

(Positive) Peace: A Depth Psychological Approach

Michelle L. Rivera-Clonch, *Orlando, Florida, United States*

Abstract

Guided by the mythopoetic energies of peace, the author engages in an innovative depth psychological inquiry into the interconnected theories of analytical psychology and peace studies, emphasizing their relevance and functions at the archetypal, cultural, and individual levels. Linking the writings of psychologists Freud, Jung, von Franz and Hillman with peace scholar Galtung and peace literacy educator Chappell, six theoretical applications are illuminated: (a) archetype; (b) symbol; (c) psychological defence mechanisms; (d) key factors of positive peace; (e) clinical *temenos* and *kairos*; and (f) an individualized positive peace care plan. Explorations into the interstices between these sister disciplines and their mutual challenges are under-represented in the extant literature. Addressing this lacuna, the author offers an interdisciplinary analysis into the ways in which analytical psychology and peace studies theoretically support one another and work together towards promoting peace-centred psychologies and practices. This article will interest individuals endeavouring to better understand peace through a psychological lens, and who work within the fields of analytical psychology, peace psychology, social justice, or with individuals who strive to have “peace” in their lives.

Keywords: archetype, defence mechanisms, negative peace, positive peace, psychology, symbol, war

(Positive) Peace: A Psychoanalytical Approach¹

Off in the distance, yet hovering nearby, is the enduring and precarious longing to end the war.

Any war. In any era. In any geopolitical region in the world.

¹ Dedicated to my dear friend and colleague Dr. Jamil Alfalet, his son Abdulrahman, and his nine-year-old twins Alya and Omer who, against all odds, survived the ongoing Gaza Strip war, fled their ancestral homeland during the February 2025 ceasefire and now live abroad as displaced and resettled persons.

Sometimes the yearning tiptoes around the politics of the day—with hushed tones in corridor passings or in private homes after supper. Sometimes the longing is thronging as when a critical mass of the citizen populace comes together to formally register their wartime objections by remonstrating with large-scale protest, resistance, or defiance out in the public commons. As long as war has been present in human lived experience, so has the desire to end it.

At any time. By most any means. Anywhere.

Across time and space, the war-weary citizen's unrelenting demand to those in power is the same: *End this war so that we may have peace*. A pointed, clear, and simple-enough directive focused on the here-and-now and delivered with the urgency born through individual pain and suffering. And yet, lurking underneath the war's surface and just out of view, much like a shoreline's rip current, is a transgenerational Charybdis of war trauma that will swiftly pull the future and its unsuspecting inhabitants into its tow. Instantly and in due time, the material and anticipated psychological fallout of war will simultaneously conjure up the past and inject itself into the present and future—may it be through an individual, a family, a collective, or via *terra firma*. Responding to this noxious psychological trauma fallout, the intense desire for a future-worth-living will likely settle into a set of psychological guardrails that predictably and effectively divert the pooling affect of fear and uncertainty towards the second part of the war-weary citizen's mandate—so *that we may have peace*.

Archetypal Energies—What is Peace, Really?

Pitched as a conclusion to war, *so that we may have peace* begs the question “what is peace, really?” A reflexive response to this question would be something along the lines of “the absence of war”. Renowned 20th century peace theorist and researcher Johan Galtung (1969) names this approach, the cessation or removal of personal violence from conflict, as *negative peace*. While ostensibly true at a base level, the zero-sum approach of negative peace automatically bifurcates a multifaceted issue into a tension of opposites, wherein one informs the other but also exists at the expense of the other. If negative peace were simply the answer, for example, it would be easy for us to say that war exists at the expense of peace, but it is not as fitting to assert that peace exists at the expense of war. Thus, the substance and realization of peace is more sophisticated than the non-existence of war.

To definitely know and understand peace as an ontological concept has been difficult in our Western milieu. In fact, when our mythological, theological, and philosophical traditions offer us a framework for peaceful human existence, the offer is typically dangled just out of reach in pre-human, pre-birth, pre-trauma, or pre-State origin stories—such as we find in Judeo-Christian examples like Heaven or the Garden of Eden. As the heritors of these origin stories, what

shall we deduce except that peace is a realm of generic harmony that pre-dates anthropogenic injury, sin, or conflict? That this same realm of generic harmony also predates a need for justice, forgiveness, reconciliation or accountability?²

On one hand, when utopian peace is positioned as something humans or planet earth once possessed but no longer does, it fashions peace into a metaphorical North Star; one can chart their course towards it, but one will not arrive at the North Star as a final destination. Understandably, inside this North Star framework, restoring or acquiring peace becomes a redemptive and perhaps quixotic quest. On the other hand, peace is also often imagined as a state of being in post-suffering or post-earth liminalities such as Nirvana and, again, Heaven. In either of these cases, peace is available in a time orientation belonging to a deep past or an abstract future, but both cleverly out of the present moment's influence. At least that's what our wisdom and knowledge traditions have traditionally offered us in the West.

Attempts to visually render a comprehensive peace as an active process in the present moment (or near past) can often be clunky, naïve, and overly inert. Take for example 19th century US preacher and painter Edward Hicks' *Peaceable Kingdom* series (see figure 1). Based on Biblical verses from Isaiah 11:6–9 (*English Standard Version Bible*, 2001), these 62 different career-spanning *Peaceable Kingdom* oil paintings illustrate different entities that the viewer is to reason are intrinsically opposed to each other, yet are now imagined subsisting in peace: humans versus beast, and, in Hicks' addition of contemporary complications and problematic relations, colonial settlers versus indigenous peoples. These embodied opposites, according to the Biblical verses, shall “dwell”, “lie down”, “graze” and “eat straw” together in common space, while following the commandment to “not hurt and destroy”. The resulting image, in Hicks' (1834) interpretation, is a fairly stiff and static world wherein different animal families and genera mostly keep to themselves, and indigenous peoples are passively sitting or listening to the colonizer's pitch for what we can extrapolate are trade agreements or treaties. Because we know the agreements and treaties' exploitative outcomes for indigenous peoples³, it is hard to imagine why Hicks included these scenes and exchanges unless he was, at best, emphasizing the prevailing utopian,

² Definitions are provided here to highlight the qualitative differences between each concept. From Merriam-Webster (n.d.): *Justice*—the maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments. *Forgiveness*—to cease to feel resentment against (an offender). *Reconciliation*—to restore friendship or harmony. *Accountability*—an obligation or willingness to accept responsibility or to account for one's actions.

