

## Chapter 5

### Healing the Split: Some Reflections

Down through the centuries religions have espoused love and compassion and philosophies have taught reverence for life. But we are today faced with an escalating violence which seems to have its own momentum beyond any human control. The world is filled with irreconcilable divisions between friend and foe, good and evil, the oppressor and the oppressed. Violence is used to suppress, break, and eliminate the adversary. When that is accomplished, it searches for another opponent. When will the cycle of violence stop? How can the divisions that separate people be overcome? Where is the power to heal the wounds of pain and suffering?

--Taitetsu Unno, *The Spirit of Aikido*

And just as the wounder wounds himself, so the healer heals himself.

--C.G. Jung, *Memories, Dreams, Reflections*

### Demonization of the Other in the Borderline Era

Marie-Louise von Franz has described the loss of eros as “the human problem of our time par excellence” (von Franz 1992:210). The following example shows the horrifying lengths to which this can go. Although a popular movie, almost any day’s newspaper can provide similar stories.

In *Changing Lanes*, two men intent on their business are both driving to court on the F.D.R. Expressway in New York City. Doyle Gipson, an African-American insurance salesman, must be on time for a custody hearing or he will lose his two sons. A recovering alcoholic, he must demonstrate his ability to get his life in order. The other man, Gavin Banek, is a young, self-important lawyer at a prestigious law firm, married to the boss’s daughter. He must get to court to file some papers changing the organization of a charitable foundation that supports student musicians. Gavin rashly cuts into the other lane and causes an accident with Doyle. Both men get out of their cars in the middle of the busy highway, but instead of giving Doyle his insurance information, Gavin wants to give Doyle a blank check. Doyle insists upon doing

things properly, but Gavin becomes impatient and jumps into his car, shouting, “Better luck next time.” He does not offer Doyle a ride, and now it is pouring rain.

Gavin arrives at court to face charges that he manipulated the trust of an old man and disbanded the charity. He has the necessary paperwork with the man’s signature—until he realizes that he has inadvertently handed it to Doyle during their exchange. Without that signature, he can be sued for fraud and will probably go to jail.

Doyle arrives at his courtroom 20 minutes late to find that the custody hearing has concluded, the judge completely unsympathetic about his accident, saying that everyone else managed to arrive on time. He tries to explain that he has purchased a house for the family as a symbol of his new stability, but it is too late. He is a loving father in spite of his generally chaotic lifestyle, so is devastated. He sees that he has the file from Gavin, and tosses it into a trash can.

As he walks down the street, Gavin drives by, looking for him and the folder. Gavin apologizes and offers him money. Furious that this callous stranger’s actions have cost him his sons, Doyle shouts that he does not want money, he wants his time back—his morning and the chance to redeem himself and to be with his children. He retrieves the folder from the trash now that he knows that it is important to Gavin.

Now the absurd escalation of violence begins. Gavin receives a fax sent to his firm that is a page torn out of the missing file with the words, “Better luck next time” written on it. Furious, he discusses how to retaliate with a colleague, who gives him the name of a shady character who can “get things done.” Gavin hires the man to cause trouble for Doyle, so the thug hacks into Doyle’s financial accounts and freezes them, rendering him bankrupt. Meanwhile, Doyle is preparing to do the right thing and send the file back, but then realizes what Gavin has done to him and threatens to destroy the file if Gavin does not get his credit turned back on. But this, it turns out, is harder to do and will take three months, thereby making it impossible for him to buy the house and convince his wife to move in. Now he is really angry and agrees to meet Gavin at the courthouse. But Doyle has murderously removed the lug nuts from one of Gavin’s tires, and Gavin loses control of the car as the wheel flies off and almost has a bad accident. He survives, symbolically stranded in the road standing next to Doyle’s abandoned car from that morning.

So now Gavin must do something equally horrible in the twisted logic of this movie. He goes to the school where Doyle’s boys are, and tells the officials there that Doyle is coming and

that he's on a rampage and out of control. Then he calls Doyle and tells him that there has been an accident at school. Only thinking of his boys, Doyle rushes to the school, past the administrators who try to stop him, and finally gets arrested by the police who think he is there to grab his boys and take them away.

