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## The Magician and The Analyst

The Archetype of the Magus in  
Occult Spirituality and Jungian Analysis

by: Dr. Robert Moore

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This volume makes publicly available for the first time the original text of the pioneering research monograph Dr. Moore first presented in 1986 to the Jung Institute of Chicago entitled, "The Liminal and the Liminoid in Ritual Process and Analytical Practice." A new essay outlines the steps in his "research journey" that led to his "rediscovering transformative space."

This work has its roots in an intellectual lineage that includes such theorists as Adolf Bastian (1826-1905), Wilhelm Dilthey (1833-1911), Carl Jung (1875-1961), Gaston Bachelard (1884-1962), Erik Erikson (1902-94), Joseph Campbell (1904-87), Mircea Eliade (1907-86), Ludwig von Bartalanffy, Victor Turner (1920-83), Edward

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Edinger (1922-98), Joseph Henderson, Toni Wolff (1888-1953), Edward Whitmont, Anthony Stevens, Theodore Millon, and many others. These theorists collectively represent an intellectual tradition that recognizes the fundamental unity-in-diversity of the human species.

The research described in this report rests on a few fundamental assumptions that challenge the current intellectual climate while continuing the intellectual tradition of the psychic unity of humanity. According to these assumptions, (1) the human psyche is structured, (2) most of the basic structure is species-wide (a collective unconscious underlies both the personal and cultural unconscious), (3) this structure influences basic behavior patterns, including those of ritual processes and the mythic imagination, (4) the morphogenic potential of this structure requires cultural support for its mature evocation and integration in human selfhood and society, (5) the structures can be scientifically studied with interdisciplinary cooperation, and (6) continuing ignorance or denial of these structures and their importance, however rationalized, has many social, political, ethical, and spiritual dangers.

Humans need to participate in mythological narratives and ritual enactment to gain adequate containment for the archaic numinous libidinal energies natural to the deep self that everyone struggles to locate, regulate, and channel adequately in a life-enhancing manner. The enormous tendency of modern culture to be "ritually tone-deaf" causes many to act out these biopsychological imperatives in pseudo-ritualizations. This means the modern world has much to relearn from tribal cultures and update for species-wide purposes today. It will take the cooperative efforts of many related groups to reconnect humanity to its ancient sources of containment and empowerment in a post-tribal, postmodern reappropriation. This little monograph is offered as a contribution toward that important goal.

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# Introduction

Dr. Moore's early research, noted in his book [The Magician and the Analyst: The Archetype of the Magus in Occult Spirituality and Jungian Analysis](#), served as a threshold to the discovery of structures in the collective unconscious and marked his first steps toward the "Neo-Jungian Structural Psychoanalysis" that is today, almost three decades later, his primary area of research which includes the mapping of the inner geography and structure of the archetypal Self, its different forms of libido and lines of psychological development, and related structures in the collective unconscious.

His work has its roots in the intellectual lineage which includes such theorists as Adolf Bastian (1826-1905), Wilheml Dilthey (1833-1911), Carl Jung (1875-1961), Gaston Bachelard (1884-1962), Erik Erikson (1902-1994), Joseph Campbell (1904-1987), Mircea Eliade (1907-1986), Ludwig von Bertalanffy, Victor Turner (1920-1983), Edward Edinger (1922-1998), Joseph Henderson, Toni Wolff (1888-1953), Edward Whitmont, Anthony Stevens, Theodore Millon, and many others.

Dr. Moore's research rests on a few fundamental assumptions that challenge the current intellectual climate while continuing the intellectual tradition of the psychic unity of humanity. According to these assumptions, (1) the human psyche is structured, (2) most of the basic structure is species-wide (a collective unconscious underlies both the personal and cultural unconscious), (3) this structure influences basic behavior patterns, including those of ritual processes and the mythic imagination, (4) the morphogenic potential of this structure requires cultural support for its mature evocation and integration in human selfhood and society, (5) the

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structures can be scientifically studied with interdisciplinary cooperation, and (6) continuing ignorance or denial of these structures and their importance, however rationalized, has many social, political, ethical, and spiritual dangers.

