow is integrated, however, the world unfolds through the constant lens of morality, while the individual realizes and develops his or her own moral responsibility. According to Stein:

> Jung puts forward a theory that places the burden for making [moral] judgment squarely upon ego consciousness itself. To be ethical is work, and it is the essential human task. Human beings cannot look 'above' for what is right and wrong, good and evil; we must struggle with these questions and recognize that, while there are no clear answers, it is still crucial to continue probing further and redefining our judgment more precisely. This is an endless process of moral reflection. (Stein 1995, 10)

Moral judgment is therefore relative, with no absolutes existing, and more importantly, it is temporary, since moral reflection is a constant and ongoing task throughout life. As the individual develops further, so too are his or her views on moral issues bound to evolve. As Bertine explains, "If tomorrow my psychological development has moved forward or backward, good and evil will have changed for me accordingly" (Bertine 1967, 248).

Again, Jung emphasizes that even the shadow itself cannot rightly be called evil – it is merely "somewhat inferior, primitive, unadapted and awkward" (Jung 1969, §134). Recognizing one's shadow and, in part, the shadow of one's ancestors, grants insight into the manner in which one is to deal with evil. This recognition is by no means an easy process; it is rather a moral dilemma *de la plus grande envergure*. Jacobi explains:

> If you imagine someone who is brave enough to withdraw all those projections then you get an individual who is conscious of a considerable shadow. Such a man has saddled himself with new problems and conflicts. Such a man knows that whatever is wrong with the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. (Jacobi 1962, 110)

Jung is certainly not saying that evil can never exist. Instead, he points out that most conscious judgments of what is evil and what is not are unconsciously influenced by the

projection of the shadow contents. As Moreno writes, "Everything that is unconscious we discover in our neighbor, and we treat him accordingly; what we combat in him is usually our own inferior side" (Moreno 1970, 11). Once this content is brought to light, the unconscious no longer influences conscious judgments to the same degree. As a result, moral decisions become increasingly reliable and responsible (Stein 1995, 8).

All of this has serious implications for the realm of morality. Von Franz (1995, 138) draws the distinction between the collective ethical code and the personal moral urge. She describes this moral urge as follows:

> If this phenomenon arises within oneself, one generally has a strange feeling or certainty as to what is the right thing to do, no matter what the collective code may say about it, and generally the voice not only tells one what to do but imports a conviction which can even enable an individual to die for it, as did Socrates and many Christian martyrs.
> (von Franz 1995, 140)

The collective ethical code and the personal moral urge can, and often do, conflict. Jung's condemnation of religious creeds as sophisticated uniformization techniques should make it fairly obvious which side of this moral conflict he supports. He somewhat humorously proves his point with the "well-known story of the young man who achieved his majority. His father said to him, 'Now you are twenty. Ordinary people stick to the Bible and what the parson says. The more intelligent mind the penal code.' In other words: you are caught between 'official' religion and civic morality" (Jung 1970b, §870). Moral reactions are "highly individual and highly specific" (von Franz 1995, 143). They, giving rise to different reactions in different individuals, are also highly flexible; the mature conscious mind is "always ready to admit a mistake and reconsider its position" (von Franz 1995, 141; see Jung 1969, §291). While still a firmly held conviction, decisions tend to be made *ad hoc*, allowing for further revision of one's moral stance. From a religious point of view, this seems to be of little use, since it makes it even more difficult

to codify action, due to the greater moral autonomy granted to individuals. Despite this, Wicca adopts such a moral code.

2.4 The Wiccan Rede

For a large centralized religion, ethical codes become a possibility due to the religious authority's ability to disseminate information to a large number of followers. Wicca has never sought to standardize its teachings in this way; instead, it allows room for the individual to customize his or her practice to fit individual views and needs. Fisher explains, "The extreme decentralization of Wicca makes the notion of self-responsibility even more profound [...] Because we have no formal clergy, we are often left with the task of determining what is right or wrong on our own, without having anyone to consult" (Fisher 2002, 35). She goes on to explain that Wicca has no accuser and also no supreme evil or scapegoat that can be blamed for the advent of evil in the world. Humanity is left to carry the burden instead, bringing along with it the ethical responsibility for the state of one's life. The Farrars furthermore explain the Wiccan theory of polarity, writing that "all activity, all manifestation, arises from the interaction of pairs and complementary opposites" (1981, 107). Importantly, this means that evil arises in part from good. While it certainly differs from the teachings of the Abrahamic religions, Goldbrunner believes that it in fact aptly describes the future of religion:

> In our age the man of high moral and intellectual standards no longer wants to follow a faith or rigid dogma. He wants to understand and to know, he wants to have the first-hand experience for himself. He wants to plunge down into the soul for himself and to get to know its powers, including its religious powers and then express them symbolically, in accordance with his own individuality. This means that private religion [...] is the way out of the lack of religion in our age. (Goldbrunner 1964, 169)

One who agrees with this statement would surely find in it an explanation for Wicca's growing popularity in our age. Erich Neumann, in *Depth Psychology and a New Ethic,* describes the difficulties of this move:

> To surrender the moral certainty about good and evil provided by the old [Christian] ethic, stamped as it was with the approval of the collective, and to accept the ambiguity of the inner experience is always a difficult undertaking for the individual, since in every case it involves a venture into the unknown, with all the danger which the acceptance of evil brings with it for every responsible ego. (Neumann 1973, 108)

For Jung, religious attitudes must be consciously lived and experienced if they are to signify anything more than mere imitation (Jung 1967, §106).

In proposing a new ethic of individuated autonomy, Jung fully expects that agents will be able to make proper ethical decisions without relinquishing complete control to their desires and lapsing into hedonism. Whitmont (1982, 222) defines the capacity for ethical responsibility and the sensitivity to ethical wrong as "an aspect of this archetypal need for meaning". In short, Jung seems to be promoting a belief that humanity is intrinsically good and would behave accordingly if only it could integrate the unconscious. This does not mean that the unconscious is meant to behave as an internalized superego. As Whitmont again puts it, "It [the unconscious] does not tell us what to do or what not to do, but confronts us with the images of where we are. It shows us the nature of our dilemma and the likely result if we follow our motivations" (Whitmont 1982, 224). The unconscious is not all-knowing or prophetic; and yet it could be termed 'wise', since it is made up of the experiences collected over several millennia of evolution. It can thus act as a guide. Neumann is also quick to emphasize that this Jungian ethic must be total above all, since it must consider its effects on both the social collective and the unconscious (Neumann 1973, 92). For him, "The principal requirement of the new ethic is not that the individual should be 'good', but that he should be

psychologically autonomous – that is to say, healthy and productive, and yet at the same time not psychologically infectious" (Neumann 1973, 102). While this is Neumann's opinion, Jung would probably be more likely to agree with Goldbrunner (1964, 183), who points out that in the individuated person the archetype of the self approximates the role of a conscience, assuring that the agent understands his or her moral responsibility.

Transferred into the Wiccan sphere, this Jungian ethic emphasizes the same ideas as the primary religious law, the Wiccan rede. The rede is a one-line statement meant to guide all action. Here, referring to the rede as a 'law' or an 'imperative' must be deemed inaccurate. The word 'rede' is an Old English term that means 'advice' or 'counsel'; the rede much more closely resembles a guideline than an imperative or law. Based on an ethical rule used by British occultist Alistair Crowley in the late 1800s, the rede reads: "If it harm none, do what Thou will". The task here is not necessarily to interpret the rede fully, though work certainly needs to be done on the notorious problem, forever faced by utilitarians and philosophers alike, of defining what constitutes 'harm' within a given context. Prominent Wiccans have popularized a wide range of interpretations of the rede that run the spectrum in terms of their ethical weight. The point here is to demonstrate the way in which this rede fulfills the criteria of the Jungian ethic, as well as the psychological impact it has.

On the one hand, the counsel to harm none has led to a form of ecotheology, which leads many Wiccans to become militant ecologists. The Goddess is believed to be both transcendent and immanent in this world, thereby interconnecting everything on and beyond this earth. Solidarity with, and respect for nature are key. The rede is often combined with another principle, the threefold law, to promote ethical responsibility. The

threefold law, which Wiccans often (erroneously) describe as a karmic principle, states that any energy one puts out into the world, good or bad, will be returned to the individual threefold in this life or the next (Wiccans believe in reincarnation). The idea here is that all acts belong to the agent who posed them and cannot be written off as the work of some malevolent external power. Actions are to be judged ethically against their consequences (Scarboro & Luck 1997, 73).

The importance of nature within Wicca led academic Graham Harvey to comment that Wicca was a combination of a mystery religion, in which the individual and his or her development are central, and a nature religion, in which the earth is central. Both evolve together, he explains, and the two cannot be separated (Harvey 1997, 35). The mystery religion aspect of Wicca closely parallels Jungian psychology, while the nature religion aspect encourages a Jungian ethic. Fisher comments on the use of the word 'will' in the rede, drawing upon the Goddess's immanence: "A Wiccan's will is the manifestation of the Goddess. The idea of the will is the center in Wicca: understanding it, using it, molding it is what we must learn to do. To know the will is to understand the Goddess within us" (Fisher 2002, 141). The religious *telos* therefore becomes the discovery of the will, which for Jung is refined through the individuation process. Coughlin, commenting on the threefold law, argues that Wiccans do not believe in an actual karmic force, but rather that the law is there to place consciousness in command over the expression of instincts (Coughlin 2001, 92). It makes the individual think twice before acting, thereby giving consciousness a chance to step in and evaluate the situation. He too privileges an understanding of evil as imbalance over and above a metaphysical definition, and he provides as an example the instinct towards lust: it is not evil in itself,

but rather only becomes so when it leads to excess – the case of sexual abuse, for instance (Coughlin 2001, 59). Doreen Valiente, an early associate of Gerald Gardner, writes that the rede should not be taken as license to act freely but rather as incentive to discover what the true will, the divine will, really is and to follow it from there (Valiente 1978, 43).