It is not until Gavin watches Doyle's wife and sons weeping in pain and confusion that his humanity is finally touched. Now he tries to get the bank to fix Doyle's problem but the clerk is obstreperous and rude. He also realizes what a corrupt firm he works for and has a major turn-around experience. Doyle too has been awakened by his AA sponsor's tough love. He realizes that he is less addicted to alcohol than to chaos, and sees the pattern of his behavior. So he goes to the law firm to return the file. They finally have a sincere talk as human beings, and both say they are sorry. Gavin takes a moral stand with his law firm and has the evidence of fraud to use as leverage to keep the company more honest. He also goes to talk to Doyle's wife, and persuades her to give Doyle one more chance. We do have transformation and redemption in the end, but it is a miracle that both men survived the physical and psychological violence perpetrated by the other.

This is just a silly popular movie, but the cycle of retaliatory violence is certainly more common to movies today than scenes of the canny feminine. Popular culture is full of stories of good vs. evil, us vs. them, and other fantasies of simplistic "ethical" splits. The viewer identifies with the hero, projects all evil onto the other, and feels a catharsis at the end of the film when "we" win and the other is annihilated—the other is rarely understood or compromised with, and never loved. To some extent this may be a normal and necessary fantasy, as fairy tales present evil in this non-nuanced way. But it seems that we have a steady diet of this sort of story, unbalanced by subtler or more evolved approaches. These stories do not provide healthy transformative images that might help people to move to the next stage of their development, but keeps them in a simplistic world of adolescent fantasy. It is particularly disturbing when whole governments behave in this black and white way, for then the consequences can be truly devastating, as we see daily in the newspaper.

Even Mma Ramotswe meets with this assumption that behavior will be primarily self-interested. As she has tea on a café verandah, she muses over the selfishness of a woman who damaged another's car and simply drove away (McCall Smith 2004:2). But then when she gets up to prevent a shoplifting in the street, the waitress assumes she is leaving without paying the

bill, but says she will not call the police if Mma Ramotswe pays her a bribe (4-5). To make it worse, the lady at the next table sympathetically advises her that it is easier to run away without paying at the hotels (6)! Those with dishonorable intentions misconstrue even valiant behavior. In contrast, when Grace Makutsi can ask herself in a difficult situation, “What would Mma Ramotswe do in this situation?” she can rise above a petty rival and act with dignity and generosity (124).

The time in which we live has been called “the borderline era” (Kreisman & Strauss 1989:xiii). “Just as the hysterical neurotic of Freud’s time represented the repressive European culture of the early twentieth century, the borderline’s fragmented sense of identity and difficulty in maintaining stable relationships may reflect the fragmentation of stable units in contemporary society” (Ibid). The current diagnostic criteria for “Borderline Personality Disorder”<sup>1</sup> are the following: efforts to avoid abandonment, real or imagined; pattern of unstable and intense interpersonal relationships with alternation of intense idealization and devaluation of the other; unstable self image; impulsivity; suicidal or self-mutilating behavior; affective instability (mood swings); chronic feelings of emptiness; intense anger and difficulty controlling it; and stress-related paranoid ideation or severe dissociative symptoms (American Psychiatric Association: DSM-IV-TR 2000:710). Although these patterns of behavior do not occur in all members of a borderline society, the society has the “feel” of this disorder. In short, it is characterized by extreme splitting and little genuine eros connection between people. Paradox cannot be tolerated in ideation, the tension between opposites cannot be held, but one side must be chosen and acted out. Things are black or white, never gray. Kreisman and Straus describe the tensions of this society:

Like the world of the borderline, ours in many ways is a world of massive contradictions. We presume to believe in peace, yet our streets, movies, television, and sports are filled with aggression and violence. We are a nation virtually founded on the principle of “help thy neighbor,” yet we have become one of the most politically conservative, self-absorbed, and materialistic societies in the history of mankind. Assertiveness and action are encouraged; reflection and introspection are equated with weakness and incompetency (Kreisman & Straus:66).

Although these words were written almost 20 years ago, they are even more accurate now than

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<sup>1</sup> This is a highly controversial diagnosis, often applied to “difficult” patients.

in 1989.<sup>2</sup> When borderline patterns are all around us, it is difficult to find other models of how to live, behave, and solve problems.

### **The Canny Feminine and Social Conflict**

Although most of the examples of the canny feminine that I have given in previous chapters are in more or less private situations involving only two people, this way of problem solving also has relevance for some social issues. It cannot be institutionalized, but the actions of one canny person can have larger social reverberations.