³ The *Trail of Tears*, the Cherokee Nation's forcible removal from their ancestral lands in North Carolina, Georgia, Alabama and Tennessee to present-day Oklahoma was already four years underway when Hicks painted this 1834 version (NPS.gov, 2023).



Figure 1. "Peaceable Kingdom" by E. Hicks, 1834. Oil on canvas, 74.5 x 90.1 cm (29 5/16 x 35 1/2 in.). National Gallery of Art, Washington, D.C. (Public domain)

untouchable, and unrealistic notion of peace or, at worst, proffering a visual revisioning of history.

For other attempts at illustrating a comprehensive lived-into peace, we can look at present-day monastic life which endeavours to preserve sacred scriptures, rites, dictums and practices in their most ascetic and least encroached upon states. Monasticism engenders a much-needed place and space for a like-minded, and somewhat hegemonic, community of individuals to cultivate peace at the individual and group levels. Historically these spaces have been cloistered in locale, shielded from experiencing social ills themselves and insulated from interacting with the many facets of our mundane world (although they may work with the disadvantaged, all of their needs are attended to and subsidized through the church/temple/etc. The monastics themselves are prudent but typically not disadvantaged). While altruistic at heart, monasticism is a secluded experiment in the spirit of living in peace which is likely out of reach for the ordinary citizen.

Despite best efforts to visually represent or present an experience of peace, when the common citizen is asked to think of peace, pastoral art or monastic anecdotes are not typically top of mind. Due to the widespread psychological famine of sustainable peace examples or possibilities, challenges emerge to imagine, emulate, or implement a healthy and productive peace. For example, the West traditionalized an epistemological posture that salvation (a peace-adjacent concept) is divinely bestowed to morally “deliver one from the power and effects of sin” (Merriam-Webster, n.d.). This Judeo-Christian stance became visually clothed in the salvation symbols of the cross, deific rainbows and white doves and eventually rainbows and doves grew into a more encompassing concept of peace. But, again, why did peace on earth become so singularly hard to narrativize, to visualize, to strategize for, and to live into? How did these ideas become the norm of the divine and earth-bound realms?

In our increasingly fast-paced, techno and information saturated visual culture, peace symbolism seems to be a more effective visual communicative device for the West. As we know from Jungian semiology, symbols offer psyche a shorthand notation for larger archetypal concepts that represent global and transcendent patterns of orientation, values, beliefs, actions, and conditions (Jung, 1964). Symbols brim in the West, and yet there are less than a handful that are effective heralds for peace. Without much effort, most of us will recall the olive branch in addition to the white dove and arched rainbow as symbols of peace. In their origination, they signify that a conflict is over; whether that conflict is with our maker (catastrophic water event that begets the rainbow thereby signifying divine forgiveness), our environment (the white dove, which eventually doubles as a symbol for the Holy Spirit, that returned to Noah’s ark to indicate nearby land and salvation), or fellow human beings (olive branch of Greco-Roman origination signifying victor of the vanquished) (Rosenthal, 1994). When used in modern times, these earthly symbols are only able to obliquely approximate the citizen populace’s demand *so that we may have peace*. Next, we will explore why peace symbolized-as-an-active-process has been thornier to locate in the West.

When encapsulated within a Western patriarchal perspective, peace is typically understood as a prologue to war, a period to fast-forward through before the *real action* begins, or as an epilogue to war, the sought-after solution when there has been enough of the *real action*. This profound misunderstanding undermines peace as an active net-positive process. Even worse, psychologically minded thinkers of the 21st century like James Hillman (which pains me to say because I often find deep value in his scholarship) suggest peace requires individuals to “keep silent, play dumb” as they are “anaesthetized by that major syndrome of the public psyche: peace” (2004, p. 31). Unfortunately for Hillman, his short treatise on peace in *A Terrible Love of War*, which otherwise offers a dazzling analysis on the psychology of war, is made predictably insufficient by his very own narrow, Western, masculine

and patriarchal angle. He writes that peace represents an “emptiness left by repressing war” which “bloats it with *idealizations*—another classic defence mechanism ... a peace of naivete ... both simplistic and utopian ... the status quo ante of Norman Rockwell’s apple pie” (2004, p. 31). Hillman uncharacteristically took a surface level pass to highlight and cling to a concept of negative peace when the concept and promotion of *positive peace*, which we will cover shortly, had been available for over 40 years by the time he wrote *A Terrible Love of War*—one of his final books. A cursory review of basic peace studies literature would have revealed this to him. It is ironic that he did not investigate his *own* observation that psychological defence mechanisms tend to fill peacetime. By co-signing onto the notion that peace is but a passive, feminine, and ahistorical pastime (why? because it has not been documented with the same level of authorized—read legitimate—historicity and zeal as war), Hillman brilliantly failed his own scholarship by offering us a disappointing, elementary, and flaccid assessment of peace and the peace process.

Without widely accessible historical peace narratives, stories, fables, actors, and figures, a 21st century blueprint for peace will likely require an array of individuals and communities to coalesce and put forward inventive efforts grounded in *present* circumstances. Since we cannot retrieve tacit knowledge from well-worn mythologies or epic sequences of collective action, a nimble and responsive approach to practising ongoing peace will be required. Galtung (1969) categorized these efforts as *positive peace*, which comprises the attitudes, institutions and structures that create and sustain peaceful societies in addition to negative peace, the absence of war and violence. For readers who wonder how positive peace is enacted on a practical level, it requires eight key factors⁴: 1) well-functioning government, 2) sound business environment, 3) equitable distribution of resources, 4) acceptance of the rights of others, 5) good relations with neighbours, 6) free flow of information, 7) high levels of human capital, and 8) low levels of corruption (Institute of Economics and Peace, 2024).