Susan Greenwood (2000, 203) has criticized the rede on three different fronts. She claims that while the rede reflects Wicca's individualistic beliefs, this prevents the rede from giving straight ethical answers for fear of creating dogma. Jung's argument has demonstrated quite clearly that an ethic based on the individuation process (as compared to an individualistic ethic) can provide 'real' answers, although these may not be as clear and straightforward as some would like. Besides, Wicca will be virtually unable to create dogma, by definition a standardizing force, until it has some sort of unifying or centralized hierarchy, which is certainly not the case for the time being.

Greenwood (2000, 203) goes on to claim that discussion of the rede is scarce, which may promote licentious interpretations and a *laissez-faire* attitude. While this may have been true at the time of Greenwood's comments, the tide is certainly turning in this regard, notably with University of Ottawa religious studies scholar Shelley Rabinovitch's latest publication (2004) concerning the rede.

Finally, Greenwood (2000, 203) comments that the rede's passive framework and broad spectrum of interpretations do not create a real ethical framework. Fisher's interpretation is again particularly useful here. She suggests that the word 'do' in the rede should be emphasized and read as an incentive to action, arguing that harm caused by inaction is as reprehensible as harm caused actively (Fisher 2002, 149). She also proposes

that the word 'Thou' in the rede is specifically capitalized and kept in Middle English to highlight that the will to be followed is that of the divine, not that of the individual. She trusts that this too will safeguard against licentious interpretations of the rede. In the end, Greenwood's third critique is one against individualistic ethics as a whole and would probably require an entire study in itself to be discussed extensively.

2.5 Evil in the Divine

No text of Jung's has received more criticism, particularly from the Christian community, than his *Answer to Job* (see Énia, 2006). Theologians were convinced that Jung was criticizing the Christian conception of God – more specifically, of the trinity – as lacking a fourth element, that of the devil. They were not entirely incorrect in their interpretation. It is important here to realize that Jung, still speaking as a psychologist and not as a theologian, had sound psychological motivations for making his argument. One will recall that the god archetype is for Jung an image of the self, which "is by definition always a complexio oppositorum" (Jung 1959, §716), a synthesis of, among other things, good and evil. Moseley goes even further: "The test of healthy religion is its ability to assimilate the psychic antithesis of good and evil in the imago dei and in human nature" (Moseley 1991, 83). A religious concept of God should reflect psychological truth. Jung was simply pointing out that Christianity's did not: "In a world where all things show forth the majesty of the God, the principle of evil cannot exist separately" (Russell 1977, 76). The Wiccan concept of the divine differs considerably, as Kerr Cuhulain explains: "Wiccans and their deities have a symbiotic relationship: we create one another. It is in divinity that we find ourselves" (Cuhulain 2002, 4). Michael York seconds this opinion,

writing, "The human being and the divine are intimately related to the extent of sharing a mutually kindred nature" (York 2003, 13). Let us develop further the role of evil in the divine, first with respect to Jung's views on Christianity, and then with regards to the Wiccan situation.

Answer to Job develops Jung's argument further in seeking to apply his psychology to the biblical story of Job. Theologian H.L. Philp (1959, 149ff.) summarizes Jung's conclusions when reading the myth. Yahweh, as an image of the self, is an antinomy of both good and evil, yet he has not evolved psychologically to the point where he can recognize his own capacity for evil. His own ignorance therefore allows the devil to goad him into tormenting Job. The faithful servant, however, recognizes his god's own self-ignorance, his own amorality, and thus resolves to suffer the afflictions in an attempt to help his god develop psychologically. In the end, Yahweh realizes the error of his ways and sees how Job his servant has surpassed him morally. Yahweh thus resolves that he must become human, in the form of the Christ figure, to learn from humanity and develop further as an individual. The incarnation is thus not an act carried out for the sake of human redemption, but is rather Yahweh's answer to Job, as he recognizes his own deficiencies as a god. The whole episode, which hinges around the recognition of Yahweh's dual nature as both good and evil, a fact observed both by the servant Job and by the god himself, demonstrates the complementarity of good and evil in the psyche, according to Jung (Ryce-Menuhin 1994, 112). Yahweh, having realized his own capacity for evil, resolves to turn this evil into good and to integrate his unconscious, a lesson which Job teaches Yahweh through his own reactions to the afflictions that he suffered.

Job emerges as the paradigm of faith since he sees the darkness in his god and assimilates it with the light, granting him the strength to suffer through the inflicted torment (Moseley 1991, 79; Jung 1959, §567). Jung describes Yahweh's consciousness at the beginning of the narrative as little more than a primitive awareness, with no reflection or morality (Jung 1969, §638). Jung's response to the theodicy issue posed by the story is simply that Job suffered torment because his god was psychologically underdeveloped. Theologians were not pleased with this conclusion, and perhaps rightly so. Jung goes on to explain the Christian notion of the incarnation in terms of this event: "Things simply could not go on as before, the 'just' God could not go on committing injustices, and the 'omniscient' could not behave any longer like a clueless and thoughtless human being. Self-reflection becomes an imperative necessity and for this Wisdom is needed" (Jung 1959, §617). This wisdom is sought in the human form, with the events in the narrative having made Yahweh realize that Job was morally superior to him (Jung 1959, §640). The problem is not that Yahweh committed evil - Jung finds this dark side essential to the image of the divine; it is that Yahweh, as a symbol of the self, should demonstrate individuated awareness, which he does not. Jung suggests that Yahweh, lacking an integrated shadow, would have been entirely unaware of his own capacity for evil until the Job episode occurred (Jung 1959, §567; §608).

Jung further criticizes Christianity's understanding of evil through the doctrine of the *privatio boni*. Although theologians have long claimed that Jung does not properly understand the doctrine (Philp 1959, 32), he proposes that the doctrine fails to give evil an actual existence by defining it as a privation or lack of good. Jung argues that this fails to give proper credit to the psychological experiences of evil: "Evil is terribly real for

each and every individual. If you regard the principle of evil as a reality you can just as well call it the devil" (Jung, quoted in Russell 1977, 33). Hostie explains that "evil must be seen as real so that the individual will confront it, not ignore it, and have a chance to reap its positive benefits" (1957, 192). Nor does Jung want to attribute the entirety of evil to God or the devil; rather, he recognizes that humanity's free will "can put down a sizeable portion of it on its own" (Jung 1969, §291). This also helps evil maintain its relative character – "partly avoidable, partly fate" (Jung 1969, §291).

Later in his life, Jung sought to clarify *Answer to Job*'s role in his corpus of works by stating, "It does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public" (1958, x). He adds, "What I am expressing [in the book] is first of all my own personal views, but I know that I also speak in the name of many who have had similar experiences" (1958, xv).

This defense hardly satisfied his Christian critics. "Job wanted justice. He knew that he could not obtain it. Jahwe cannot be argued with. He is unreflected power. What else is Job left to do than to shut his mouth?" (Philp 1959, 225). Philp here finds Jung's interpretation of Job's psychological acceptance of Yahweh's nature to be entirely unwarranted by the text. Robert Doran goes on to suggest that good and evil are for Jung in fact not opposite but rather anagogic pairs, which cannot be reconciled peacefully as Jung would have his reader believe (Doran 1990, 272). This criticism certainly deserves further consideration, though it would lead us too far afield, largely because Doran draws heavily on the theology of Bernard Lonergan.

Jung's concept of the integration of good and evil in the divine form is developed at length in Wiccan 'thealogy' (the theology of the Goddess), which can also be understood through the Jungian archetype of the great mother described extensively by Erich Neumann. Nearly all classical pagan religions contained a symbolic goddess figure who embodied fertility and destruction, peace and war, love and hate. The Hindu example (though not pagan) of Kali springs to mind; others existed as well. Neumann explains the mythology of the 'dark mother' by referring to the primordial understanding of the female form as both shelter for the unborn and the vessel of death (Neumann 1955, 45). This idea, represented by Carol Christ among others, was popularized in feminist spirituality to counteract the one-sidedness of patriarchal religion (Christ 1997, 98). From there, it found its way into Wiccan thought as well.

Charles Leland describes the goddess Aradia, adopted by some as a Wiccan goddess, as born of both Lucifer and Diana and having been split into both dark and light at creation (Leland 1990, 1 & 18). Similarly, Wiccan thealogy generally divides the Goddess into three faces or 'aspects', each meant to represent a portion of the female lifecycle or, alternatively, the three phases of the moon. The maiden, associated with the moon, is seen as the giver of life. The mother, associated with the earth, is the sustainer, while the crone, or hag, associated with the underworld, is the destroyer (Penczak 2003, 43; Partridge 2004; 297). These three aspects are unified into one godhead referred to as the Triple Goddess. Penczak goes on to specify that "the God is usually dual in nature, in the form of the Lord of Light and the Lord of Darkness" (2003, 12). With regards to the Goddess, it is the third aspect, or the crone, that is often described as the dark element.

She represents the final stage of life, where one has accumulated a lifetime's worth of knowledge yet knows death is at the door. As Wood writes:

> It is easy to see the Dark in the Crone. She has seen life and has seen death. She knows that life is cut short or goes on too long. She knows that death comes quickly with incredible shock [...] The Dark and the Crone naturally weave together because she sees the irony and the blessing as joy interweaves with grief. The Crone knows that with the bitter comes the sweet. The Crone knows and understands. (Wood 2004, 88)

The Crone normalizes the shadow elements of life, making them acceptable to the conscious mind and thereby easing their integration (Coughlin 2001, 8-9). She provides an entrance point for the journey into the self, which is the ultimate, transformative goal of both Wicca and Jungian psychology.

This same attitude is to be taken towards nature. Just as deities are to be accepted in their entirety, so too must one realize that nature, while it may be cruel at times, is not evil, encompassing both creative and destructive forces (Coughlin 2001, 9). Therefore, according to Coughlin (2001, 17), one may actually find comfort and solace in the shadows, in the "comprehension of the greater mysteries of life".

2.6 The Divine and the Quaternary

Jung's concept of the divine is ambivalent, according to Browning: "On the hand, [Jung] often materializes evil and makes it a subvoluntary ontological substance located at the very heart of reality, both human and divine. At other times, he presents evil as no more than the culturally despised and suppressed side of unused human potential" (Browning 1987, 169). Comments like this underline the importance of understanding everything Jung writes in terms of his psychology: that which is often openly offered as a metaphysical statement in reality finds its referent in a psychic reflection of the real

world. It is with this same spirit that Jung proposed the quaternary nature of the Christian god, another idea that brought him heavy criticism from the theological community.