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# Jungian Studies

## Carl Jung

Carl Gustav Jung founded the school of analytical or "depth" psychology. His approach provides a truly transcultural understanding of the human psyche and the overall framework for Dr. Moore's work. Jung is also the only approach to adequately bridge the gap between modern science and the mythological and spiritual traditions of our species.

Jungian depth psychology values the mysteries of the human soul. Dreams, visions, symbols, images, and cultural achievements arise from those mysterious depths that the world's religions understand as the "spiritual dimension." Depth psychology embraces all human experience as authentic to the psyche. Consequently, phenomena such as the "soul," "demonic possession," "revelation," "prayer," or "god" are completely compatible with scientific truth. Because all experiences are psychological, all are real, no matter how strange. Above all, any human experience is both based on and perceived by the deep psychological structures within us.

Jung pushed the exploration of the collective unconscious structures a step further. Stored within them, he claimed, are both the human psyche's archetypal building blocks and the accumulated collective memory of the entire human race. He reached his conclusion because he discovered that symbols, images, myths, and Gods from different cultures and epochs bore striking resemblances to one another and also to the images that appeared in his patient's dreams. According to his conception, the collective unconscious is the source and the limitless reservoir of all the images recorded in human art,

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mythology, and religion. From it leap both the poet's song and the scientist's insight. From it flow the signal dreams which have implication often for an entire society as much as for their dreamer.

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# Archetype Defined

Those of us who have been influenced by the thinking of the great Swiss psychologist Carl Jung have great reason to hope that the external deficiencies we have encountered in the world as would-be men (and women) can be corrected. And we have not only hope but actual experience as clinicians and as individuals of inner resources not imagined by psychology before Jung. It is our experience that deep within every human are blueprints, what we can also call "hard wiring," for the calm and positive mature masculine. Jungians refer to these masculine potentials as archetypes, or "primordial images."

Jung and his successors have found that on the level of the deep unconscious the psyche of every person is grounded in what Jung called the "collective unconscious," made up of instinctual patterns and energy configurations probably inherited genetically throughout the generations of our species. These archetypes provide the very foundations of our behaviors - our thinking, our feeling, and our characteristic human reactions. They are the image makers that artists and poets and religious prophets are so close to. Jung related them directly to the instincts in other animals.

Most of us are familiar with the fact that baby ducks soon after they are hatched attach themselves to whomever or whatever is walking by at the time. This phenomenon is called imprinting. It means that the newly hatched duckling is wired for "mother," or "caretaker." It doesn't have to learn - from the outside, as it were - what a caretaker is. The archetype for caretaker comes on line shortly after the duckling comes into the world. Unfortunately, however, the "mother" the duckling meets in those

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first moments may not be adequate to the task of taking care of it. Nonetheless, although those in the outer world may not live up to the instinctual expectation (they may not even be ducks!), the archetype for caretaker forms the duckling's behavior.


In a similar way, human beings are wired for "mother" and "father" and many other human relationships, as well as all forms of the human experience of the world. And though those in the outer world may not live up to the archetypal expectation, the archetype is nonetheless present. It is constant and universal in all of us. We, like the duckling that mistakes a cat for its mother, mistake our actual parents for the ideal patterns and potentials within us.

These blueprints appear to be great in number, and they manifest themselves as both male and female. There are archetypes that pattern the thoughts and feelings and relationships of women, and there are archetypes that pattern the thoughts and feelings and relationships of men. In addition, Jungians have found that in every man there is a feminine subpersonality called the Anima, made up of the feminine archetypes. And in every women there is a masculine subpersonality called the Animus, made up of the masculine archetypes. All human beings can access the archetypes, to a greater or lesser degree. We do this, in fact, in our interrelating with one another.