Asian societies have traditionally been less confrontational and more eros-based in styles of conflict resolution. Whenever possible, they try to solve the problem before going to court, and sometimes are not even allowed to go to court until informal mediation has taken place. In one delightful example from Korea, a third party mediated the problem before it escalated into a public conflict. International environmentalists were planning a boycott of Hyundai Resources Development because it was conducting extensive logging operations in an area critical for preserving the earth's atmosphere, the boreal forests in the far east of Russia. Jae Hyun Yoo, the General Secretary of a non-governmental organization, shuttled between representatives of both groups to understand the situation. Hyundai's position was that the logging operation violated no Russian environmental laws, so the responsibility lay fully with the Russian government and not Hyundai. This particular logging operation was only a tiny fraction of Hyundai's operations around the world and not essential to its economic well-being. Greenpeace was organizing a boycott of the company and a blockade of the harbor at Svetlaya where the timber was transported. Negotiations were hampered because the chairman of Hyundai, Joo Young Chung, was running for president at the time (1992) and was very busy. Of course, any scandal concerning his company would surely affect his political standing, but the tricky thing was that he and Gorbachev had personally agreed to this project, so he was unlikely to stop it now. Mr. Yoo got an appointment with the chairman, but had only a few minutes in which to influence him. He developed a canny feminine "logic," based on Korean identity (and a great pun). This virgin forest where the logging was to take place was the home of the Siberian tiger, the same species as the Korean tiger, now extinct, but still very much alive as a national symbol of Korea. Fortuitously, the chairman himself was often called "Tiger," and this was his party's symbol. So

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<sup>2</sup> Kreisman and Straus are describing the United States, but these splits also occur in other societies as well.

Mr. Yoo argued that protecting this endangered species would make him look good to environmentalists, would have a great appeal to Korean voters, and would increase his general popularity. The area of logging was called the Taiga, so “Tiger would save Taiga.”

The chairman rejected the first argument when it was only about logging. But after 30 seconds of the tiger argument, he was all ears. Ten minutes later, he called Hyundai and cancelled the operation (Yoo in Jandt & Pedersen 1996:145-51).

This canny approach involved local knowledge, a flash of inspiration about the tiger, and some behind the scenes work, and forestalled a huge public clash between Greenpeace and Hyundai. If it had escalated to that level, it is unlikely that Hyundai would have backed down, as this would involve loss of face, disastrous in the Asian context. It happened privately between two people, and yet had huge social and environmental ramifications.

In a more tragic example, the canny feminine was used by Nelson Mandela and his comrades when they were incarcerated on Robben Island, the harshest prison in South Africa. Because they had very few rights, they could not usually ask or fight directly for what they needed. And because it was Mandela’s deep belief that it was the system that created injustice and inhumanity, he did not simply hate the warders or oppressors, but saw the larger social context.

Badenhorst had perhaps been the most callous and barbaric commanding officer we had on Robben Island. But that day in his office, he had revealed that there was another side to his nature, a side that had been obscured but that still existed. It was a useful reminder that all men, even the most seemingly cold-blooded, have a core of decency, and that if their hearts are touched, they are capable of changing. Ultimately, Badenhorst was not evil; his inhumanity had been foisted upon him by an inhuman system. He behaved like a brute because he was rewarded for brutish behavior (Mandela 1994:549).

In contrast to Doyle from the movie who cannot deal with losing 20 minutes of his morning, this remarkable man lost 28 years of his life but did not become bitter. His openness to all people, even those on the “wrong” side of apartheid, shows that his eros side was very strong. Some nasty gang members were housed with the political prisoners, and he saw them “not as rivals but as raw material to be converted” (484). The warders too, he tried to educate (497). Many of these warders were sadistic and brutal men, but when they spoke to the prisoners as human beings, the prisoners responded in kind (512). Once when the warder came and respectfully asked them for a favor even though they were in a political work slow-down, they agreed because of his

approach: “Gentlemen, the rains have washed away the lines on the roads; we need twenty kilos of lime today. Can you help?” (512). And once a new commanding officer, shocked at how little the political prisoners were actually working, discussed the situation with Mandela, arguing that if there was no discipline they would likely replace him with another prison head who would be vindictive and arbitrary like the previous one. Mandela and the prisoners agreed that by compromising now they would have a better situation in the long run (551). So there could be decent human communication between the guards and the prisoners.