This more sophisticated understanding of ongoing positive peace (which Galtung [1969] also termed *social justice*) insists that the individual and/or community be active and engaged. Of course, this is greatly different than the staid and simplistic concept of passive and negative peace that the West collectively inherited and still casually espouses. And, it is here, in this engaged individual and/or community activity geared towards peace where analytical psychology can play an integral role by inciting, cultivating, and sustaining imaginal cells of positive peace. Imaginal cells, a concept borrowed from

⁴ While explaining the eight key factors are beyond the scope of this paper, I refer interested readers to an engaging website, www.VisionOfHumanity, offered by the internationally supported research, consulting and training think tank of the Institute of Economics and Peace.

biological metamorphosis, forms the basis for Margaret Wheatley's (2006) biomimetic organizational development approach to social and organizational change. Imaginal cells live in animals who carry within them the genetic blueprint for true cellular and structural metamorphosis. When *kairos* is present, for example, along with the *temenos* of the cocoon, the caterpillar's cells break down and turn into gooey *detritus*. The imaginal cells persist because they attract each other and work together to reconstruct themselves into an entirely new butterfly form. Then again guided by *kairos*, when the conditions are just so, the butterfly breaks open the cocoon and starts a brand-new life; illustrating how new possibilities can emerge from existing forms. This alchemical process highlights the key transformational elements of struggle, resistance, breakdown, uncertainty, courage, connection, persistence, purpose, and trusting the process. Sounds an awful lot like analytical therapy!

Cultural Discontent—Shadow Defence Mechanisms and Practices to Disinherit Peace

What might it look like to collectively experience a life ensconced in positive peace? If you are like me, this question is hard to answer because it feels like it is situated at an archetypal crossroads with diverse paths to consider: How might ideological state apparatuses carry out a nation-state sponsored peace plan? Likewise, what happens to the robust grid of the modern military industrial complex when it falls out of favour? How would the nation-state's local communities peacefully enact the cultural values, beliefs and attitudes of its citizens? How might family systems deal with transgenerational and current traumas and—or hardships and get the support and resources to work towards, and maintain, healing and positive peace? And, what about each individual who is simultaneously both creator of, and product of, their environment (internal and external *loci* of control)? These questions problematize the notion of peace as simply free-from-conflict, or negative peace, as it requires nuanced leaders and a psycho-social-emotional-cultural ecosystem to calibrate the ebb and flow of the myriad social registers and conditions embedded within a community.

For most of us, the concept of living in an extended peace is foreign and perhaps threatening in its unfamiliarity. Since we are not able to download the nonexistent or inaccessible cultural instruction manuals offered through oral histories, mythologies, images, fables and art, it is likely we would not know how to deftly tend to, prune, and fertilize an extended peace if we had a chance. It seems that the thousands-year-old dearth of peaceful cultural representations created a chasm which allowed our collective ego to erect defence mechanisms to hold at bay these deeply unrelatable concepts and experiences. In the aftermath of the atomic bombs, where a fresh radioactive collective faced arduous survival processes and unfamiliar peace processes, a

paroxysm of deeply uncomfortable feelings like inadequacy and anxiety sprung up in place of feeling confident and efficacious. In that widening psychological gap, between under-estimating our ability to cope (inadequacy) and over-estimating the odds of something negative happening (anxiety), provenance was granted to numerous psychological defence mechanisms, a few of which are emphasized next.

Psychological Defence Mechanism: Ambivalence

Think tug-of-war. Ambivalence is like the white flag on the rope of a tug-of-war game deadlocked between two equally matched teams; it does not move far in either direction. In its etymology, ambivalence means that both (*ambi-*) options are strong (*-valence* from the Latin *-valēre*) (Merriam-Webster, n.d.). When both options have power, a tension of opposites emerges, and when the tension is taut, stagnation surfaces. If stagnation surfaces, the hard work of hard decision-making can be avoided by instead allowing ambivalence to preserve the status quo. Sustainable positive peace is the avoidable hard work of our times because it is the relatively unknown, the uncharted, the path much less travelled, and, unlike war, it has not been idealized or glamourized by the patriarchy and its propaganda. The West really likes the idea of peace, it has a strong network of allies and transnational agreements to “keep the peace” and at the same time it has avoided it so much that peace *still* does not have a permanent seat at the proverbial table of the West’s power players, decision makers, and public imaginary.

One surprisingly effective visual device of peace is a tenderfoot in the West’s symbol pantheon, and yet, it may be one of the most efficient examples of enacted cultural defence mechanisms against the concept of peace: Britain’s 1958 Nuclear Disarmament (ND) graphic.

The now omnipresent “chicken foot within a circle” (see figure 2) started out as an ad-hoc shorthand visual device for British citizens engaged in protest, defiance, and resistance against nuclear proliferation in the late 1950s (Campaign for Nuclear Disarmament, n.d.). Within a few years’ time, however, this graphic’s surprising ability to resonate with and mobilize large groups of protesters grew exponentially and it transfigured into a powerful symbol for a slate of nonviolent social movements and actions.

During the early 1960s and shortly after the ND graphic was imported into the visual economy of the United States, it became more widely known as the “peace symbol” as it absorbed additional social issues under its nuclear disarmament mantle: civil rights, women’s rights, labour rights and the anti-Vietnam War movement to name a few (Rivera-Clonch, 2024). With the peace symbol’s influence rapidly expanding in marginalized subcultures, capitalist opportunists first took notice of its scope and resonance, then strategically took appropriative action by plastering the symbol in mainstream settings and on



Figure 2. ND-Peace Symbol. Credit: Matthew C. Clonch

products that 1) had nothing to do with social justice and social action and 2) did not send proceeds back to support the symbol's originators and their nuclear disarmament cause. Thus, as it became unmoored from its original meaning-making setting of protest, defiance, and resistance, the symbol withered into capitalism's kitschy and trendy profitable darling. While its adherents remained activated and resolute in the streets, the widespread and wilting exposure of the symbol encouraged political apathy resulting in an ambivalent tug-of-war towards peace.