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References:

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# Archetypal Structures

The psyche's archetypal structures serve as conduits for great charges of primal psychological energy. Because of their own dynamic configuration, they mold this energy, imparting to it their particular patterns. For any individual the archetypes may be creative and life-enhancing or destructive and death-dealing. The result depends in part on how the Ego is able to relate to them based on its own developmental history. Properly accessing and using the Libido available to the psyche amount to a sort of psychological technology. If we learn the technology and use it properly, we can use the energy to make generative men and women of ourselves. But if we fail to learn how to use these vast energy resources, or misuse them, we will be courting our own destruction, and we may take others with us.

If we try to ignore the archetypes, they exert their mighty influence upon us nonetheless. They bend us to their nonhuman, sometimes *inhuman* wills. We must therefore face the evidence depth psychology and other studies have provided us. We are not as free of instinct or unconscious content as we have been encouraged to believe. Genuine freedom for the Ego results from acknowledging and properly accessing the chemical fires that burn hot in our unconscious minds.

Some Jungian analysts romanticize the archetypes. They encourage their patients to find and claim the particular archetype or myth that has organized their lives. Life then becomes a process of affirming and living out this myth. However, our goal should not be to identify with an archetypal pattern, or to allow a mythic expression of it to make our lives what it will. For when we romantically *identify* with any archetype we cease to be viable human beings moving toward

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wholeness. If we are drawn to an archetype by its seductive power, its promise that we can shirk our individual responsibilities and the pain involved in being a person with a personal Ego, we will be crushed by the sheer weight of unconscious compulsive thoughts.

More precisely stated, the objective is to develop mature Ego structures strong enough to channel useful libidinal energy into our daily lives. We can begin by making ourselves conscious of how archetypal energies already possess us. Only then can we begin to access them creatively, through a process that provides us with a greater sense of free will in the choices of our lives. The effort to achieve liberation for ourselves will in turn motivate us to help others do the same. Our renewed energies benefit ourselves and others on all the levels of our psychic organization: the personal, the familial, the communal, national, and global.

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# An Overview of Dr. Moore's Theory

Dr. Moore's primary area of research, Neo-Jungian Structural Psychoanalysis, is the result of almost three decades of research. Use the links below to examine the theory in more detail.

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## The Great Code

There is enormous evidence to believe, along with Carl Jung, that there is a Great Code which, when followed, leads a person towards personal wholeness, and that this Great Code is, in fact, your two million year old DNA. **[Learn more about the Great Code.](#)**

## Structures of the Self

Depth psychology infers the existence of archetypes in the collective unconscious in part by the startling correspondences between the guiding images of very different cultures. These images surface in myths, in philosophical and theological speculations, in artistic productions, in scientific achievements, and in institutional and societal designs. **[Discover the mythic images of the King/Queen, Warrior, Magician, and Lover.](#)**

## The Human Self

There are four foundational archetypes of the mature masculine (as well as the immature masculine). Each of these triangles - King, Warrior, Magician, Lover - since they are interdependent aspects of the single masculine Self, fit together into a pyramidal form. The pyramid as it has appeared throughout the ages can be interpreted as a symbol for the masculine

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Self. [Learn more about the masculine Self.](#)

## Male and Female Differences

This is the source of so many divorces and so much inter-gender misunderstanding. Just as the woman at mid-life is powering up into her aggression, her Warrior, a man is discovering the opening of his heart, his Lover. They pass each other in the night, literally pass each other in the night. [Discover the differences between males and females.](#)

## The Four Initiations


We are the social animal. We are the cultural animal. We are the ape that creates culture. Put us down anywhere and we will create myths and rituals based upon the four foundational powers (King, Warrior, Magician, and Lover). [Examine how initiations are created along these instinctual lines.](#)

## The Journey to the Center

There is much talk about a habitat for humanity; that it is just a new way to talk about the old idea of finding the Center so there can be a world that is habitable for humans who have found orientation. [Explore what the Journey to the Center entails.](#)

## Role of the Elder

Elders are disappearing all over our planet. Men that use to carry the eldership of the tribe or community are now alcoholic, in major depression, committing suicide, or on golf courses - or all the above. [Learn more about becoming an elder.](#)

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## The Great Code

There is enormous evidence to believe, along with Carl Jung, that there is a Great Code which, when followed, leads a person towards personal wholeness, and that this Great Code is, in fact, your two million year old DNA. There are clues to the task of completing that journey to the center, to the place of personal integration, that are far more specific than many people believe.