But the former could be nasty and brutish, and when there was no hope of human connection, he was forced to outwit them. The system was designed to break their spirit, and their few privileges could be taken away for tiny or even imaginary infractions. Luckily, they were housed together, and were able to communicate secretly among themselves and with other prisoners in other sections of the prison (463). Some canny feminine strategies helped them to survive. Although the lights were always on, they were not allowed to read or write in their cells past a certain time in the evening. The warder would sneak up and catch them, so they sprinkled a cup of sand on the corridor so they could hear him coming and hide the books in time (468). Study was permitted, but newspapers were expressly forbidden, so Mandela requested *The Economist*, which the warders did not realize for a time was a newsweekly (491). And best of all, they wrote messages to each other using milk, which soon dried and became invisible. When they sprayed the disinfectant issued to them to clean their cells on it, the writing became visible again (500).

Mandela also employed his logos training in the law to help his cause. He used his superior knowledge of the regulations to intimidate the warders (469). One in particular often accused the prisoners of infractions, but was not very bright. Instead of arguing with him at the moment, they took the accusations to the prison’s administrative court. When they would ask for “further particulars” about the alleged offense, which was their right, the man could give no additional information, and court would have to be adjourned and the charges dropped (514).

Mandela’s remarkable fusion of logos and eros enabled him to achieve a gratifying victory. Because he believed that “the oppressor must be liberated just as surely as the oppressed” (751), he never split the fight into the “us vs. them” that makes reconciliation so difficult. In an excellent example of “Aikido ethics,” Mandela explains how he could work with President de Klerk.

I was often asked how I could accept the award [Nobel Prize] jointly with Mr de Klerk after I had criticized him so severely. Although I would not take back my criticisms, I could say that he had made a genuine and indispensable contribution to the peace process. I never sought to undermine Mr de Klerk, for the practical reason that the weaker he was, the weaker the negotiations process. To make peace with an enemy, one must work with that enemy, and that enemy becomes your partner (734-35).

This attitude achieved the destruction of an inhumane system of racism and economic oppression without turning it into a civil war, and Mandela's story is a great inspiration that there are other ways besides over-simplistic black and white splits and demonization of the other side.<sup>3</sup>

### **The Canny Feminine and Nature**

The canny feminine attitude is part of the complex webs of nature; it does not stand above them in a superior or detached way. This attitude is most clearly shown in the novels of Barbara Kingsolver. We saw in Chapter 3 in our examination of bricolage and working in the everyday world that Lusa must learn how to be part of the complicated ecosystem in which she now lives. She realizes that she married not just a man, but a whole way of life, embedded in nature, with smells and sounds and its own history. Unlike the farmers with whom she often quarrels, she is willing to work with the system using its own checks and balances rather than "simply" introducing poisons and pesticides. The novel opens and closes with these words:

But solitude is only a human presumption. Every quiet step is thunder to beetle life underfoot; every choice is a world made new for the chosen. All secrets are witnessed (Kingsolver 2000:3).

There is sadness in the novel for the life that was once there but has now become extinct by the actions of humans. Deanna, a woman who lives alone up on the mountain and works for the forest service, "deferred to the extinct as she would to the spirits of deceased relatives, paying her quiet respects in the places where they might once have been" (62). Although she loves and is delighted by nature, she is clear and unsentimental about the necessary balance of life and death. One night she painstakingly saves a moth that comes into her cabin, but as soon as it flies

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<sup>3</sup> Another excellent example of the canny feminine taking on a huge social injustice is the example of Mikhail Bakhtin (1895-1975). He wrote a number of very clever denunciations of Stalinist Russia under the guise of literary criticism, arguing against the "monologic," the "authoritarian word," and other narrow, doctrinal, one-sided ways of seeing, but stayed more or less out of trouble by attributing these ideas to Rabelais and Dostoevsky.

outdoors, it is caught and devoured by a phoebe (186). Carelessly leaving her cornmeal can uncovered, she finds mouse excrement there when she wants to make cornbread. Angry at first, she realizes they too were “only doing their job, which was the same as everybody else’s: surviving” (67). And simply eating plants also has profound ecological consequences too.

She could never explain to Eddie how it was, the undercurrent of tragedy that went with farming. And the hallelujahs of it, too: the straight, abundant rows, the corn tassels raised up like children who all knew the answer. The calves born slick and clean into their leggy black-and-white perfection. Life and death always right there in your line of sight. Most people lived so far from it, they thought you could just choose, carnivore or vegetarian, without knowing that the chemicals on grain and cotton killed far more butterflies and bees and bluebirds and whippoorwills than the mortal cost of a steak or a leather jacket. Just clearing the land to grow soybeans and corn had killed about everything on half the world. Every cup of coffee equaled one dead songbird in the jungle somewhere, she’d read (325-26).