Much like the god archetype, the mandala and the self, Jung sees the number four as a symbol for wholeness, psychic or otherwise. As usual, he grounds this concept in a collection of empirical data and argues that the quaternary is "an age-old and presumably prehistoric symbol, always associated with the idea of a world-creating deity" (Jung 1969, §100). He cites many examples as evidence. The Coptic Gnostics believed that God first manifested himself in the creation of the four elements (Jung 1969, §97). The number four is granted important roles in Pythagorean numerology and mythology, in Gnosticism and, most importantly for Jung, in his patients' dreams. He claims that he found prominent uses of the number four in 71 out of 400 dreams, an unusually high frequency in his opinion (Jung 1969, §91). He argues that the soul is a square in Pythagorean theory, that heaven has four quarters, that Hinduism has four castes (Jung 1969, §246). Plato listed four virtues, Aristotle four main causes (King 1999, xvii). Thus "quaternary symbolism expresses or prefigures a process of integration in which the four psychic functions enter into harmonious collaboration and complement each other" (Hostie 1957, 198).

The quaternary was also prominent in medieval Christian philosophy, according to Jung's observations of alchemical sources. While he finds alchemy to be a particularly appropriate place to look for parallels between religion and psychology, Jung admits that the quaternary nature of the divine was always proclaimed *extra ecclesiam* (Heisig 1979, 56) and never received any form of official recognition or promotion. Again, religious doctrine should recapitulate psychology for Jung, and since the image of God can be

found to parallel the archetype of the self, the addition of evil to the trinity would recognize the role evil plays in the emergence of the self.

Jung couples this discovery with prominent occurrences of the number three – three is the perfect number in Pythagorean thought and divine triads in pagan religions were oddly common (Jung 1969, §173; §178-9). One need only look at the triple faces of the Goddess (see #2.5) as further proof of this. Since God should be identical in imagery with the individuated person, Jung posits that religious trinities are in fact missing an integrating element (Hostie 1957, 206). Based on his analysis of the Job myth, Jung suggests that the Christian trinity is missing an element of evil. While all of this flows from Jung's psychology, many critics have failed to understand Jung's emphasis on the number four, instead finding it eccentric and obsessive (King 1999, xix). Jung is difficult to defend on this point since he feels that his conclusion are quite obvious on account of the data collected and demand very little in terms of further explanation. It therefore seems to come down to whether one is convinced by Jung's collection of data or not, and many academics seem not to be. Regardless of the validity of Jung's claim, his move to integrate evil into the divine still holds value in further elucidating Jung's views on the symbolism of the self and on the general reflections of the individuation process, particularly the integration of the shadow.

The exclusion of evil from the trinity is taken as further evidence that Christianity does not take the existence of evil seriously, thereby adding an unwanted obstacle to the integration process for most Christians. This of course raises an interesting question with relation to Wicca, which has a trinity of sorts, yet one containing an evil side. Would Jungians reject it because of its lack of a fourth element, or would the inclusion of evil be

sufficient to make it acceptable? Might Jung find another element of his quaternary missing instead? These questions shall be left open for further academic investigation.

Jung's solution to the problem of the Christian trinity involves the incorporation of Satan to form a quaternary (Hostie 1957, 192). Not only does this grant evil a real existence, but it gives God a shadow, in a sense, since Jung argues that Christ and Satan can be understood as a fraternal pair, one light and one dark. Jung never lived to see any major Christian denomination make this move. However, he heralded the Catholic dogma of the *assumptio Mariae* in 1950 as 'second best'. For him, "The Assumptio Mariae paves the way not only for the divinity of the Theotokos, but also for the quaternary. At the same time, matter is included into the metaphysical realm, together with the corrupting principle of the cosmos, evil" (Jung 1969, §252). Jung is not saying that women are evil in their nature but rather that matter, in direct opposition to spirit, and woman, understood as the author of the Fall in popular Christianity (see Genesis 3), are seen as 'evil', or at least imperfect within Christian tradition and symbolism. Jung suggests that "the taking of Mary's soul into heaven and her body – a much more material body than Christ's – represents materiality (the diametrical opposite of spirit and the true abode of evil, corruption, and the Devil) assuming its rightful place in the divinity" (Jung 1979, §67).

Chapter 3

The Manifestations of the Shadow and Its Integration

The first sentence in Jung's autobiography reads, "My life is a story of the self-realization of the unconscious" (1961, 3). Indeed integration, or individuation, is the psychic goal of life as far as Jung's psychoanalytic theory is concerned. As with every other key concept in Jung's theory, a variety of different definitions exist for the term 'individuation'. Dourley writes that it is "the ground movement of the psyche in which the unconscious and its archetypal energies seek realization in consciousness" (Dourley 1995, 73). Individuation is therefore inherently an expansion of consciousness that seeks not only to bring to light repressed elements – for instance, the contents of the personal shadow – but also to reconnect humanity to its history, as it were, by integrating parts of the collective unconscious. This process of individuation is also related to objectivity in the sense that unconscious influences on conscious perception, such as the projection of the shadow, are put in check by placing one "in a position to say that the wall between the conscious and the unconscious is 'transparent'" (Burrell 1974, 190).

3.1 The Individuation/Integration Process

As Jung's biography demonstrates, this process of individuation is also based on empirical research. On the one hand, Jung observed the process in admittedly few of his patients, but he also claims to have gone through it himself. While the ineffability of the

unconscious makes it difficult to say anything about its movements (including individuation), the symbolism of the psyche, which can be observed in unconscious manifestations such as dreams, grants the process a certain empirical basis: "Although 'wholeness' seems at first sight to be nothing but an abstract idea, it is nevertheless empirical insofar as it is anticipated by the psyche in the form of spontaneous or autonomous symbols" (Jung 1959, §59). Jung continues by explaining the exact goal of the individuation process:

> The transcendent function does not proceed without aim and purpose, but leads to the revelation of the essential man. It is in the first place a purely natural process, which may in some cases pursue its course without the knowledge or assistance of the individual [...] The meaning and purpose of the process is the realization, in all its aspects, of the personality originally hidden away in the embryonic germ-plasm; the production and unfolding of the original, potential wholeness. The symbols used by the unconscious to this end are the same as those which mankind has always used to express wholeness, completeness and perfection: symbols, as a rule, of the quaternary and the circle. (Jung 1966, §186)

One becomes an individual through integration by allowing the innately predisposed and unique combination of archetypes to be assimilated into consciousness and expressed. This not only forms a new personality but it also acts as a peace treaty between the previously feuding parties of consciousness and of the unconscious: "Our former ego nature is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious the sources of conflict are dried up" (Jung 1969, §401). Such deflation of the ego consciousness brings about several changes. The language of the unconscious is innately irrational and symbolic, while the opposite is true for consciousness. Integration of the unconscious therefore puts an end to the conscious mind's over-valuation of reason and allows for the discovery of "instinctual wisdom" in the archetypes (Christopher & Solomon 2000, 167; Smith 1990, 70). This does not entail the destruction of the ego, which is of course preserved in the individuated person, but it

does mean that the ego is 'put back in its place', allowing for a partnership with the unconscious. This is brought about as much by the shadow side of the unconscious as by the 'personal gold' in there as well (Henderson 1990, 64).

Individuation also has social repercussions in that it involves the abolition of the conscious persona, the social façade one puts up to conform to social standards. The shadow as the repressed elements deemed unacceptable to society is formed largely by content the persona has rejected, which consequently stands in a compensatory relation to it. Jung therefore describes the aim of individuation as "to divest the self of the false wrappings of the persona" and "of the suggestive power of primordial images" (Jung 1966, §269). Moreno further explains that individuation can be divided into two stages: the dispositive stage, in which the persona is disposed of, and the perfective stage, in which the unconscious is made conscious (Moreno 1970, 36). Jung claims that there is no way for him to give concrete examples of the observable changes in the individuated subject, partly because every subject has a different psychic starting point and partly because the process is so difficult to observe (Jung 1969b, §430). These changes also depend on the subject's reaction to the archetypal encounters made during the process. There is always the risk, for example, of 'archetypal possession', the over-identification with one given archetype, to the detriment of the rest of the process (Browning 1987, 182).

Further criticism has been directed at Jung's integration theory. The link drawn between the encounter with the archetypes and religious experience has again led Jungians to emphasize that " 'whole' religion is polytheistically pleromatic" (Martin & Goss 1985, 177). Critics have suggested that reading religion through the individuation

process paradigm may be reductive (Martin & Goss 1985, 27). On the one hand, it most certainly is. No theory of religion can be formulated without at least some reductionism, since the variety of religious experience is so vast that no theory could encapsulate it all without observing certain trends which, most of the time, cannot apply to all of the observed cases. I would suggest that Jung's theory is not reprehensibly reductive, for it does not normalize religious experience in any way. Jung allows for a variety of models that reflect the individuation process, and often interprets religious experiences in new and creative ways. Jung is certainly not the master of suspicion that Freud was. Furthermore, one could argue that a religion reflective of the individuation process could be deemed *psychologically beneficial* and is thus also a goal for Jung's psychoanalytic approach to religious experience. This has no bearing on the relevance that a given religion may have in other realms.

There has also been some argument as to the naturalness of the individuation process. Jung claims at times that individuation progresses naturally, and this even without any conscious effort or professional assistance; yet he also at times implies that a psychoanalyst must induce individuation (Browning 1987, 179). One should perhaps understand this to mean that while individuation should progress naturally, certain personal and social factors inhibit its progression, making professional assistance necessary. Western society, with its predominant Christocentrism, does not favor individuation according to Jung. This is not to say that certain individuals cannot go through individuation on their own, though Jung always suggests the help of a psychologist to ensure that the many potholes on the road to individuation are avoided. A spontaneous beginning of the individuation process is initiated by a manifestation of the

self archetype, which suddenly strives to seek conscious expression (Jung 1969, §400; Nagy 1990, 214). Such movements of the psyche certainly cannot be predicted.