Psychological Defence Mechanism: Sublimation

There are many rational reasons for the symbol's easy mass reproduction and there are myriad irrational reasons for the peace symbol's eventual ambivalent spiral into a hollowed ubiquity (for more on these reasons, see "Part III: Symbol" in my book *A Depth Psychological Study of the Peace Symbol: Jung, Politics and Culture* [2024]). In short, once we entered the Nuclear Age with a ripe radioactive consciousness, the prospect of engaging in daunting, yet necessary, large-scale multi-nodal peace processes elicited collective anxiety, discontent, and insecurity (Wendt & Geddes, 1945). These ambivalent reactions then fertilized a shadow network of psychological defence mechanisms designed to provide salve to soothe, comfort, and aid a collectively scarred and scared radioactive psyche.

According to Sigmund Freud (1930/1989), *sublimation* results when we seek to satisfy an unacceptable unconscious impulse with a substitute expression or object in a socially acceptable or valued way. A fairly orthodox clinical example of sublimation is the person suffering from a societally looked down upon binge-purge eating disorder such as bulimia, who instead takes up marathon running as a socially acceptable substitute to purge calories. Marathon running, as a valued form of exercise activity, is perceived as "healthy", thus

the compensatory drive to purge excess calories has been satisfied and the eating disorder continues.

Connecting the dots from sublimation to how peace has been presented to U. S. society since the Second World War, we can first trace its equivalence from the victory of the Allies over the Axis Powers (a “peace” evocative of *Pax Romana* and the olive branch), to citizens urging for peace through nuclear disarmament, then to the surge of “flower power” and the peace movement of the mid-1960s. By that time, it had been 20 years since the atomic bombs “Little Boy” and “Fat Man” detonated over Hiroshima and Nagasaki, Japan respectively. The world-as-a-whole had time to metabolize the Promethean act of creating a nuclear fire which could easily cause worldwide self-immolation if not judiciously managed. Before nuclear arms, the possibility of destroying planet Earth was reserved only for divine or other-world entities. Now, for the first time in human history, not only did gods–goddesses or space invaders have these powers, but humans too had access to this perilous capability⁵.

Faced with this grave and consequential reality, along with the unsettling reality that additional countries were scrambling to join the elite group of nuclear wielding nations, serious attempts at systemic positive peace may have seemed moot, irresponsible, or idyllic. Which brings us to the psychological coping mechanism of sublimation. In the mid-1960s we see a cultural turn towards infantilizing peace, making it cartoonish, with bright colours and child-like designs. One way to neutralize the power of angry and fearful citizens demanding systemic peace processes is to reframe peace as an attractive and “groovy” fad. How easy, then, it is for the lawmakers and serious citizenry to dismiss its possibilities and eschew the work required in holding the virtually unknown processes of positive peace against the formulaic outcomes of war? In hindsight, and from a psychoanalytical perspective, we can track the defence mechanism of sublimation making its way through the culture, like a subterranean rhizome, creating an atmosphere where peace is not seriously prized like war. War’s linearity is dressed up in codified fatigues and authority-signalling uniforms with identification dog-tags while peace’s sinuousness is sublimated into daisies, psychedelic colours, undulating lines, and genuinely looks more immature.

I am not suggesting that the citizens of that generation were not serious in their anti-war and pro-civil rights beliefs, strategies, and demonstrations. In the U.S., the lives lost on May 4, 1970 in anti-war protests at Kent State University (n.d.), in northeastern Ohio, and 11 days later on May 15, 1970 at Jackson State College in Mississippi prove otherwise (Margaret Walker

⁵ See Japan’s motion picture *Gojira* directed by Honda (1954) and the US adaptation with the Romanized name *Godzilla: King of the Monsters* (Morse & Honda, 1956) for visual examples of how *sublimation* and *displacement* were deployed as psychological defence mechanisms, among others, to address Japan’s own nuclear anxiety.

Center, [n.d.](#)). I am suggesting that underneath the war cloak of national defence, another national defence mechanism lurked too: the psychological sublimation of state-sponsored peace processes into flowers, rainbows, and bell bottoms. Sublimation allowed part of the Nuclear Age collective—primarily those in power—to unconsciously avoid the highly uncomfortable position of not knowing how to sustainably implement or integrate ongoing positive peace processes. Instead, the powerful deflected their efforts onto numerous conflicts to include the 1950–1953 Korean and 1964–1975 Vietnam wars (Department of Veterans Affairs, [2023](#)), while also participating in the more passive cold war deterrence system approach against the Soviet Union (1949–early 1990s) (*Cold War Timeline*, [n.d.](#)). The combination of these, and a host of additional factors, set the conditions for the sublimated “flower child” worldview and message to be effectively devalued as puerile cultural ephemera by a large segment of the population.

Psychological Defence Mechanism: Repression

Journalism reports from the 1940s identify a profound cultural discontent mushrooming in the shadow produced by the bomb’s atomic light that paralleled the pride that the scientific and military marvel roused (Wendt & Geddes, [1945](#)). To address these concerns, U.S. President Harry Truman signed legislation to create a centralized organization called the National Military Establishment by consolidating the Navy and War Departments, along with the newly independent Air Force in 1947 (*July 26, 1947*, [n.d.](#)). Two years later, on August 10, 1949—almost four years to the day of the nuclear bombings over Japan—Truman renamed the National Military Establishment to what we currently know it as: the Department of Defense (DOD) (*August 10, 1949*, [n.d.](#)). With pre-Revolutionary war roots, the DOD’s enduring mission is “to provide the military forces needed to deter war and ensure our nation’s security” (*About*, [n.d.](#)). Here, at the start of the Nuclear Age, the elected leaders of the nation’s ego consciousness elect to deter war through intimidation threats and do so by bulking up military presence and operations. Paradoxically, focusing all efforts on deterring war through this approach offers a vague nod to negative peace, yet codifies it through the mantle of defence and security.