In *The Bean Trees* and *Pigs in Heaven* also, Kingsolver’s characters live in and with nature. Taylor’s education about ethical dilemmas parallels the things Mattie teaches her about nature, until she begins to see the complex patterns of both. Taylor is horrified when she learns that snakes climb trees to eat bird’s eggs, Mattie responds, “Fair’s fair... everybody’s got her own mouths to feed” (Kingsolver 1988: 221). This lesson begins to show her how much more complicated life and ethics are than simplistic divisions into “good” and “evil” and how subjective the viewpoint of the latter category. Even though they live in the city, Mattie takes them on a trip to the desert on what was the first day of the new year for the Indians who had lived there: whatever day the rains came on. Being drenched with the cold rain and smelling the fresh smell caused by the greasewood bushes was as transformative and restorative for them as it was for the parched ground. Taylor learns that wisteria vines can survive in poor soil because of rhizobia, little microscopic bugs that live on the roots and turn nitrogen in the soil into fertilizer for the plant. She sees this as a parallel to the way needy humans can help each other: “a kind of underground railroad moving secretly up and down the roots” (Kingsolver 1988:305). In *Pigs in Heaven*, when Alice goes to live with her distant relatives on the Cherokee Nation for a time, she experiences something similar when she attends a stomp dance. It begins around midnight out in the forest, and lasts all night. The music “sounds like the woods” (Kingsolver 1993:269) and once Alice joins in, she “feels completely included” (271). She realizes that what is completely unsatisfactory about her ex-husband is that he only watches things on television, but never gets

physically involved—and this makes all the difference (270).

Precious Ramotswé's father was a great expert on cows, and it seems that everyone in Botswana has interest in and affection for these beasts. Even heaven is said to be full of beautiful white cattle with sweet breath (McCall Smith 1998:19). Even though Precious lives in town, she loves the land and her garden.

Mma Ramotswé looked out at the garden, at the rows of beans. A large black dung beetle was optimistically rolling a tiny trophy, a fragment of manure from the vegetable beds, back towards its home somewhere—a small bit of nature struggling with another small bit of nature, but as important as anything else in the world (McCall Smith 2003:151).

She does not consider herself to be above this small beetle, and knows it is valuable, for the whole system fits together and all the elements play a necessary role.

Solomon, whose wisdom came from God, is said to have composed songs and three thousand proverbs. His wisdom concerned not only human matters; in addition “he would speak of trees, from the cedar that is in the Lebanon to the hyssop that grows in the wall; he would speak of animals, and birds, and reptiles, and fish” (1 Kings 4:33). Again, his wisdom was rooted in nature and the land, not set against it.<sup>4</sup> From an even earlier tradition, we saw that Isis' wisdom consisted in allowing the “red land and the black land” to coexist. That is, neither Horus/Osiris nor Set could prevail, as both forces were necessary to the ecosystem of Egypt and the psyche as well. Keeping the forces in balance was the point, not eradicating the “red land.” And in perhaps the strongest statement of being part of nature, we have Jung's testimony of his life at Bollingen:

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked. Here everything has its history, and mine; here is space for the spaceless kingdom of the world's and the psyche's hinterland (Jung 1963:225-26).

Living this way means that just as the person does not try to dominate nature physically, but tries to harmonize with it, so the ego is not dominant psychically. This includes tolerating “ambiguity

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<sup>4</sup> In the ancient Near East, one type of wisdom literature was lists of flora and fauna, so he was not unique in this aspect. Nevertheless, it was an important aspect of the matters that constituted wisdom (Bible, Hebrew Scriptures 497, n. 33).

or inconsistency or discontinuity,” and not quickly trying to “fix” nature or ourselves for this usually results in a worse imbalance (von Franz 1997:67). Respecting outer nature and inner nature are parallel and related processes, as von Franz explains:

Every utilitarian approach to the unconscious, or just wanting to make use of it, has destructive effects, just as, we are now beginning to realize, it has in outer nature. For if we only exploit our forests, animals, and the minerals in the earth, then we disturb the biological balance and either we or later generations have to pay a very big bill. Nature seems to want to keep its own balance and set its own purposes and have its own biological whole and does not want to be exploited by one-sided utilitarian calculations (von Franz 1990:36).