3.2 The Individuation Process and the Archetype of the Shadow

The encounter with the shadow is often one of the first steps in the individuation process. Russell divides the process into three phases: the initial situation of indifferentiation between consciousness and the unconscious, the internal battle of good and evil, and the final integration or reconciliation of these (and all other) opposites into one (Russell 1977, 31). In this sense, the encounter with the shadow is the key to the entire process since it forces the individual to admit his or her own imperfection. This leads Fuller (1986, 69) to conclude that the entire driving force towards individuation is self-acceptance, which serves not only to elevate the shadow but also to deflate the ego. Johnson is more specific when he says that the encounter with the shadow is crucial in that it opens the conscious mind up to paradox, the irrational and therefore the language of the unconscious (Johnson 1993, 91). This destabilizes the ego and allows for the rise of the unconscious. According to Johnson, "We hate paradox since it is so painful getting there, but it is a very direct experience of a reality beyond our usual frame of reference and yields some of the greatest insights. It forces us beyond ourselves and destroys naïve and inadequate adaptations" (Johnson 1993, 77).

The social repercussions of the individuation process cannot be ignored. Vitz has criticized Jung for assuming that humans are too good, and has thus placed Jung in line with other humanistic psychologists like Abraham Maslow, Erich Fromm and Carl Rogers (Vitz 1994, 42). Unfortunately, he fails to develop his argument further and bases

his critique only on references to these latter three humanistic psychologists; he never deals with Jung directly. It is true that Jung assumes the basic goodness of humanity. But to determine what is 'too good' would require a bit more work on Vitz's part. Jung is, however, clear that, on the social level, the average citizen is often forced to sacrifice his or her true identity for the sake of social norms (Jung 1966, §267). Individuation is the fulfillment of this identity despite the presence of these same social standards. Thus, there is a real risk that the individual will have to confront society during individuation. Vitz again states that "Jung can be interpreted as the theorist who fills up the person's empty self with a whole community of characters whose endlessly fascinating ways absorb patients for the rest of their lives. The internal psychological community has replaced external social relations" (Vitz 1994, 50). According to Smith, "The conflict between the individual and society results in intense isolation, suffering and alienation in which one experiences the contempt of society" (Smith 1990, 56).

Jung and his successors make a sustained effort to prove that the process of individuation, while it may oppose the subject to society for a certain period of time, functions in the long run to aid society and to make the subject a deeper, more contributing member of his or her community. For Jung, the individual can never be opposed to the collective norm: "The opposite of the collective norm could only be another, but contrary norm. But the individual can never, by definition, be a norm" (Jung 1971, §761). The Ulanovs go on to suggest that the integration of the collective unconscious, by its very definition, brings the subject into a deeper relation with the human race by expanding consciousness to encapsulate human history (phylogeny). This in itself is beneficial for interpersonal relations (1975, 37). They add, "Only such really

individual persons can create genuine community with others, because someone is really there constructing relations to those around them". Sabini makes an important point when she writes, "Although [Jung] did emphasize the individuation process, he explained that this was compensatory for the mass-mindedness of our era. Individuation does not remove the individual from the social sphere but enlarges one's connection to it. 'No one can individuate on Everest' Jung remarked" (Sabini 2002, 14). The very act of creating an identity allows one to become an actual member of a community rather than simply a faceless participant in the masses (Jacobi 1962, 103).

This new personality is achieved through the surfacing of the archetype that Jung called 'the self', which can only be described in terms of opposites (Jung 1959, §115; Smith 1990, 81). For Stein, "The self is absolutely paradoxical in that it represents in every respect thesis and antithesis, and at the same time synthesis" (1995, 27). Jung defines the self as:

> A term on the one hand definite enough to convey the essence of human wholeness and on the other hand indefinite enough to express the indescribable nature of this wholeness. The paradoxical terms are a reflection of the fact that wholeness consists partly of the conscious man and partly of the unconscious man. (Jung 1968b, §20)

In the individuated person, the self acts as the new ideal center of the psyche, located halfway between consciousness and the unconscious (Miller 1974, 10). This concept is nicely portrayed in Wiccan thought by the feminist Starhawk who speaks of the center of creativity as the 'deep self', rather than the 'higher self', to denote that this center is indeed within the individual, at a level below the threshold of consciousness (Hanegraaff 1996, 218). Symbolically, Jung suggests that the Christ figure is probably "the most highly developed and differentiate symbol of the self" (Jung 1968b, 22), with the Buddha as a close second. There are differences, however, again with reference to the lack of a

shadow element in the Christian god: "The self is a union of opposites par excellence, and this is where it differs essentially from the Christ-symbol" (Jung 1968b, §22). Adler raises the important question as to whether there is only one road to individuation (1997, 30), or rather infinitely many. This question, as important as it may be, would lead us too far afield and cannot be addressed here. The important thing to keep in mind is that individuation does not lead to the *perfection* of the subject but rather – and this is much more important for Jung – to his or her *wholeness* (Jung Institute 1967, 175).

Others would criticize the teleological nature of individuation – Jung seems to assume that individuation must be the only valid goal of life (Palmer 1997, 144; Vitz 1994, 4). It is the process through which "the individual becomes the person he was always meant to become from birth" (Smith 1990, 68). "Much of the human potential movement assumes that self-actualization is an end in itself, irrespective of its effects on others" (Groothuis 1986, 81). While it has already been stated above that the effects of individuation on others may actually be beneficial, the first part of Groothuis' statement makes a good point. Browning argues that Jung labels individuation as a nonmoral good, and this causes problems when one has competing nonmoral goods. For instance, "Do I sacrifice my need to integrate the shadow so my girlfriend can meet her animus?" (Browning 1987, 185). Jung is never clear on this.

Vitz has further accused Jung of being a Gnostic, a charge which many individuals have directed against him countless times (Vitz 1994, 3). For Friedman, Jung is a Gnostic in the strictest sense of the term since he places God in the self (1992, 74):

> Jung may be characterized as a Modern Gnostic – Gnostic in his concern for saving knowledge, in his attitude towards the unification of good and evil, in his pointing toward an elite of those who have attained individuation and go beyond the relativity of good and evil; Modern in the fact that none of the Gnostic

> symbols Jung uses have the transcendent value that they originally had, but all stand for transformations and processes within the psyche. (Friedman 1992, 76)

Jung does not equate God with the self at all; he simply equates their symbolism. Jung does, however, encourage a Gnostic "Know thyself" imperative. The problem of course is that those who accuse Jung of gnosticism use the negative connotations of this term to discredit his works. Classical gnosticism also involved other concepts, most notably, the condemnation of the physical and the elevation of the spiritual. While Jung does elevate the spiritual, he can hardly be said to be doing so to the detriment of matter or of the body. Such an attitude would be diametrically opposed to any psychological perspective, in which body and mind are intimately linked.

One can by now begin to see the implications of the individuation process for religion. Jung writes first about the psychology of the god concept as opposed to the metaphysical god. "Whether we believe in God or not, whether we marvel or curse, the word 'God' is always on our lips. Anything psychically powerful is invariably called 'God'. At the same time 'God' is set over against man and expressly set apart from him" (Jung 1967, §98). There is a psychological drive to formulate ideas about the divine, whether one believes in it or not. Jung's theory is described by appealing to the Christian tradition of the *imago dei* and the *itinerarium mentis in deum*: "In terms traditional since Augustine, there is no more acceptable model for the divinity than the self" (Burrell 1974, 183).

Jung is careful to develop the relation between the god archetype and the self. The idea of course is that one's concept of the divine is usually a reflection of the self:

> What Jung did is to interpret the doctrine of correspondence of macrocosmos and microcosmos in a radical psychic fashion. It is through the human unconscious that one passes from the greater world to the smaller world of the interior world. The God of the exterior universe is

> the sun; and the interior world is, accordingly, illuminated by the sun of man's personal inner divinity.
> (Hanegraaff 1996, 503)

The differing predispositions of the self explain the variety of religious experiences and visions of the divine. Jung in fact equates the incarnation of God to individuation, the process by which the self, which is distinct but symbolically undifferentiable from the god-image, finds expression in the conscious mind (Jung 1969, §233).

At this level, one begins to understand the theology of Wicca in relation to Jungian psychology. As Hanegraaff writes, "The fact that God can be approached through our own unconscious minds suggests that only a self-imposed psychological barrier separates us from an immanent divinity. The cultivation of receptivity to the unconscious is thus a spiritually as well as psychologically regenerative act of the whole personality" (1996, 496). The reader may recall the earlier critique stating that Jung made individuation a teleological goal (see above). While this move may seem unjustified psychologically, one quickly begins to see why it is absolutely necessary from a religious point of view. If one generally takes the goal of religion to be some form of transcendence (defined as anything from the simple striving for a better condition to the escape from illusion and sin), this goal can only be achieved psychologically for Jung through the experience of the immanent divine in the individuation experience. In some ways, this may seem dangerous, and "modern man must beware of slipping into a naïve form of atheism in which he ignores the deeper meaning of the religious function and ends up in self-deification" (Heisig 1979, 45). For Jung too the subject should seek to meet the divine within rather than give in to the temptation of self-divinization. "God-Almightiness does not make man divine, it merely fills him with arrogance and rouses everything evil in him" (Jung 1970b, 439). The religious function of individuation is to

fill the subject with a certain modesty and awe required to prevent him or her from associating with the god-image.

> To carry a god around in yourself means a great deal; it is a guarantee of happiness, of power, and even of omnipotence, insofar as these are attributes of divinity. To carry a god within oneself is practically the same as being God oneself [...] The idea of 'becoming a god' is even more obvious in the pagan mystery cults, where the neophyte, after initiation, is himself lifted up to divine status. (Jung 1967, §130)

The key is to learn to access the god within, to draw its benefits and comfort without over-identifying and lapsing into megalomania. Humility automatically accompanies the individuation process and helps to control the encounter with the internal divine. Pride and self-importance are symptoms of ego inflation, which of course is counteracted in an efficient individuation process (Fuller 1986, 101).