To help fill the void of psychological safety left by the nuclearized political manoeuvring, science fiction films and technology-based science fiction literature rushed in to create containers of consciousness in which to experiment with possibilities and different futures (*Writing the Future*, British Broadcasting Company, [n.d.](#)). These genres were likewise accompanied by a short-lived worldwide Nuclear Painting art movement with Salvador Dali’s Nuclear Mysticism paintings at the helm (Taylor, [2016](#)). To fill the national security and safety void left by the nuclearized political manoeuvring,

government sponsored Civil Defense public service announcement films promoting duck and cover drills—via a memorable jingle and kid-friendly Bert the Turtle mascot—were shown to elementary school children and practiced across the nation in the event of a nuclear disaster emergency (Archer Productions, 1951). What was lacking in the government’s approach to ensure security, however, was an effort to implement the equally challenging work required of positive peace’s eight key factors.

Interestingly, proposing a federal cabinet-level Department of Peace goes as far back as 1793 when Benjamin Rush, a Declaration of Independence signatory, first wrote about his “Plan of a Peace-Office” in a Philadelphia almanac (Bradley, 2018) which was later re-published in his own collection called *Essays, Literary, Moral and Philosophical* (Rush, 1806):

Among the deficits which have been pointed out in the federal constitution by its antifederal enemies, it is much to be lamented that no person has taken notice of its total silence upon the subject of an office of the utmost importance to the welfare of the United States, that is, an *office* for promoting and preserving perpetual *peace* in our country. (p. 183)

Rush advocates for the appointment of a Secretary of the Peace, alongside a list of attention-grabbing recommendations (e.g., painted signs to be placed above the entrance of the War Office saying “A Widow and Orphan making office”, “An office for creating public and private vices”, “A wooden leg making office”, and “An office for creating a public debt” to name a few) (p. 187–188). Despite repeated calls over the nation’s history, a “Peace-Office”, or anything close to it, does not manifest at the federal level for just shy of two centennials.

In 1984, and 37 years after Truman’s National Security Act, U.S. President Ronald Reagan’s administration created a formal entity to focus on positive peace (*United States Institute of Peace Act*, 1984). As an independent non-profit organization authorized and funded by Congress, the United States Institute of Peace (USIP) was not quite to the level of an Executive Department. It did not have a senate-confirmed Secretary or a network of academies that continuously forged cadets into commissioned officers to populate its ranks. Yet, it was *finally* a legislative move in a wise direction towards positive peace. Forty-one years after the founding of the USIP, and as I am writing this article in 2025, U.S. President Donald Trump authorized the sudden closing of the USIP, confiscating its brick and mortar building on Constitution Avenue in Washington D.C., laying off its employees, and shutting down its public-serving website at [USIP.org](https://www.usip.org) (Kavi, 2025a, 2025b). Perhaps these are the pendulum swings of *enantiodromia*, the reversal of a psychic situation as Jung (1921/1971) and Marie-Louise von Franz (1980) noted, and perhaps it is something more.

Freud (1930/1989) identified *repression* as an unconscious defence mechanism employed by the ego to keep disturbing or threatening thoughts from becoming conscious. From a psychoanalytical perspective, what accounts for the Nuclear Age's 37-year gap between formalizing a war department and formalizing an institute for peace? By looking at the hallmarks of titles and budget—the things that signify value, worth, and necessity in a capitalistic culture—we can extrapolate the significance the U. S. places on these institutions, the values, and the work they represent. Just like we might inform individual clients with whom we work that their deeply held core value-set creates a framework that informs their belief system which, in turn, informs their behaviours in the world; we can use that lens to envision that the budgetary behaviours of the nation-state are informed by its belief systems which are, in turn, informed by the nation's core value-set. If we examine the U.S.'s 2023 budget resource allocation, it indicates an astronomically higher value and commitment assigned to the Department of Defense at \$816 Billion (U.S. Senate Committee on Armed Services, 2023) than to the Institute of Peace at \$55 Million (*Consolidated Appropriations Act*, 2022). In the U.S., where “money talks”, the U.S. Institute of Peace was valued at .000007 %, or seven millionths, of the DOD's value. What was repressed before—at a scale of seven millionths—has now been removed. The U.S. Institute of Peace had federal support for a lifespan of just 41 years.

Internal Discord—Peace Immediacy in the Clinical Process

As a depth psychologist seeing clients in my clinical private practice, I work with individuals on a daily basis who are at war with themselves, sometimes with their loved ones or communities, and sometimes with the politics of the day or current foreign policy relations. Sometimes my clients may be sensing, as Hillman notes, the “interminable battle of opposing forces” in their bodies, in their interpersonal and professional relationships and believe the resulting bio-psycho-social symptom distress is some type of inherent toll we all must pay for the “ground rules of existence” (2004, p. 2). While somewhat true, there are ways to mitigate the suffering and our responses to it. As Buddhism teaches us, psychological clinging and grasping are at the root of suffering and one method offered to alleviate this particular suffering is through the practice of non-attachment (Nhat Hanh, 1998). In a similar vein, analytical psychology offers important tools in the clinical process to reduce suffering and increase peace immediacy.

Perhaps not surprisingly, the name of my clinical practice is *Peace Within: Counseling for Women, LLC.*, and I take the value proposition of *peace within* seriously as I imagine a client meeting me in person for the first time. Once they cross the front door's threshold, they are invited into a *temenos*, a

sacred space or safe container in which we will do our work (Jung, 1944/1980). In the lobby and each therapy office are strategically placed live and thriving plants to signify that we are an ongoing tending space, a growth space, and a supportive caring space. We “tend to abundance” with an always full and stocked hospitality area with cold and hot refreshments and candies to which clients can help themselves. This visual abundance is important because women’s socialization processes tend to emphasize other people’s needs first, and if the refreshments are low on inventory, it may psychologically cue a scarcity model resulting in deferred tending to oneself. This self-limiting practice may be unconscious, or it may be conscious if, in serving themselves, the client feels “self-indulgent” or “selfish”. Scarcity models can elicit survival mode in some which may, before we even have a chance to meet, start to split psychological processes into a tension of opposites by placing a person into a position of choosing between helping themselves or being “polite”. Since therapeutic progress is cultivated by an intentionally supportive, emotionally safe, and nutritive container—or womb space—I avoid even the hint of inherent tension embedded in scarcity or competition frameworks in the client receiving areas.