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Though we are discussing the male psyche, the female journey to the Center will also briefly be discussed to define how it is similar to the male journey to the Center, and how both are different, critically different. The four quarters of mythology - the quarters of the King, the Warrior, the Magician, and the Lover show the world being quadrated. The Navaho said that there are winds. The Hindus talk of the four faces of god. The early Christians said if you are going to have a complete Gospel, there have to be four gospels. Jung said mythic images are the faces that instincts bring to the world. Human quadrates the world in mythic images. Therefore there must be a four-fold instinctuality.

Jung thought this referred to the four-fold typology of intuition, thinking, sensation, and feeling. Toni Wolff, his lover and teacher, thought it was something else. She thought there were four structural forms of the female psyche, not four functions like Jung thought. Dr. Moore follows this tradition and believes that there are four structural forms to the human psyche, and that they correspond to four energies in the human soul.

### The Great Code of the Human Self: A Structural Analysis

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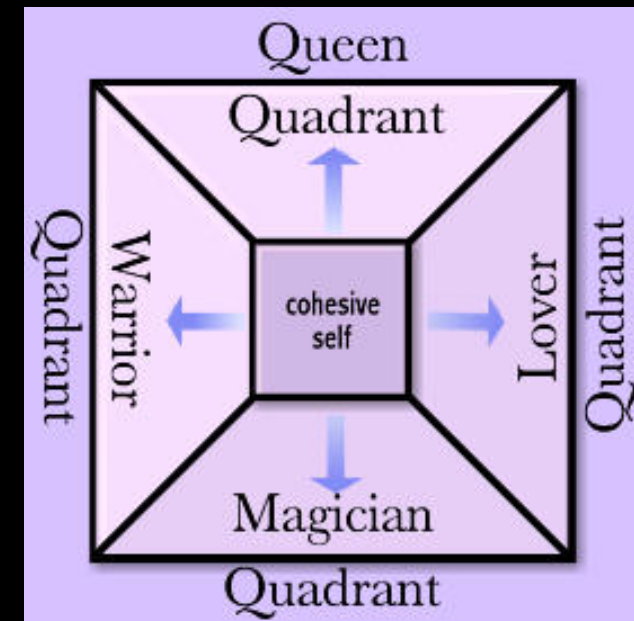
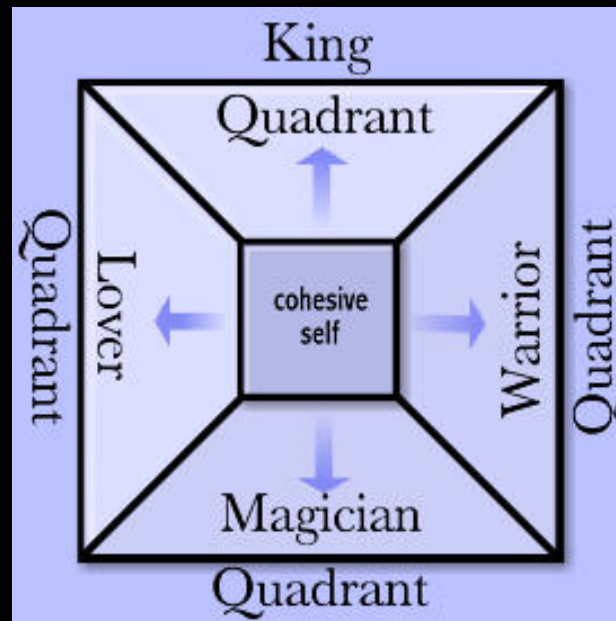
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Arrows indicate dialectical tensions which are built into the deep structure of the psyche and which often lead to splitting of the self.