Heisig criticizes Jung for allowing the individual to 'choose' his or her own divinity. Jung indeed accepts whatever god-image the individual proposes; anything could be a god (Jung 1979, 124). However, even though Jung does rely on the testimony of patients, one must keep in mind that the list of god-images is related to the traditional human god-images contained within the collective unconscious, and this considerably limits the number of possibilities. Wicca is an interesting specimen, not only because it acknowledges many faces of the divine but also because "the constant theme of the Goddess is cyclicity and transformation" (Luhrmann 1989, 46). The spiritual transformation Wiccans seek can be closely compared to the Jungian process of individuation. The Farrars make this quite obvious:

> The purpose of Wicca, as a religion, is to integrate conflicting aspects of the human psyche with each other, and the whole with the cosmic psyche; and as a craft, to develop the power and self-knowledge of the individual psyche so that it can achieve results which are beyond the scope of undeveloped, un-self-aware psyche. (Farrar & Farrar 1981, 146)

The concept of the cosmic psyche will be dealt with in regards to the Wiccan relationship with the environment (see #3.4). The rest of the statement, however, closely resembles Jung's individuation process. The idea that each individual is sacred (and therefore that the world is sacred in turn) develops directly from the concept of the immanent divine (Starhawk 1988, xii). The ultimate goal is to achieve a transformation that will allow the psyche to progress to a point where it can contact this immanent divine (Starhawk 1988, xxvi). Finally, "What we ordinarily call our 'self' is only a tiny part of us, rather like the tip of the iceberg. Beneath is untold strength and power, but it is a strength which we will have to learn to control or else it will overwhelm us" (Crowley 1989, 71). Wicca too attempts to safeguard against the dangers of contacting the divine by admonishing that such contact entails greater responsibilities and respect for one's self and environment.

3.3 Wiccan Ritual

An examination of Wiccan ritual unearths further similarities with Jungian thought and demonstrates how Wiccans seek to achieve both personal and social transformation. Ritual is of course particularly well suited to achieve this goal. For Jung, while religion itself is a reaction to the divine, ritual is the chosen mode for inducing that which Romain Roland termed the 'oceanic feeling', a numinous form of contact with the divine (Jung 1969, §6; see also the very beginning of Freud's *Civilization and Its Discontents* for his critical appraisal of Roland's concept). The performance of ritual is intrinsically linked to the realm of mythology, which is in turn a form of archetypal expression. The study of mythology is therefore comparable to the study of the collective unconscious. The recurrence of certain patterns in mythology can lead to the 'discovery'

of symbols used by given archetypes (Jung 1972, §565). In a sense, the study of ritual is the best way to get a sense for a certain religion's psychological influence. Dogma and creeds may be used to modify the social norms and thus limit the expression of the unconscious; ritual itself, however, does not replace immediate religious experience but seeks to induce it (Jung 1969, §75). Otherwise, the obvious result is that "the great religions of the world suffer from increasing anemia, because the helpful numina have fled from the woods, rivers, mountains and animals, and the god-men have disappeared underground into the unconscious (Jung in Sabini 2002, 122). Jung refers this point back to Christianity: the Christ symbol as a reflection of the self should indeed act as a mediator between humanity and the divine; but the Christian errors lie in the projection of the mediator outside the psyche, whereas it can in fact only be found inside the individual (Jung 1968b, §7).

Jung frequently refers to the Dionysian impulse as that sort of liberation of the unconscious typical of early religious rituals. The Dionysian impulse for Jung refers to "the liberation of unbounded instinct, the breaking loose of the unbridled dynamism of animal and divine nature; hence in the Dionysian rout man appears as a satyr, god above and goat below" (Jung 1971, §227). That which is at stake here is not so much the lawlessness of the situation, but the expression of the unconscious elements that are usually kept repressed. Such expression in the controlled environment of ritual satisfies the unconscious yearning to be heard in consciousness, thus making it less violent and invasive in its later urges to expression. This surfacing of the unconscious also has the effect of uniting those involved in the ritual, again through the archetype of the collective shadow (Jung 1971, §227). Everyone knows that the instincts he or she possesses are

common to all humans, yet society rarely allows for any kind of experiential validation of this fact; ritual is one of the few occasions. This is not the only way in which ritual can be beneficial. The unconscious may surface in a variety of other ways. Jung presents the case of the Protestant Christian who, without any form of confession, is left alone to carry the psychological burden of his or her sins before God. On the one hand, this can lead to neurosis (Jung 1969, §886); on the other, it provides a chance for introspection and self-knowledge and can lead to an encounter with the shadow if one succeeds in avoiding projection.

Wiccan rituals are interesting because they seek to stimulate two distinct archetypes, the shadow and the self. Vivianne Crowley describes the engagement of the shadow in the first-degree initiation ritual. Practitioners of British Wicca are usually initiated into a given Wiccan tradition, a process that is made up of three degrees, depending on the neophyte's familiarity with the tradition. The interesting element here is that each degree ritually corresponds to a different stage of Jung's individuation process. The first stage is meant to lead the practitioner to the shadow. Crowley recites a poem known as the Challenge, a liturgical text meant to warn the neophyte against the dangers of the path he or she has chosen to undertake:

> O thou who standest on the threshold
> Between the pleasant world of men
> And the terrible domain of the lords of the Outer Spaces
> Hast thou the courage to make the assay?
> For it were better to rush upon my blade and perish
> Than to make the attempt with fear in thy heart.
> (Crowley 1996, 111)

The warning here indicates that one will be forced to face his or her fears and should be properly prepared for such a venture. After this first stage, one is ready to begin experiencing the divine within, but only after the third-stage initiation (the end of the

individuation process, in Jungian terms) is one granted the title of High Priestess or High Priest and can one begin initiating others into the tradition (Crowley 1989, 10). The guide must have completed the process himself or herself if s/he is to help others along in their journey.

Eliade writes that initiation rituals have long been used to mark the moment at which the practitioner is introduced to the divine: "The Eleusinian Mysteries were founded on a divine myth; hence the succession of the rites reactualized the primordial event narrated in myth, and the participants in the rites were progressively introduced into the divine presence" (Eliade 1965, 110). The practitioner encounters the divine by retracing the god's steps through mythology. In Jungian terms, however, the divine should walk the steps of the stairway to individuation, which means that initiation guides the neophyte along this same path. This is what one finds in Wicca.

Wiccan thinkers go into further detail as to the way in which this path is indicated to the practitioner. For Gardner, the founder of the movement, "Our gods are not all-powerful, they need our aid. They desire good to us, fertility for man, beasts and crops, but they need our help to bring it about; and by our dances and other means they get that help" (Gardner 1954, 140; see Miller 1974, 55). This echoes Jung's theory of divine incarnation. Crowley, a Wiccan and a Jungian analyst, describes the process in explicitly Jungian terms: "We contact divine archetypes through the ritual and through the enactment of pagan myths which express eternal truths about humanity and the universe it inhabits" (Crowley 1989, 12). The goal is to take advantage of metaphor to help retrace the steps of the divine and follow the path to individuation. As Noel writes, "The strategy now is to realize that nothing, not even literal fact, is absolutely real" (in Clifton 1996,

25). Crowley further elaborates that myths can be read to have one of two kinds of truth – metaphysical truth or psychological truth, and presumably both as well. The Wiccan takes myths that may have been read literally by early humanity and looks at them allegorically to see how they reflect psychic truth (Crowley 1989, 15). This kind of interpretation beyond theology and reason is most important to Wiccans because it instinctually reveals truths that are beyond words, all the while guiding psychological development (Reis 1998, 210).

Various other Wiccan ritual symbols can be read in similar ways. Clifton describes the circle usually drawn on the ground and used as sacred space for the performance of ritual. This circle, by its shape, is representative of the cosmos; the participants within the circle create a psychic field to effect change on themselves and, by extension, on the world at large (Clifton 1992, 6). The circle, for Jung, is a symbol of the self and is therefore well suited for the task Wiccans ascribe to it. Wiccans consciously believe that any work they do within the circle effects change on themselves and on the divine within rather than on any external manifestation of Deity; this makes Wicca an essentially psychological religion. Moore and Gillette emphasize the importance of belief in this power of transformation through ritual. Change is only brought about through right intent, while rituals performed without intent, what is termed the 'mere ceremonial', lack the power to achieve such genuine transformation (1990, xvi). For Davis, "The real heart of Wicca is not in its doctrine but in its rituals and ceremonies, which are designed to encourage spiritual insight and personal bonding with the other celebrants and with the forces of nature itself" (Davis 1998, 20).

In a way, the very lack of dogma promotes "l'action personnelle", as Grüter calls it, and this allows Wiccans to approach the divine in any kind of way they might find effective (Grüter 2005, 40). Berger, Leach and Shaffer (2003, 5) thus label Wicca as "an experiential religion in which having a mystical experience of the Divine or infinity is central". One must be careful however not to declare that this goal should be pursued at all costs. The Wiccan is not above right and wrong. There are moral boundaries established for everyone's protection.

The goal is to transform consciousness by awakening images kept dormant in the unconscious (Gaboury 1990, 134). Nowhere is this more obvious than in the 'drawing down the moon' ritual. The moon is a symbol of the Goddess, the feminine side of the divine. In this ritual usually performed outdoors when the moon is full the Wiccan calls the moon down to enter or 'possess' his or her body. This process is meant to bring about a numinous or ecstatic experience and to encourage contact with the divine within. "The drawing down ceremony bridges the gap between form (human) and idea (divinity); it is an invitation for inspiration. The witches assume the role of demiurge in their rituals. They strive to be as the gods so that they can assume the prerogative of the gods: creation" (Orion 1995, 34-5; Grüter 2005, 38). The goal of the process is not to become almighty nor is it to swell with power; rather, it is to reach into the unconscious, to which creativity and irrationality come naturally. When Luhrmann (1989, 51) mentions that the goal of the ritual is to become a god, the simplicity of her statement misses the point entirely. To 'become a god' is to seek a certain transformation in consciousness, but one that must move towards some given end. What is one trying to acquire in 'becoming a god'? Orion (1995) has suggested creativity. This certainly is one answer. But Crowley

suggests another, stating that Wicca "offers a form of spiritual training which develops our self-knowledge and understanding so that we can in turn facilitate the spiritual growth of others" (Crowley 1989, 10). Therein lies the best answer. The quest is one for self-knowledge. Understanding of the Goddess brings with it an understanding of the world and of the self.