The attitude that I am describing includes an eros orientation toward the psyche and nature that is lacking in the overall ethos of our times. It includes not only relatedness, but also the logos of respect and understanding about these complex and delicately balanced systems that will nurture us if we respect them. Importantly, it is not a self-interested attitude, but one that works because it considers the larger system and the life within it, and not merely one’s own.

### **A Paradigm of Individuation**

Now that we have seen many examples of the canny feminine in different contexts, we now return to the question raised in Chapter 1, whether the canny feminine might be another form of individuation. Jung states in *Memories, Dreams, Reflections* that the sexual image that represents wholeness in his psychology is “an essential—though not the sole expression” (1963:168) of this state. The *coniunctio* is critical in his understanding of how one becomes more conscious—paradoxically by being in contact with the unconscious. But as noted in Chapter 1, it is possible that this method, which necessarily came from the subjectivity of one man, might not be the only method for doing the work of individuation. Of course there are many paths by which humans find their wholeness, and Jung’s one among them. But I think that within the Jungian way, the canny feminine may be the complementary way of individuation to Jung’s marriage paradigm.

In the alchemical version of the marriage paradigm, the person is a male who has a logos orientation in his consciousness, so that his task of balancing the logos and becoming complete is through discovering the inner feminine in his unconscious, characterized by eros. Jung assumes that for women, the reverse will be true, but gets into some logical inconsistencies, as I

mentioned in the first chapter. But it is possible that the opposite of a logos/eros split is not an eros/logos split, but rather logos and eros *not* split in the conscious orientation. That is, the person will have, like Isis, like Flora Poste, an ability to consciously use both eros and logos in the task of becoming more conscious and whole. There may well be a typological difference underlying these two orientations: Jung was an introverted intuitive thinker, and the marriage paradigm, involving extensive inner dialogue with the inner other is what fascinated him. My canny feminine examples seem to describe more the extraverted feeling type—and these characters seem less interested in the inner work, but quite adept at psychological work in the outer world. But, as we saw with the example of Annawake who achieved a breakthrough in her own inner blocks by working to solve the problem of Turtle’s parentage, the work seems to be able to go either way. Let us look at Jung’s comment again on this relation of inner and outer:

The present day shows with appalling clarity how little able people are to let the other man’s argument count, although this capacity is a fundamental and indispensable condition for any human community. Everyone who proposes to come to terms with himself must reckon with this basic problem. For, to the degree that he does not admit the validity of the other person, he denies the “other” within himself the right to exist—and vice versa. The capacity for inner dialogue is a touchstone for outer objectivity (Jung CW 8:¶187).

Clearly, respect for the inner and outer “other” are related, but is it necessary for in inner dialogue to come first? Jung’s own psyche worked this way, but for a more extraverted person, it might take place the other way round. And this is where the concept of the transformative image is so critical. The more outer-focused person might not be at all inclined initially to have great inner dialogues, but when he sees Albert Schweitzer or reads about Mma Ramotswe, this might channel his libido into fulfilling his psyche’s task. And of course in the completion of this task, inner work would have to be done as well.

Jung also used the canny feminine in his dealings with people, especially with his patients, as we saw in Chapter 3. And his writings could be characterized this way too, as Jane Wheelwright explains:

It is impossible to draw out all the meaning from Jung’s writings. For every bit one grasps, more is revealed. One reading leaves the reader with certain understanding, and the second reading is so different that it is necessary to check to be sure it *is* a second reading. One can never quite possess the content. Many people explain this phenomenon as a product of his brilliant intuitive mind. It may go further; it may be due to his relation to the stream of life that is forever

changing, developing, restating, renewing, progressing, regressing. It may be Jung's eternal liveliness that keeps his writings aloof from organization, from imprisonment, from the death that would come if they were entirely understood; of if he had been tempted to have the last word (Wheelwright in Fordham 1963:227-28).

Jung was a rare individual who saw through the “dividing walls” (Jung 1963:355) that are more opaque to the rest of humankind. This gave him great insight and certainty about unconscious processes and the way the larger whole fits together. But he admits freely that except for his clients, he “had no patience with people” (1963:356), who soon ceased to interest him when it became clear that they did not understand him. So it is not surprising that he might not be particularly focused on the way of the canny feminine, even though he did make use of it. Although he is supposed to have said that one cannot individuate on Mt. Everest, he gave few hints about what the extraverted side of the process actually entailed.