Men and women alike have these four energies and the task of balancing them. In other words, the energies that men and women must learn first to access, then to balance in their individuation, or in their pilgrimage, in their journey to the Center, are the same four energies. But the way that men and women get to the Center is not the same. That is the critical difference in our genetic plumbing that helps us to understand why we are in the mess we are in today on this planet.

### **Continue at the Structures of the Self**

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# Structures of the Self



Depth psychology infers the existence of archetypes in the collective unconscious in part by the startling correspondences between the guiding images of very different cultures. These images surface in myths, in philosophical and theological speculations, in artistic productions, in scientific achievements, and in institutional and societal designs. Though some disciplines emphasize the *differences* between cultures, as a depth psychologist, Dr. Moore, like sociobiologists and other researchers, is most concerned with similarities. Dr. Moore's research has found an archetype that is eternal, a constant construct within the masculine psyche, which is revealed in the fourfold pattern of King, Warrior, Magician, and Lover energies.

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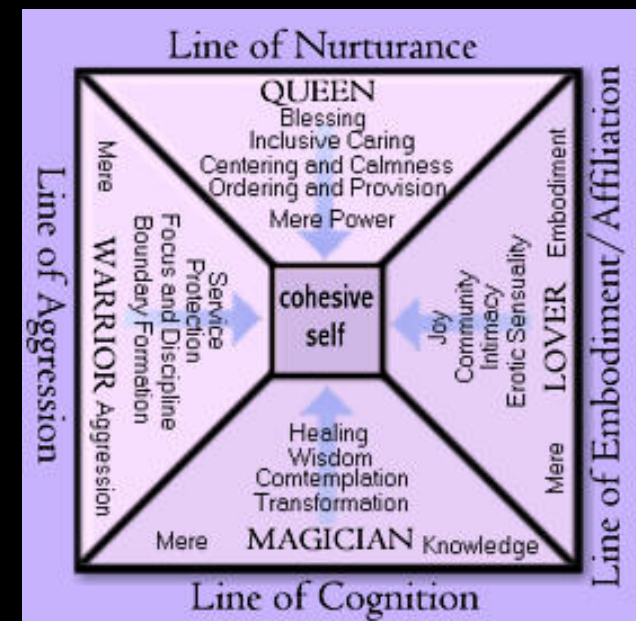
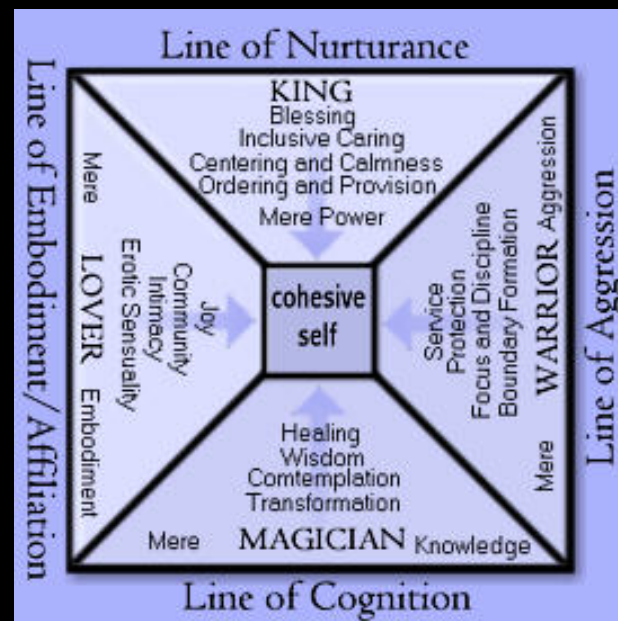
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## The Four Developmental Lines in the Journey to the Center: Maturation Toward the Psychological and Spiritual Cardinal Virtues



Arrows indicate movement toward integration and cohesion.

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## King

The mythic images of the King and Queen, in males and females, represent **an instinctual line** having to do with **nurturing and centering** in the human personality. This Royal line of development has to do with inclusive nurturing and blessing. It is critical for the self. Without it, you are not calm, you are not centered, you do not have a vision, you do not have a sense of "I am" and "I want." A lot of men want to know what they want but cannot find it. That is because of a lack of development of this Royal line.