3.4 Wicca and the Environment

Wiccans see the environment as an extension of themselves. Daniel Noel (1998) explains just how this move becomes possible. Archetypal symbols are by definition dated; they bring with them a mass of phylogenetic baggage. Certain pagan symbols therefore automatically draw the subject back into the experiences and ideas of pagan times. In this case, the sacrality of nature is reactualized through the symbols of the collective unconscious. Furthermore, nature religions demand that the boundaries of the self be expanded to encompass the world in general in order to create what Hillman calls the *anima mundi* (1998). The concept of an immanent goddess helps promote this shift further by reconciling humanity and nature into one divinely inspired product. As Jung sees it, "We need to project ourselves into the things around us. My self is not confined to my body. It extends into all the things I have made and all things around. Without these things [...] I would merely be a human ape, a primate" (quoted in Sabini 2002, 13). Here the scope of the collective unconscious must be considered. The symbols of the collective unconscious drawn from different times and places tie together not only all of humanity, but also every time and place in which humanity has ever lived, along with that which these places and times held dear. Every symbol in the unconscious can be considered as

useful in some way and can work to compensate for overemphasized social behaviour, in an attempt to reestablish equilibrium. "The psyche at any given moment is on the one hand the result and culmination of all that has been and on the other a symbolic expression of all that is to be" (Jung 1972, §405). The modern human, according to Jung, is in open rebellion against the inhumanity of this age. Much of this inhumanity comes from the perceived dissociation humanity feels from nature and from the various other one-sided promotions of society (Kino Corp. 1990). Since the self's very task is to compensate for the lacunae the individual feels with respect to society, it only makes sense that a greater identification with nature would become an increasingly common characteristic of the individuated person.

Early humanity for Jung was closely linked to nature, and this can be observed not only in the collective unconscious but in the ideas of the time – the soul was described as a flame, the spirit (Latin *spiritus*, Greek *pneuma*) was associated with breath (Sabini 2002, 92). The mythologized processes of nature, the change of seasons and phases of the moon were "symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection" (Jung 1968, §7). Jung provides one warning, however: "The products of the unconscious are pure nature. *Naturam si sequemur ducem, nunquam aberrimus*, said the ancients. But nature is not, herself, a guide, for she is not there for man's sake" (Jung 1970b, §34). Clifton explains the goal for Wiccans, writing, "We do not so much worship nature as reject spiritual teachings that split us from nature" (Clifton 1992, 3-4).

The best example of nature as a reflection of the psychic interior from a Wiccan point of view is the celebration of sabbats. "Sabbats are primarily celebrations of the

changing seasons, compelling all those who participate to become aware of the fluctuations in the natural world. In each of these celebrations a parallel is drawn between changes in the natural world and those in each participant's personal life" (Berger 1999, 29). One sabbat in particular has the expressed purpose of engaging the archetype of the shadow: the celebration of Samhain, an Irish Gaelic term for "summer's end" (Crowley 2001, 46). Celebrated on the date of the ancient Celtic new year, 31 October by our calendar, it is better known in North America as Halloween.

The symbolic meaning of the festival pertains to the fact that Samhain "begins the year's darkest time, midway between the autumn equinox and the winter solstice. It is a time when the spirit world is close to the world of the living and the veil between the two is thin" (Clifton 1992, 28), a belief that led to many modern Halloween customs. Read allegorically, however, the veil between the two worlds represents the boundary between consciousness and the unconscious. Many of the rituals and practices performed at Samhain revolve around the acceptance of the shadow and of darkness in general. "A child is born from the darkness of the womb, day from the darkness of the night. Plants sprout from the darkness of the ground. Many pagans consider the year to begin with a festival which marks the beginning of winter in the northern hemisphere" (Harvey 1997, 3). Darkness can be beneficial and is, in a sense, necessary for new life to emerge, much as the new personality of the individual emerges from the dark of the shadow. The thinness of the veil between the worlds identifies the end of October as a time in which the subject is likely to be more sensitive to his or her inner self and psyche than usual (Clifton 1993, 54). Activities for Samhain include reflecting on the past year, thinking about the recently deceased, and in some cases actively remembering the ancestors

through ritual (Harvey 1997, 4). For Berger, "All of the Samhain rituals have a certain similarity in that death and renewal are celebrated. In all cases there is a cathexis about death – the prospect of one's own death, and the death of aspects of one's personality" (1999, 31). Crowley continues, "It is also important to honor the past and those human beings whose genes have made us what we are. Their hopes, fears, joys, sorrows, triumphs and despairs are woven into the fabric of our psyches, though below the threshold of consciousness" (Crowley 2001, 47). Again, these are expressly Jungian terms.

3.5 The Problem of Magic

We have already mentioned some of the conflicts that have arisen between the Christian and pagan communities in the West (see #1.4). Christians persecuted early pagans throughout the first millennium and later burned witches in the Middle Ages. Many of the more recent polemics were triggered by the Wiccan belief in and practice of magic, both of which run contrary to Christian doctrine. This problem must be carefully investigated if the Wiccan position is to be understood accurately.

Alistair Crowley, the famed British occultist, defines magic as "the art or science of causing change in conformity with will" (Berger, Leach & Shaffer 2003, 9). Historically, this is a satisfactory definition. Its historical accuracy, however, does not necessarily entail that it properly reflects Wiccan views on the topic. Van Baal, working from an anthropological perspective, defines magic as "those acts and spells directed towards furthering a certain aim by employing another reality than the empirically

determinable one" (van Baal 1963, 10). Already, his additional reference to an alternate reality will prove crucial to our investigation.

A distinction must be made between magic and prayer. In fact, many Wiccans have argued apologetically that they use magic in exactly the same way that Christians use prayer – as a way of communicating with the divine. Davis sees the two as different: "Prayer is a request and leaves the outcome to God's decision. Magic is the attempt to exert power and establish control, sometimes even over something regarded as demonic. A religious person might say, 'The Lord answered my prayer, thanks be to God!' A magician will more likely say, 'I did it correctly; it worked!'" (Davis 1998, 104; see Clifton 1992, 13). The context of Davis's quotation makes it clear that he is speaking more specifically of ceremonial, Christian magic popular during the Middle Ages than of Wiccan views on magic. Yet this same argument exists within the Wiccan community. Some argue that magic is essentially an act of creation and that magic occurs every time one creates anything (Davis 1998, 210).

There are further discussions as to how central magic should be considered to be in Wiccan practice. Using the definitions set out at the very outset of this paper, one can be a Wiccan, a practitioner of Wicca, without being a witch, or one who practices magic. Several Wiccans make the conscious choice to exclude magic from their practice, either because of the social stigma attached to the process, because of the views other religions take on it, or because of the considerable ethical burden that comes along with practicing magic responsibly. The Wiccan rede, the supreme Wiccan moral device, is, again, a modified version of an imperative Alistair Crowley used to govern his magical practices. Academics studying Wicca of course latch on to the practice of magic as a central

Wiccan concept, not so much because the concept is important to the understanding of the religion but because of the simple fact that it distinguishes Wicca from other religions. The practice of magic is easily sensationalized. According to Hanegraaff, "Ritual magic is the central neopagan practice and, according to neopagan self-understanding, is the key to the pagan worldview" (1996, 80). And York defines the entirety of Wicca as a magical practice (2003, 61), which could very well be true, if only he would provide a definition of the term 'magic' as he understands it. Berger, Leach and Shaffer (2003, 35) echo Hanegraaff's statement, and add that this Wiccan practice of magic elicits both fear and cynicism in the general public. However, it is Wiccan Doreen Valiente's claim that is most useful for our purposes: "One of the witch's most important basic beliefs, obviously, is the reality and possibility of magic" (1973, 54). Here Valiente underlines that the important aspect is not the *practice* of magic itself but rather the worldview that belief in magic engenders, namely, one that fills the world with mystery, uncertainty, and creates meaning for everything that happens. This runs contrary to that which van Baal describes as the anthropological benefits of traditional magic, namely to provide reassurance, to eliminate the risk and uncertainty involved in living by giving the practitioner a chance to control and manipulate this uncertainty as he desires (van Baal 1963, 16). Wiccans use the magical worldview for exactly the opposite reason: to re-enchant the world that has become mechanistic over time.

Some Wiccans do practice magic with the intention of effecting change on the visible world. It would be fraudulent to claim that this is never the case. However, within a Jungian framework, magic is not meant to manipulate the visible world but rather provides another entryway through which one may emerge into the unconscious mind

and effect change, not on the world in the first place, but within the individual. All Wiccan writers seem to agree that the magical power Wiccans use does not come from without, as is the case with ceremonial magic; it is a form of energy coming from within that must be harnessed. "The witches believe that the power resides within themselves, and that their rites serve to bring it out" (Gardner 1959, 18). This power is often associated with the shadow, usually the most easily accessible part of the unconscious mind: "Power-from-within is the power of the low, the dark, the earth; the power arises from our blood, and our lives, and our passionate desire for each other's living flesh" (Starhawk 1988, 4). It is primal and difficult to harness, much like the shadow. Starhawk adds that this power is not rightly our own but belongs to the divine within us. According to Luhrmann, magic "is about plunging into the terror of the abyss, and through this acquiring strength" (1989, 92). It is power drawn from the unconscious that becomes accessible once one has faced the shadow and been granted entrance into the depths of the unconscious. For Ashley (1986, 5), the very reason individuals reject the existence of magic is that they have never had the clearly magical experience of meeting their unconscious selves; if consciousness rejects the existence of magic, the unconscious mind does not. For Jung, " 'Magical' is simply another word for 'psychic'" (Jung 1966, §293).

The practice of magic provides another space where unreason and the language of the unconscious are allowed free reign to counteract the dominance of the ego (Greenwood 2000, 1). Greenwood describes imagination as the most important tool for magic (2000, 26): both instrument and objective become one. Starhawk names the magical level of the unconscious the 'child self' because it is "creative, playful and randomly undisciplined" (in Clifton 1992, 14).