### **The Marriage Paradigm and the Healer Paradigm**

The way to individuation through the canny feminine might be termed the healer paradigm. Starting with Isis and considering our literary and other examples, we see that the healer uses her own balance of logos and eros to help others to find their pattern of development, heal their split, or solve whatever problem is hindering their own development. Sometimes this work seems pragmatic, but it always has a symbolic dimension that resonates with the inner world (finding the true parent, for example). This is the way that a Jungian analyst works, analyzing the client's dreams and other material in an atmosphere of holding and caring. I believe that this work is also a way to individuation. It does not preclude dialogue with the inner world, but as Jung notes in the second epigram to this chapter, “the healer heals himself.” This does not mean an ego-centered kind of do-gooding, as we saw in examining the shadow of the canny feminine. As long as the work is not done for ego gratification and there is connection to the Self, this more extraverted set of tasks can also lead to the development of the whole psyche.

The marriage paradigm also has its extraverted aspect, when the person works on his development in the presence of a real partner, from whom he gradually learns to separate his own psychological projections. The healer paradigm involves a more generalized kind of love, helping refugees, one's clients, or the people in one's office. This too may lead to a kind of maturity and development that makes one ready for a genuine relationship, even though the

work was not done in the context of a specific relationship (recall that the partner came for Flora, Jasmin, and Mma Ramotswe *after* they did their logos/eros work with others). The literalization of either paradigm is a mistake: looking for one's own salvation through another person in the first case, sacrificing one's self to help others in the second.

The canny feminine way is, perhaps, more pragmatic, at least on the surface. My examples show it to be less concerned with archaic religious symbols and mythologies than the traditional Jungian approach. But it is rich in other kinds of symbolisms that resonate with the archetypes: wonderful human stories that inspire and delight, thick and complex webs of human and natural relationships that include the dark and light sides of both. It may be more initially helpful for those people who are not inclined to read, study, or spend long amounts of time in inner contemplation. But that does not mean that they will not end up doing just that.

The canny feminine way is the other side of Jung's model of the individuation process. Jung did not say much about this aspect, although he lived it in many ways. And this side may be cannily constellating at the moment because it is particularly useful now. It may reach people and solve problems that are less amenable to a more introverted approach. If "the lost value always reappears in the most unexpected place" (von Franz 1998:48-49), maybe this upsurge of the canny feminine in popular novels and films is indeed something precious that we need to take seriously.

### **The Canny Feminine Returns**

The canny feminine has a long pedigree, stretching back at least 5,000 years to the early stories of Isis. Many read that story with the emphasis on Osiris,<sup>5</sup> but if we shift perspective and understand it from Isis' point of view, it tells another important story. Isis works with a conscious balance of logos and eros in an evolved consciousness that cleverly helps out her loved ones and others in need. Osiris is the rich fertility of the unconscious, but is completely passive. Isis takes on the tasks of making contact with the unconscious, working through the various symbolic tasks of seeking, gathering, protecting, and reassembling the body of Osiris.

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<sup>5</sup> For example, we saw in Chapter 2 that Harding interpreted Isis in the tradition of moon goddesses, "receptive" in contrast to the logos of Osiris. Stevens (following Jung 1975:305) sees Osiris as the Anthropos, the Self, while Set is the masculine ego trying to usurp this power (Stevens 1995:142). Kalsched notes in passing that Osiris can be seen as the positive side of the Self, Seth the dark side, with Isis and Horus providing the mediating links (Kalsched 1996:189). For Schwartz-Salant, the Osiris myth also gives a telling portrait of the borderline patient: Osiris in the borderline condition constantly under threat from Set who can be seen as overwhelming affects (21) and persecutory anxieties (51) (Schwartz-Salant 1989).

Unlike the alchemical union of conscious and unconscious, there are not two active partners. She must use her eros and logos to do the work that will result in her direct fertilization from the unconscious. After this happens, she gives birth to the divine child, Horus, but the task of her developing relationship to the Self is not complete until that image includes the dark side as well, the Seth-Horus god of Figure 12. Her individuation consists of two parts. First, she gives birth to a Self-image through her loving but clever work in the world for the sake of the unconscious. Second, she must work to accept Seth as the necessary counterpart to Horus. Her divine child Horus animates and redeems his father Osiris, meaning she now has a more active and direct relationship with the unconscious. But she cannot reject her brother Seth, enemy to both her husband and son, for he is the dark side of the Self as well as her own ability to kill, poison, harm, and be cruel, which must be acknowledged. When the dark side of the Self or God cannot be admitted, it will simply be projected onto the other, and then fought on the outside—and that is the cause of much splitting and demonization in the world today.