It is easy enough to discover whether this energy is developed within yourself. Just ask yourself one question. When did I last really bless and affirm another person? Was it today, yesterday, last week, last month, last year? Do I find that I do this frequently and spontaneously, or is it an effort? If it's something you do infrequently, and with an effort, you are short of King energy. Most of the men on the planet are in the same position as yourself.

## Warrior

The mythic images of the Warrior, in males and females, **represent both the capacity for aggression and the ability to serve a cause.** The energy of the Warrior is that energy of focused discipline, boundaries, service and mission. It is the ability to get organized and motivated, and the ability to follow the vision found in the royal line of development. Without the Warrior, there is no motivation, no energy to be accessed for a goal. It defends the boundaries of the "I am" and the "I want." And when immature, undeveloped and uninitiated, this energy causes all kinds of trouble, from passivity to rampant violence, both of which we are facing globally.

There are several vital signs of the shortage of Warrior energy, among them failure to defend boundaries in relationships, especially intimate relationships, lack of focus, and absence of clear goals.

## Magician

Mythic images of the Magician, high priest or priestess, represent **the cognitive line of development.** This has to do with moving from mere knowledge to wisdom which is used for healing of self and community.

The Magician and the Royal line are in tension. This is the same for men and for women. There is no difference there. In other words, it is just as hard for men and women; just as hard to develop generativity and the capacity to bless and nurture. We are alike in that way.

If you are strong in the Magician quarter, you will be the sort of person who uses his intuition in the service of others, a man who, for instance, thinks through a problem that faces one of your children, coming up with a solution which is suitable for them, and which doesn't necessarily serve yourself.

## **Lover**

The mythic image of the Lover is an instinctual line of development of **sexuality, affiliation, intimacy, embodiment and joy**. If you do not have a connection with this, then you do not have any fun. No matter how smart or how caring you are there is not "dance" in your life.

The Lover is the man in touch with his feelings, the man who expresses his joy, his pain, his anger, his fear, spontaneously. He is, most definitely, not someone who bottles up or covers over what he feels.

## **Continue at the Human Self**

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Moore, R. (1997). *Masculine initiation for the 21st century: The global challenge*. The New Warrior Handbook.



# The Human Self

There are four foundational archetypes of the mature masculine (as well as of the immature masculine). Each of these triangles - King, Warrior, Magician, and Lover - since they are interdependent aspects of the single masculine Self, fit together into a pyramidal form. The pyramid as it has appeared throughout the ages can be interpreted as a symbol for the masculine Self.

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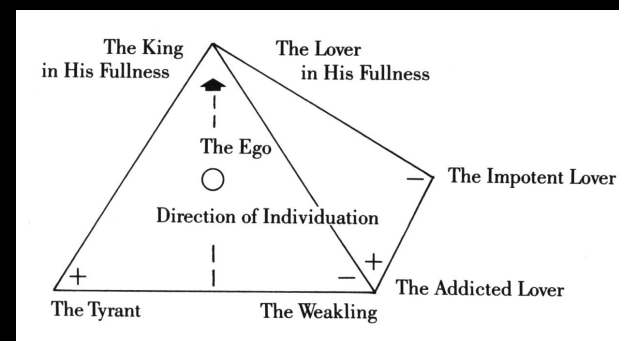
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## The Pyramidal Structure of the Mature Masculine Self



This idea parallels the "upward" direction of the Ego's individuation from a less integrated (profane) state to a fully integrated (sacred or "divine") state. A man's Ego must ascend the four faces of the stepped pyramid of the masculine Self, thereby overcoming the bipolar Shadow split at the base of each of the faces. The Ego must keep its eye on the capstone of the pyramid, which represents the fullest expression in an individual life of the four archetypes in perfect unity. This ascent of the Ego-consciousness, according to Jung, is always a matter of reconciling opposites and of integrating split psychic materials. As a man's Ego ascends through each of the triangular structures of the archetypes, he becomes more integrated and whole. And he is better and better able to access the archetypes in their fullness at the top of the pyramid.