The Wiccan ethics of magic must again be emphasized. Even for those who use magic to effect change in the world, the practice must not be ruled by mere desire (Reis 1998, xxi). The rede must be followed and one must take into consideration the fact that magic can go wrong in a variety of ways and bring about a number of unpredictable and undesirable effects. The very unpredictability of magical effects has led many Wiccans, in light of the demands of the rede, to refrain from practicing any magic at all. One cannot guarantee that no harm will result from one's actions if one cannot even know with any certainty what will happen.

Some magicians have even tried to rely on Jung's theory of synchronicity to justify the practice of magic. Since the unconscious is linked to all of humanity, past and present, one can theoretically predict the future and effect change by stumbling upon the proper part of the unconscious. This theory could be used, for example, to explain occurrences of *déjà vu*. Jung is careful to point out, however, that this is just a theory and that none of the empirical research he conducted in order to prove it was conclusive in any way: "I do not regard these statements [in the theory of synchronicity] as in any way final proof of my views, but simply as a conclusion from empirical premises which I would like to submit for the consideration of my readers" (Jung 1969b, §947).

The pagan belief in magic has been criticized almost as much as Jung's theory of synchronicity. Hanegraaff writes, "The defense of 'magic' by neopagans is very clearly based on a rejection of the cold world of cause and effect in favor of an enchanted world" (1996, 84). What Hanegraaff fails to realize is that the two are not mutually exclusive, but rather complementary: magic does not strive to replace reason but to complement it. Yet, "Whether or not magical ideas are incompatible with, say, the teachings of a university

faculty of physics is not at issue. What is important is the perception that they are not. Magicians seemed to feel that the larger society around them assumed the incompatibility" (Clifton 1996, 11), as Hanegraaff's statement above demonstrates. "In Wicca, we are not offering a substitute for reality, but an enhanced and enriched reality" (Crowley 1989, 81).

The very issue of magic seems to stir up strong emotions from individuals on both sides of the debate, one which, as proposed above, should not be central to any discussion on Wicca. Faber writes concerning Wicca, "The question is, how does all this talk [of liberation and balance] jibe with the regressive, magical thinking, the longing for fusion and omnipotence, the narcissistic grandiosity and outright mumbo jumbo, in short the infantilism?" (Faber 1993, 118). This statement is not only offensive, it misunderstands the point completely: these aspects are not meant to take over life but to reach the very psychic balance Jung strives for by counteracting the dominant social motifs that Faber promotes. The individual is not merely logic and reason. There is a whole layer other than consciousness to be discovered, one that magic seeks to unearth. Finally, Luhrmann suggests that the magician's main error lies in the reification of the collective unconscious (1989, 281). This is indeed a grave error, for those who actually make it. But the use of magic to allow for unconscious expression and to pave the road for individuation has nothing to do with a reification of the unconscious.

3.6 Inanna's Descent to the Underworld

The epigram to Freud's 1899 text *The Interpretation of Dreams* reads, "Flectere si nequeo superos, Acheronta movebo" (that is, "If I cannot make the gods bend, I will

move Acheron") (Martin & Goss 1985, 192). This line, drawn from Book VI of Virgil's *Aeneid*, shows the long tradition extant in psychoanalysis that links the unconscious mind to the underworld. Acheron was, in Greek mythology, the great river in Hades minded by the ferryman Charon. Jung draws on this tradition in his works by emphasizing the link between the collective unconscious and mythology: "We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual. As I cannot make the latter material available here, I must confine myself to mythology" (Jung 1969b, §325). With this statement, Jung sets clear boundaries for anyone wishing to venture into the analysis of ancient religions. It is simply too easy to write them off as literal beliefs adopted by primitive cultures. This also fails to take into account the great achievements of these cultures and the formative influences that they have had on modern society. Goldbrunner (1964, 71) sums up Jung's interpretive theory of mythology in this way: "The images [of myths] merely imitate the physical [natural] proceedings, but they are based on spiritual happenings". These cultures would have had a conception of the psyche that differed radically from ours. They could not express psychological or spiritual happenings in terms that we would employ. Instead, they used mythology, as we continue to do in our world. The method may have changed, but the vehicle remains the same. Anyone reading mythology must therefore adopt a non-literal reading of these texts to understand the message that the ancients were trying to convey. This becomes particularly important for Wiccans who are searching for 'ancient wisdom' or alternative truths from the ones modern society provides – they can be found in ancient mythology and understood in psychological terms.

The myth under review here is a Sumerian myth dealing with the goddess Inanna's descent to the underworld. The text itself is available in several locations. Henderson and Oakes provide a translation of it in their book *The Wisdom of the Serpent: The Myths of Death, Rebirth and Resurrection* (1963, 100-107). Like many translations of ancient Sumerian texts, however, it is highly fragmentary and difficult to understand, most notably because of the many references to Sumerian culture. For this reason, Samuel Noah Kramer (often considered the authoritative source on Sumerian culture, history and religion) includes a summary of the myth in his *From the Poetry of Sumer: Creation, Glorification, Adoration* (1979, 82-3). Finally, the Wiccan version of the myth, modified by founder Gerald Gardner, is contained in Larrington's *The Feminist Companion to Mythology* (1992, 418).

While several differing versions of the Sumerian text exist, the following summarized version is by far the most popular. Inanna, the proclaimed Queen of Heaven, decides that she wants to become Queen of the Underworld as well. Unaware of the implications of this journey, she puts on her most expensive clothes and jewels in an attempt to impress the creatures of the underworld. She orders her messenger Ninshubur to run to the house of the god Enki (the god of wisdom), to inform him of her endeavour. She expects that he would thus be in a position to bring her aid should she become trapped in the underworld.

Upon arriving at the gates of the underworld, the text says that Inanna "acted evilly" (Henderson & Oakes 1963, 103) to draw the attention of the gatekeeper. Having caught his attention, Inanna identifies herself and explains that she has come to the underworld to witness the funeral of her sister's husband. Her sister is Erishkigal, the

Queen of the Underworld. The gatekeeper informs Erishkigal that her sister has come to visit. Erishkigal, fearing the reasons for Inanna's visit, gives the gatekeeper the order to "treat her in accordance with the ancient rules" (Henderson & Oakes 1963, 104). Inanna is allowed to enter the underworld but the gatekeeper explains that, to gain entrance, she must follow the rules of the underworld and remove one article of clothing at each one of the seven gates leading into the underworld. As she passes through each gate, Inanna removes a piece of clothing: first her crown, then her jewels, her dress and so on until finally she is brought naked before Erishkigal and the seven judges of the underworld who condemn her to death. She dies instantly, and her corpse is hung from a stake for all to see.

Meanwhile Ninshubur, the messenger, realizing that Inanna has been gone a long time, takes Inanna's message to several gods. In turn, they each refuse to come to her aid, instead criticizing her folly. When the message is brought to Enki, the god of wisdom, however, he pledges his aid. He fashions servants out of dirt, shares with them a magical spell that will allow Inanna to be resurrected, and sends them to the underworld. Inanna is brought back to life, ascends from the underworld, and thanks Ninshubur for a job well done.

A Jungian interpretation of the myth would read as follows – the underworld is the unconscious mind. Inanna is descending to meet her shadow, in this case her sister or 'dark half', Erishkigal. She is unprepared however, ruled by the pomp and pride of the ego. The removal of the garments at the seven gates symbolizes either the deflation of the ego or, perhaps more literally, the destruction of the persona. Lost in the underworld, her only savior is wisdom, or self-knowledge, personified by the god Enki. Once Inanna has

acquired the necessary self-knowledge, she can arise safely from the underworld, having cast off the restrictions of her shadow.

The first element of note in this interpretation involves the symbolic link between the underworld and the unconscious. For Jung, the unconscious, particularly the collective unconscious, can be understood as "the mythic land of the dead, the land of the ancestors" (1961, §191). This is precisely what one finds in the myth of the descent. Martin and Goss (1985, 193) provide an interesting addition to this theory: normally, any recurrent pattern or image found in myth is associated with an archetype. However, myths of descent do not focus on archetypes in the common manner; rather, the concept of the descent itself can be defined as a meta-archetype – "an archetype that points to the existence of archetypes, expressing methods of introversion into the deeper layers of the unconscious" (1985, 193). It is an unconscious pattern that deals not with the contents of the unconscious but with the unconscious mind's very existence. It is meant to guide one to the encounter of the unconscious, of which the personal shadow is the most accessible part.

Eliade also deals extensively with the descent myths as initiatory experiences. In world mythology, the voyage to the underworld is normally undertaken by a hero seeking immortality (Eliade 1965, 62). From a Jungian point of view, the initiation ritual is meant to prepare the neophyte for the internal experience of the divine. For Eliade, the hero's purpose in the descent is to "transcend the human condition and to obtain a higher, superhuman mode of being" (Eliade 1965, 112). It would seem however that this higher mode of being can be attained without the necessary implication of immortality. He also suggests that, since the ancients often located the underworld literally under the world or

inside the earth, the underworld itself can be seen as the chthonic mother, making the ascent from the underworld a literal rebirth, an exit from the primal mother (Eliade 1965, 61). This voyage must therefore be inherently seen as dangerous because of the goddess's dark side, which may show itself at any time (1965, 61).

This entire myth can easily be read in Wiccan terms as well. Greenwood (2000, 27) gives her explicitly Wiccan and psychological description of the underworld, writing, "It is also the inner world; it is both internal and external – a combination of personal and social experience that involved a paradox of going out of the self to find the self within – and it is specifically different for everyone". Harding (1971, 163) continues along the same lines, explaining that the underworld is the depths of the unconscious projected into an actual place and that the magic involved, both that used by Inanna to enter the underworld and that employed by Enki to resurrect Inanna, symbolizes the mysterious and irrational ways of the unconscious. Hillman (1979, 47) explicitly states that "underworld images are ontological statements about the soul, how it exists in and for itself beyond life". The underworld, by its very mystery, is the realm in which all answers about the existence and functioning of the psyche are sought and, more importantly, revealed in symbolic language.