Temenos, as a vital environmental factor, interlocks with *kairos*, the nature-based approach to time, to create psychological latticework wherein the client feels held in the immediate present while also holding positive expectancy for therapeutic growth and change. Kairos differs from *chronos* in that it is not concerned with clocks, calendars, and discrete units of time that can be utilized, medically coded, or monetized. Kairos is more concerned with the particular conditions that are needed in a particular situation that allow for a new development to occur. For example, *chronos* is the time approach we use when we pin down a calendar due date for an unborn child. Kairos, however, is the timing when all the womb conditions for childbirth are met and thus labour spontaneously begins. Unless labour is induced, there is not a sure-fire way for *chronos* to dictate when labour commences; thus, it is an esoteric *kairos* that is ultimately the deciding factor for baby’s calendar birthday. The same can be said of spring tulips that push through the ground. *Chronos* can approximate the timing (spring), but *kairos* will coordinate the careful timing of the bloom’s arrival. Without conducive sunshine, nutrient-rich soil, proper pH balance, water intake, and appropriate climate temperatures, the bloom cannot manifest. Similarly, if there is significant inclement weather, pesticides, shade or other derailing factors present, the necessary balance of conditions for the bloom’s manifestation will be impoverished. No matter how hard it tries, if there are factors outside of its control and if all the conditions are not just-so, the tulip’s bloom will not be able to develop into the mature and expressed version of itself.

Once we start to notice *kairos* abundantly supporting the growth and development of our natural world, we can appreciate how embracing a *kairos*

mindset allows clients to give themselves grace when they are unable to produce for the prescribed deadline or benchmark-milestone at the expected phase of life. Instead of blaming the failure on a defective, unfit, unintelligent, or deficient self, kairos encourages one to become curious about timing, to contextualize the situation, and to take more of a root cause, or systemic, analysis. Since an unhealthy dose of negative self-beliefs and negative self-talk can oftentimes pollute one's inner eco-system and interfere with experiencing inner peace, foregrounding the power of kairos can help tame or rout out the root of an individual's negative beliefs, self-talk, and internal discord⁶.

With the intentional tending of temenos and kairos in place, therapeutic rapport can be facilitated to create positive expectancy with the client. Once a client understands that Peace Within's norm is that they are tended to *and* are encouraged to also tend to themselves, the goal is to co-create a process that requires and can withstand the pressures of experimenting with different possibilities, self-understandings, questions and identities. Readers familiar with psychological alchemy will recognize that temenos serves as the hermetic vessel in which the often-agonizing processes of *nigredo*, *albedo*, *citrinitas*, and *rubedo* forge a substance into transmutable strength (von Franz, 1980). This contained and tended therapeutic process offers an invitation to address and redress those factors and conditions that wounded, incapacitated, or confounded the client in their growth and development trajectory towards inner peace.

My clinical work often centres on professional and high-functioning women who appear to have it all together on the outside but feel that they are drowning on the inside. They are desperate to alleviate their suffering and yearn for some semblance of peace, however they conceive that state of being. Sometimes quickly and sometimes over time (whichever kairos is wise for the client), we find our way to work that focuses upon individual worldviews, values, beliefs and behaviours. This quatrefoil of psychological architecture provides for rich and transformative movement towards what clients call me up for in the first place: *So that they may have peace*.

While tending to their self-described internal discord, an effective *peace-full* image I offer is one of a healthy mature tree. I encourage them to imagine that one's core value system is similar to the underground root system of the tree. The roots keep the tree grounded, steady in stormy weather, and are a main source of nutrition for the tree we see in the world. Equally, our core

⁶ Some may argue that they need the harsh inner guidance to prod or spur them into proper action. I challenge that assumption and note that the chronic use of negative self-beliefs and self-talk creates a toxic inner climate that is hard to escape and is prone to unchecked overgrowth; thus, becoming a stranglehold on potential possibility and inner peace. Habitual negative self-judgement and evaluation is a direct road to low self-efficacy as it metastasizes an underestimation of one's ability to cope.

values also keep us rooted, balanced and nourished. We discuss how vital one's values are and how wars-of-all-kinds are often the byproduct of a clash of core values at some level of relationship. For example, we have all witnessed countries go to war over a conflict of value systems, we have witnessed violence and aggression in our communities and families over a difference in values, and we can get abusive and aggressive with ourselves when we live discordant with our own value system. To these clients, I assign a basic values inventory exercise. Reminding them that there is no right or wrong way to complete the inventory, I emphasize that it is an exercise of putting different weights and importance onto a set of common values in order to create an individualized blueprint for how they could create more purposeful and meaningful lives.

Next, the trunk of the tree is analogized to our belief system, the cognitive convictions one holds that are informed by one's core value set. Through our belief system, we articulate and express our values into the world. Our cognitive beliefs, like the tree's trunk, mediate between the felt knowing in our rooted values and our external behaviours in the world. These behaviours, symbolized by the branches and leaves which give the tree its archetypal resonance, are the manifestation of our cognitive beliefs which are in turn held in place by our rooted value system. If our behaviours are out of alignment with our beliefs and values, life satisfaction suffers while disillusionment, dysfunction, defence mechanisms, and psychopathology can rise in the misalignment gaps. If, however, we have alignment and our behaviours mirror authentic value-based decision making, life satisfaction increases and grows our ability to presently experience peace.

Lest we be reductionistic about this metaphor, like any skilled gardener, a plan for sustainable stewardship, seasonal changes, and unpredictable calamities is paired with keen awareness for the conditions and factors needed for growth and maturity. When it concerns life-span development and changes, it takes dedicated work and commitment to engage in self-reflexive practices that allow for, and examine, the waxing and waning of life. The practices that work for us in our 30s, may not work for us in our 60s. In this spirit, navigating towards inner peace is akin to the positive peace approach to international relations, wherein a network of dynamic factors work together to produce an environment, in this case, an individual eco-system, that is not only free from violence, but also has the tools in place to promote values-based decision-making processes and work through conflict in healthy, meaningful ways.