# The Archetypes of the Immature and Mature Masculine

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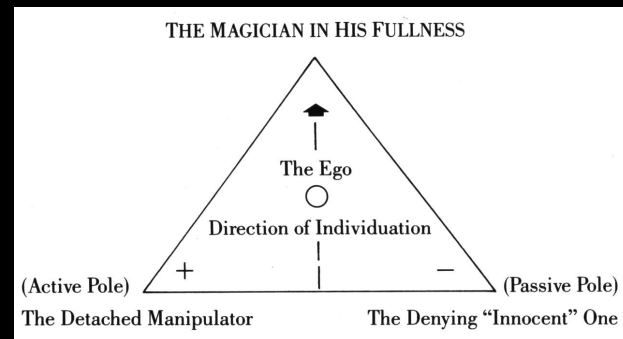
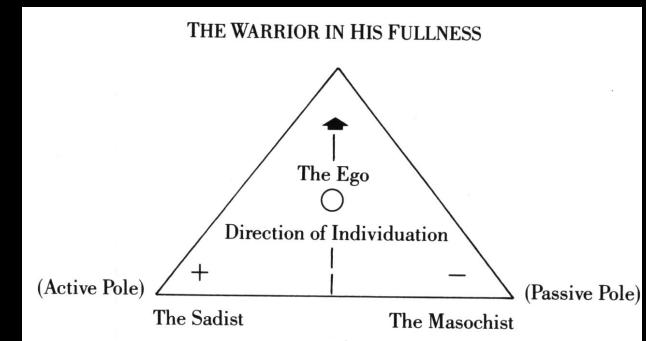
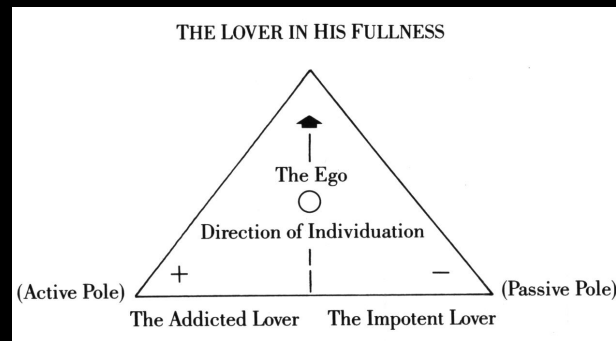
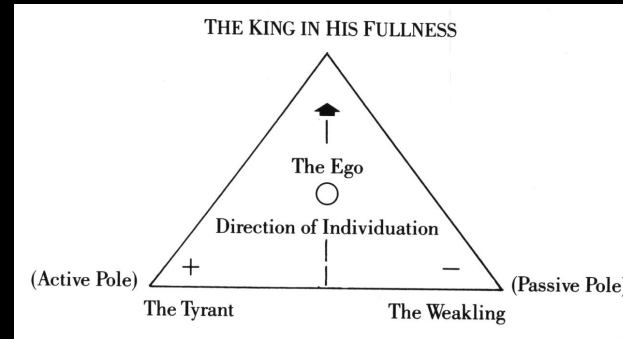
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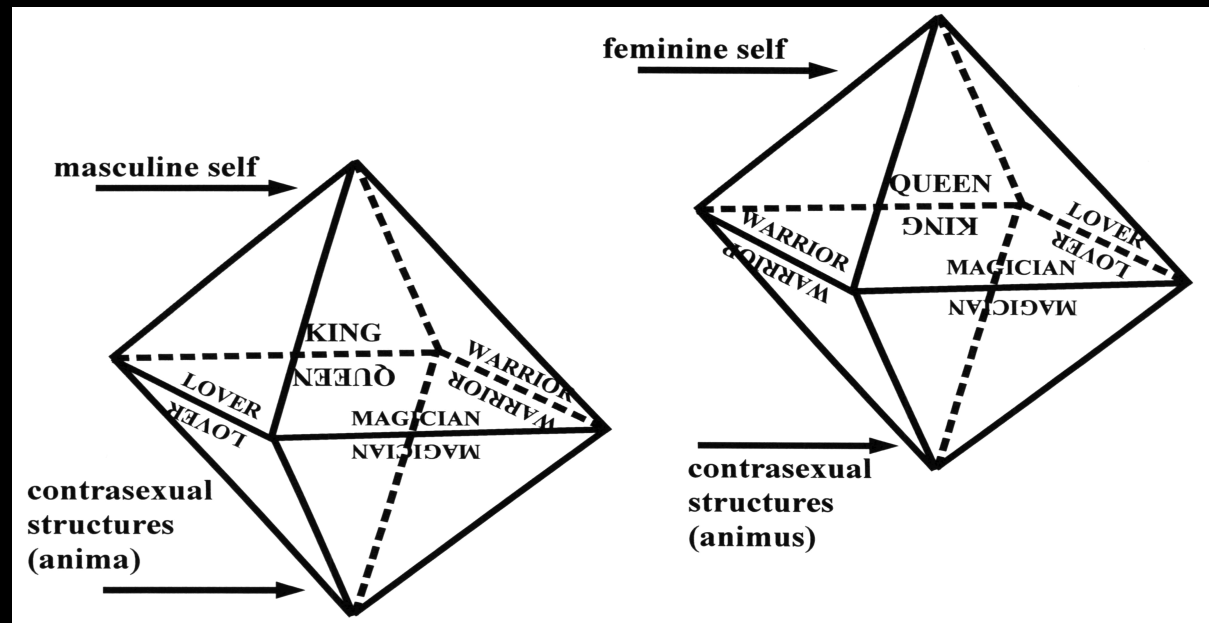
## King Lover - Warrior Magician