Baring and Cashford's study of goddess imagery in classical cultures (1991) is useful in that it grounds all of this Jungian theory in actual historical time. They write that the underworld for the Sumerians "seems to personify everything that has become most terrifying to human consciousness as it moves farther and farther away from a sense of the wholeness and sacrality of life" (1991, 224). The boundaries between the shadow itself and the unconscious begin to blur, as the unconscious itself is described and

experienced much like the specific archetype of the shadow. Baring and Cashford add, "Inanna's journey seems to mirror the need of a culture for a ritual that would reconnect it with its psychic roots – the underworld" (1991, 224).

The concept of the rebirth of a new self from the underworld is substantiated by the link between the underworld and the mother goddess as symbol of fertility. Neumann (1955, 157) explains that souls entering the underworld had to expect judgment, after which they would either be condemned or move on to a new and higher level of existence. Russell (1977, 62) emphasizes that the underworld is a symbol of fertility not only because of the link with the chthonian mother but also because it is the region from which crops pushed up.

This idea of fertility and rebirth is further observed if one looks at the symbolism of the goddess Inanna herself. Life is not begotten in Sumeria; it simply springs forth from the female (Baring & Cashford 1991, 187). Inanna further represents the typical pagan (and Wiccan) goddess in that she has both light and dark sides, being both creator and destroyer (Harding 1971, 157). This too can be seen in her symbolism, which closely parallels Wiccan symbolism. Inanna is associated with the moon that waxes and wanes as light and dark mix in different quantities (Baring & Cashford 1991, 191). The myth of the descent explains that nothing can grow on the world above while Inanna is in the underworld, since she is a fertility goddess. This has led to suggestions that the myth is meant to represent the changing of the season. While this is certainly part of it, it is also another manifestation of the shadow. Recall that the festival of Samhain was meant to celebrate the end of the harvest season and the beginning of winter.

Inanna's ability to withhold fertility further demonstrates her dark side (Baring & Cashford 1991, 191). This becomes even more obvious if one looks at Inanna's three main roles in the Sumerian pantheon – not only is she the mistress of the moon and of fertility, she is also the goddess of war and weaponry (Kramer 1979, 73).

The suggestion that Inanna is descending to meet her shadow is further supported by the character of Erishkigal who, being Inanna's sister, seems to be an almost concrete projection of Inanna's darker half. For Baring and Cashford, "The two sisters together represent the whole, the unified 'faces' of the Great Mother, the one imaging the light, the other the dark that 'kills' it yet restores it in the new cycle to its place in heaven [...] In this way life is shown to emerge from darkness" (1991, 218). Meador (2000, 12) suggests, "Inanna embodies the totality of 'what is'. In that regard she represents the attempt of the Sumerian psyche to contain and to organize their apprehension of the chaotic, the indecipherable, ineffable mystery of the unknown". Erishkigal therefore acts as Inanna's double – she is that which Inanna has to fear on her journey to wholeness (Russell 1977, 90). "In a fairy tale, where there is no such thing as the shadow, there is the doubling of an archetypal figure, one half being the shadow of the other" (von Franz 1995, 34). The shadow can therefore be understood as a relational concept. While Jung seems to make it clear that the shadow can be read into myth, one may still see how von Franz's interpretation may apply to the myth at hand.

The seven gates and the removal of the seven garments are also of interest. Neumann writes that this idea of the seven gates is very popular for some unknown reason, even having been alluded to by Apuleius in his account of his initiation into the mysteries of Isis (Neumann 1954, 161). Henderson and Oakes (1963, 28-9) suggest that

the seven stages are a veiled reference to the seven days between the changes of phase in the lunar cycle, a symbol of rebirth in itself. One must keep in mind that Inanna enters the underworld filled with pride and an arrogant determination to conquer it. The removal of clothing at each stage could represent the deflation of this ego or, as Wiccan Fisher suggests, the stripping away of the layers making up the persona, since "the goal [in Wicca] is to realize that the prizes of society (status, money, degrees) do not matter in the eyes of the Divine" (Fisher 2002, 129).

Jung himself has much to say on the myth of the descent. He compares it to God's grace, to the process by which one is restored to divine favor: "The God-image in man was not destroyed by the Fall but was only damaged and corrupted and can be restored through God's grace. The scope of the integration is suggested by the *descensus ad infernos*, the descent of Christ's soul to Hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process" (Jung 1959, §72). As Jung explains elsewhere, "The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious" (1967, §580). The descent is intrinsically linked to the rebirth of the self after an encounter with the shadow in the unconscious.

All of this interpretation would be of little use if the myth did not hold an essential place in Wiccan ritual. As was mentioned earlier (see #3.3), the goal of reenacting mythology in ritual is to reap the psychological benefits by associating with the goddess – here, Inanna – by accompanying her on her journey. Crowley drives home the importance of ridding oneself of the ego before the individuation process can begin (1996, 166). This

is part of the goal of this myth. Gardner's version of Inanna's descent is largely similar to the Sumerian script and honestly is only of limited use, since most Wiccans choose to use the Sumerian version over Gardner's unnecessarily verbose labyrinth. Nevertheless, the important difference is that the ruler of Gardner's underworld is not Erishkigal, but a male ruler simply named Death (Larrington 1992, 418). Death falls in love with the goddess and tries to woo her. She refuses his advances, so Death shares all of the secrets of life with her in an attempt to win her love. In the end, the two kiss and Gardner comments, "Thus only may you attain to joy and knowledge" (Larrington 1992, 418). This version has largely been discarded today since it still shows the heavy influence of magical tradition of the late 1800s and is simply too convoluted and confusing to be useful to most. One notices, however, that the key elements to our interpretation remain (with the exception of Erishkigal) and that the goal is the same: the attaining of knowledge.

Luckily, we are not limited to Gardner's work if we want to see Wiccan appropriations of this myth. Assuming that most Wiccans use the Sumerian account of the text, it only remains to examine their interpretation of the myth. Wiccans take pains to explain their understanding of the underworld and to distinguish it from popular Christian accounts of Hell: "The underworld is not a place of torment, punishment or retribution, but a place of healing, power and the ancestors. The underworld is associated with our subconscious, unconscious and psychic minds" (Penczak 2003, 226). Greenwood (2000, 158) similarly explains an interpretation of the Inanna myth that her friend shared with her: "Pearl told me that the myth of Inanna was not the same as the sacrificed god. The myth of Inanna, she said, was about facing the dark side, a descent into hell to deal with

the worst part of yourself. This was seen in terms of Jungian psychology – of coming to face your shadow, your own repressed feelings and fears". For Wiccan Yasmine Galenorn (2003, 177), the myth serves to "make a pilgrimage to the core of our souls to transform ourselves". She adds:

> For to be strong and capable, to eliminate the fear of what we might do or be, we must examine both the light and shadow sides of our psyches and accept both as necessary for balance and wholeness...We return [from the descent] transformed, having faced our deepest fears, having faced the truth of who and what we are. We are better for accepting and acknowledging our shadow-selves. (2003, 178)

Wood states that the explicit purpose of the journey is not the encounter with the shadow, but the recovery of the self through the destruction of the persona: "The journey of the Dark Moon strips us of our adornments and gives us back our own self as a brilliant jewel. The journey of the Dark Moon explored the unknown part of us so that we can heal and balance the sunlit and moonlit part of ourselves" (Wood 2004, xi). Here, Wood never refers to the shadow itself and yet she uses shadow symbolism to describe the journey. She speaks not of the underworld but of the dark moon, a symbol of the dark goddess, and therefore a symbol of the shadow/unconscious as well. The emphasis is again placed on the fact that the underworld must be understood, not destroyed (Wood 2004, xi; Fisher 2002, 126).

Conclusion

It is difficult to explain exactly how Jungian psychology came to have such a great influence on Wiccan thought. On the one hand, both developed out of the works and desires of the Romantics, looking to the past for new inspiration. Similarly, both are extremely time-specific. Jung's theory was in large part developed on the idea that the unconscious seeks to compensate for the holes society promotes in consciousness with a constant search for wholeness. This means that, two hundred years from now, Jung would have to concede that consciousness and the unconscious may be interacting in completely new ways, with new lacunae to be filled. Wicca too was formed as a reaction against popular culture and religion and is seeking to fill many of the same psychic gaps that Jung had identified. It is impossible to say whether Wiccans drew directly from Jung in formulating their theories. On the one hand, there is no evidence that Gardner or his early British associates associated with Jung in any way, though Jung's ideas would have presumably been gaining popularity at the time. On the other hand, some prominent Wiccans today are also Jungian analysts, though this may simply demonstrate the chord that Jung managed to strike within certain religious communities.

The important observation to take away from all of this is that Wicca is in many ways a consciously psychological religion. Wiccans believe in the actual existence of their divinities and interact with them accordingly, but they also locate these divinities within everything around them, including themselves. Psychological readings of Wicca are therefore perfectly relevant and faithful to the spirit of that religion.

This study is but a first step in a long tradition of research to be carried out with Wicca. Many related areas are yearning for further study. It would be interesting to note whether any other psychological theory, aside from Jungian psychoanalysis, could have similar affinities with Wiccan spiritual transformation. Further work needs to be done in the area of Wiccan ethics. The rede provides a balanced formulation of the typical individualistic form of ethics many religious practitioners are demanding in the twenty-first century, without allowing the system to degenerate into total relativism. Further ethical questions could be raised in terms of the relation between the rede and environmental ethics – particularly concerning a Wiccan definition for the notion of harm, and the way in which the rede governs Wiccan relationships with the environment at large. The question remains as to what the modern internal history of the Wiccan movement may be. Having first begun with the promotion of women's rights, Wicca then went on to promote environmental ethics and queer rights, among others. Is this modern identity still tied to politics in any way?

It is always essential to keep in mind that, despite the similarities that may exist between the two, Wicca and Jungian psychology are two separate movements. One, furthermore, has no way of knowing what Jung would have to say about the movement in general or about the fact that his theory is used to explain and validate religions that are radically different from the Abrahamic faiths. It does become clear, however, that Jung's theory of individuation allows for a plurality of religious paths all striving towards the same end. It remains to be seen whether humanity is capable of overthrowing two millennia of religious history in its search for wholeness and psychic peace.

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