In support of an individual's Positive Peace Care Plan (PPCP), I like to draw upon an astute article out of the peace literacy movement. Paul Chappell, former U.S. Army Captain and founder of the Peace Literacy Institute, outlines nine "spiritual cravings" that can get caught in what he calls the "tangles of trauma" (2017, p. 13). In essence, these cravings can be understood as core values that assist adaptogenic psycho-spiritual tasks from

basic survival to increasing life satisfaction, integrity, and self-actualization (see Table 1). I count these values as part of the vital network of factors that produces and—or expands a person’s experience of positive peace. If, however, a person experiences trauma without sound healing, enantiodromia will tangle the associated core values into their contrary states. These contrary states, accompanied by their non-skilful beliefs and behaviours, obstruct an individual from cultivating inner peace.

If a client has identified with some, most, or all of the above contrary states in their lived experience (Table 1), then the clinical work focuses on realigning their behaviours with their beliefs and psycho-spiritual values in order to re-ground their sense of self and promote individualized positive peace. To reinforce the PPCP, temenos and therapeutic rapport wisely buttress positive expectancy and kairos. Without positive expectancy, kairos is null. The synergy of these four simpatico elements helps the clinician to be patient if extra time is needed for the client’s conditions to coincide or if time is needed to necessitate a change in the client’s conditions so that the client can receive the next emergent step. By utilizing a PPCP solo, or in conjunction with, a medical model treatment plan, clients report that they feel increased compassion for themselves and others, decreased burnout and reactivity, improved self-efficacy and intentionality, and the dissipation of the drowning-on-the-inside feeling. The PPCP ensures they have learned value-based tools to attend to the key factors that facilitate their lived experience of positive peace. At last, a sustainable path to individualized positive peace is in view!

Table 1. Psycho-Spiritual Values, Enantiodromian Trauma, and Contrary States. Adapted from Chappell (2017).

Psycho-Spiritual Values	Enantiodromian Trauma	Contrary States
Purpose and Meaning	→	Meaninglessness–Nihilism
Nurturing	→	Mistrust
Relationships		
Explanations	→	Disillusionment–Ruthless Worldview
Expression	→	Rage
Inspiration	→	Numbness–Cynicism
Belonging	→	Alienation
Self-Worth	→	Shame–Self-Loathing
Challenge	→	Helplessness
Transcendence	→	Addiction–Addictive Behaviour

Conclusion

In this paper, I centred peace in a considered evaluation of its archetypal energies, the cultural discontent within which peace is often shrouded, and its role in ameliorating an individual's experience of internal discord. Through hermeneutic inquiry and depth psychological analysis, I examined the West's historical peace symbols as conduits of peace's archetypal influences, alongside the formidable newcomer of the 1960's: the peace symbol. Exploration into the groundswell of fear and anxiety built throughout the Nuclear Age revealed a cultural level enactment of classic psychodynamic defence mechanisms against peace initiatives such as ambivalence, sublimation, and repression. Lastly, I outlined a systems approach, through the Positive Peace Care Plan (PPCP), to decreasing internal suffering and realizing sustainable positive peace at the individual level. Foregrounding the interconnections between analytical psychology and peace studies opens up additional avenues for research, and more importantly, focused study into the key psychological factors for individualized positive peace would yield indispensable results for the war-weary and long-suffering citizen's demand: *End this war so that we may have peace.*

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 TRANSLATIONS OF ABSTRACT

Guidé par les énergies mythopoétiques de la paix, l'auteur s'engage dans une enquête psychologique approfondie et innovante sur les théories interconnectées de la psychologie analytique et des études de la paix, en soulignant leur pertinence et leurs fonctions aux niveaux archétypal, culturel et individuel. Liant les écrits des psychologues Freud, Jung, von Franz et Hillman avec le chercheur en paix, Galtung et l'éducateur en alphabétisation pour la paix, Chappell, six applications théoriques sont mises en lumière: (a) archétype; (b) symbole; (c) mécanismes de défense psychologiques; (d) facteurs clés de la paix positive; (e) *temenos* clinique et *kairos*; et (f) un plan de soins individualisé pour la paix positive. Les explorations des interstices entre ces disciplines sœurs et leurs défis mutuels sont sous-représentées dans la littérature. En abordant cette lacune, l'auteur propose une analyse interdisciplinaire des manières dont la psychologie analytique et les études de paix se soutiennent mutuellement sur le champ de la théorie et travaillent ensemble à promouvoir des psychologies et des pratiques centrées sur la paix. Cet article intéressera les personnes s'efforçant de mieux comprendre la paix à travers une perspective psychologique, et qui travaillent dans les domaines de la psychologie analytique, de la psychologie de la paix, de la justice sociale, ou avec des individus qui s'efforcent d'arriver à la « paix » dans leur vie.

Mots clés: mécanismes de défense, paix négative, paix positive, psychologie, symbole, guerre

Geleitet von den mythopoetischen Energien des Friedens unternimmt der Autor eine innovative tiefenpsychologische Untersuchung der miteinander verbundenen Theorien der Analytischen Psychologie und der Friedensforschung und betont dabei ihre Relevanz und Funktion auf archetypischer, kultureller und individueller Ebene. Durch die Verknüpfung der Schriften der Psychologen Freud, Jung, von Franz und Hillman mit dem Friedenswissenschaftler Galtung und dem Friedenspädagogen Chappell werden sechs theoretische Anwendungen beleuchtet: (a) Archetyp, (b) Symbol, (c) psychologische Abwehrmechanismen, (d) Schlüsselfaktoren für positiven Frieden, (e) klinische Temenos und Kairos und (f) ein individualisierter Plan zur positiven Friedensfürsorge. Die Erforschung der Schnittstellen zwischen diesen Schwesterdisziplinen und ihrer gegenseitigen Herausforderungen ist in der bestehenden Literatur unterrepräsentiert. Um diese Lücke zu schließen, bietet der Autor eine interdisziplinäre Analyse der Art und Weise, wie sich Analytische Psychologie und Friedensforschung theoretisch gegenseitig unterstützen und gemeinsam zur Förderung friedenszentrierter Psychologien und Praktiken beitragen. Dieser Artikel ist für Personen interessant die versuchen, Frieden aus psychologischer Sicht besser zu verstehen und die in den Bereichen Analytische Psychologie, Friedenspsychologie, soziale Gerechtigkeit oder mit Personen arbeiten, die nach "Frieden" in ihrem Leben streben.