I think the canny feminine is surfacing in the world today because it offers a way to heal the split that occurs at so many levels: personal, social, political, religious, and in the looming environmental crisis. Symbolically put: Seth needs to be joined with Horus and honored in the creative tension they produce, not split off and attacked “to the death” as tends to be the case. Jung’s writings are a compensation for our times (1963:222), but in the decades since Jung gave us his deep analysis and solution of the problem, the split has only gotten worse. It is possible that this archetype is clearly constellating once again because the times call for a second way to do the work.

The note before the Foreword to *Cold Comfort Farm* states, “The action of the story takes place in the near future” (Gibbons 1932:6). This curious statement tells us that the canny feminine is not limited to one time and place, but exists as a potential for everyone to experience, always.

## Appendix A

### Chronology of Egyptian History<sup>6</sup>

<u>Predynastic</u>	c. 5500 – 3200 BCE	
<u>Protodynastic</u>	c. 3200 – 3100	Dynasty 0
<u>Early Dynastic</u>	c. 3100 – 2686	Dynasty 1-2
<u>Old Kingdom</u>	c. 2686 – 2181 *5 <sup>th</sup> Dynasty: Cult of Osiris is prominent *Pyramid Texts	Dynasty 3-6
<u>First Intermediate Period</u>	c. 2181 – 2055	Dynasty 7-11
<u>Middle Kingdom</u>	c. 2055 – 1650 *Coffin Texts *Book of Two Ways	Dynasty 11-13
<u>Second Intermediate Period</u>	c. 1650 – 1550 *Book of the Dead	Dynasty 14-17
<u>New Kingdom</u>	c. 1550 – 1069 *Cult of Divine Family: Isis, Osiris, Horus *satirical “Contendings of Seth & Horus”	Dynasty 18-20
<u>Third Intermediate Period</u>	1069 – 747	Dynasty 21-24
<u>Late Period</u>	747 – 332 *Isis cult increasingly important	Dynasty 25-30 & 3 Persian Kings
<u>Greco-Roman Period</u>	332 BCE – 395 CE	
Macedonian Dynasty	332 – 310 BCE	
Ptolemaic Dynasty	305 – 30 BCE	
Roman Rule	30 BCE – 395 CE *Isis is conflated with all goddesses	

<sup>6</sup> Summarized from Pinch 2002: xi; 1-56.

## Appendix B

### Figure Credits

- Figure 1: The Goddess Isis. Budge 2004, facing page 202.
- Figure 2: Isis as Kite over body of Osiris. Armour 2001:59. Papyrus of Ani.
- Figure 3: Isis conceiving Horus. Cott 1994:14. From Abydos.
- Figure 4: Isis standing behind Osiris. Cott 8. Mortuary Papyrus of Nestanebetishru. 21<sup>st</sup> Dynasty.
- Figure 5: Isis nursing Horus. Armour 61. 3<sup>rd</sup>-1<sup>st</sup> cen BCE. Philae.
- Figure 6: Anubis mummifying Osiris. Budge, facing page 131.
- Figure 7: Isis, Osiris and the Four Sons of Horus. Budge, facing page 130.
- Figure 8: Isis with recovered body of Osiris. Cott 13. 3<sup>rd</sup>-1<sup>st</sup> cen BCE. Philae (?).
- Figure 9: 28 stalks of wheat growing from coffin of Osiris. Cott 21.
- Figure 10: Horus and Seth pouring life over Seti I. Budge, facing page 248.
- Figure 11: Hapi of Northern and Southern Egypt. Budge, facing page 42.
- Figure 12: Horus-Seth God. Budge, facing page 242.
- Figure 13: Characters for Aikido. [http://www.istockphoto.com/file\\_closeup/style\\_and\\_design/illustrations/vector\\_symbols/832927\\_request\\_vector\\_japanese\\_kanji\\_character\\_aikido.php?id=832927](http://www.istockphoto.com/file_closeup/style_and_design/illustrations/vector_symbols/832927_request_vector_japanese_kanji_character_aikido.php?id=832927) Located on Internet on 4.3.07.

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