Schlüsselwörter: Archetyp, Abwehrmechanismen, negativer Friede, Psychologie, positiver Friede, Symbol, Krieg

Guidata dalle energie mitopoietiche della pace, l'Autrice avvia una riflessione, nuova nella psicologia del profondo, sulle interconnessioni tra le teorie della psicologia analitica e gli studi sulla pace, sottolineandone la loro rilevanza e il funzionamento a livello archetipico, culturale e individuale. Confrontando gli scritti di psicologi come Freud, Jung, von Franz e Hillman con quelli di studiosi della pace come Galtung ed educatori alla pace come Chappell, vengono evidenziati sei possibili vertici teorici: (a) l'archetipo; (b) il simbolo; (c) i meccanismi di difesa; (d) fi attori per una pace positiva; (e) il terreno e il tempo per la clinica e (f) un piano individuale di pace positiva. Vengono esplorati i punti di incontro tra queste discipline e le reciproche sfide, che non sono rappresentate nella letteratura esistente. Nell'evidenziare questa lacuna, l'Autrice offre una analisi interdisciplinare sui modi in cui la psicologia analitica e gli studi sulla pace si sostengono reciprocamente e lavorano insieme nella promozione di una psicologia e una pratica centrate sulla pace. Questo articolo è di interesse per coloro che sono impegnati in una migliore comprensione dei meccanismi della pace attraverso la prospettiva della psicologia, e per coloro che lavorano nel campo della psicologia analitica, della psicologia della pace, della giustizia sociale o per coloro che lottano per portare la pace nelle proprie vite.

Parole chiave: archetipo, meccanismi di difesa, pace negativa, psicologia, pace positiva, simbolo, guerra

Направляемая мифопоэтическими мирными энергиями, автор предлагает глубинное инновационное психологическое исследование взаимосвязанных теорий аналитической психологии и исследований проблем мира и подчеркивает их значимость и функции на архетипическом, культурном и индивидуальном уровнях. Труды психологов Фрейда, Юнга, фон Франц и Хиллмана сравниваются с исследованиями мира Галтунгом и учителем мирной грамотности Чаппеллом через раскрытие шести теоретических положений: (а) архетип; (б) символ; (в) механизмы психологической защиты; (г) ключевые факторы позитивного мира; (д) клинический теменос и кайрос; и (е) индивидуальный позитивный план поддержания мира. Исследование взаимосвязей между этими родственными областями и их общих проблем недостаточно представлено в публикуемой литературе. Устраняя этот пробел, автор предлагает междисциплинарный анализ взаимной поддержки аналитической психологии и исследований проблем мира на теоретическом уровне и их совместных усилий в направлении продвижения психологии и практики мира. Статья будет интересна людям, стремящимся лучше понять мир через призму психологии, специалистам в области аналитической психологии, психологии мира и социальной справедливости и тем, кто работает с людьми, стремящимися к «миру» в своей жизни.

Ключевые слова: архетип, защитные механизмы, негативный мир, психология, позитивный мир, символ, война

Guiada por las energías mitopoéticas de la paz, la autora emprende una innovadora y profunda investigación psicológica sobre las teorías interconectadas de la psicología analítica y los estudios sobre la paz, enfatizando su relevancia y funciones a nivel arquetípico, cultural e individual. Vinculando los escritos de los psicólogos Freud, Jung, von Franz y Hillman con el académico de la paz Galtung y el educador de la paz Chappell, se destacan seis aplicaciones teóricas: (a) arquetipo; (b) símbolo; (c) mecanismos de defensa psicológica; (d) factores clave de la paz positiva; (e) temenos y kairos clínicos; y (f) plan individualizado de atención a la paz positiva. Las exploraciones de los intersticios entre estas disciplinas hermanas y sus desafíos mutuos están poco representadas en la literatura existente. Abordando esta laguna, la autora ofrece un análisis interdisciplinario de las formas en que la psicología analítica y los estudios sobre la paz se apoyan teóricamente y trabajan juntos para promover psicologías y prácticas centradas en la paz. Este artículo interesará a las personas que se esfuerzan por comprender mejor la paz a través de una lente psicológica, y que trabajan en los campos de la psicología analítica, la psicología de la paz, la justicia social, o con personas que se esfuerzan por tener «paz» en sus vidas.

Palabras clave: arquetipo, mecanismos de defensa, paz negativa, psicología, paz positiva, símbolo, guerra

在关于和平的神话的、诗意的能量指引下，作者进行了一项创新性的深度心理学研究，探讨分析心理学与和平研究之间的相互联系理论，并强调它们在原型、文化和个体层面的相关性与功能。作者将心理学家弗洛伊德、荣格、冯·弗朗茨和希尔曼的著作与和平学者甘特和平素养教育家查佩尔的观点联系起来，阐述了六个理论应用：(a)原型；(b)象征；(c)心理防御机制；(d)积极和平的关键因素；(e)临床的神圣空间 (temenos)与卡伊洛斯 (kairos)时刻；以及(f)个体化的积极和平护理计划。在已有文献中，对这两个姊妹学科之间的交叉领域及其相互挑战的探讨还远远不够。为填补这一空白，作者提供了一项跨学科分析，探讨分析心理学与和平研究在理论上如何相互支持，并共同推动以和平为中心的心理学的实践。这篇文章将吸引那些希望通过心理学视角更好地理解和平，并在分析心理学、和平心理学、社会正义领域工作、或者与那些在生活中努力追求“和平”的人。

关键词: 原型, 防御机制, 消极和平, 心理学, 积极和平, 象征, 战争