On the King side, he integrates the Tyrant and the Weakling. On the Warrior face, he integrates the Sadist and the Masochist. On the Magician surface, he integrates the Detached Manipulator and the Denying "Innocent" One. On the Lover side, he integrates the Addicted Lover and the Impotent Lover.

Each of the poles of the split Shadows of the four major archetypes possesses insights and strengths that, when the Ego integrates them, contributes to a consolidated sense of Self. Each of the bipolar opposites, when united, reveals the "transcendent third" of the archetype in its fullness. By overcoming the splitness in the bipolar archetypal Shadows, a man comes to feel inwardly empowered. And in a sense, while he is *building* internal masculine structure he is also *discovering* the pyramid of the masculine Self, which has always been with him, at his core.

### The Deep Structures of the Human Self




Model of the complete bisexual Archetypal Self in octahedral form (the double-quaternio).

## Continue at Male/Female Differences

### References:

The Quartet of Books: *The King Within, The Warrior Within, The Magician Within, The Lover Within.*

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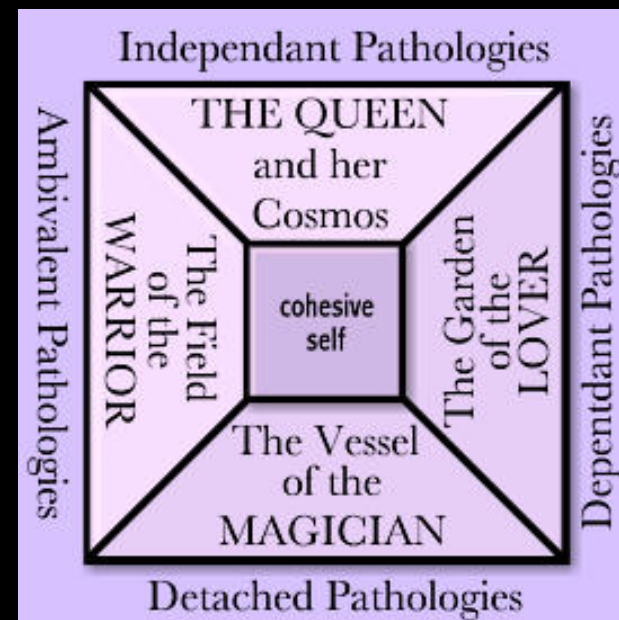
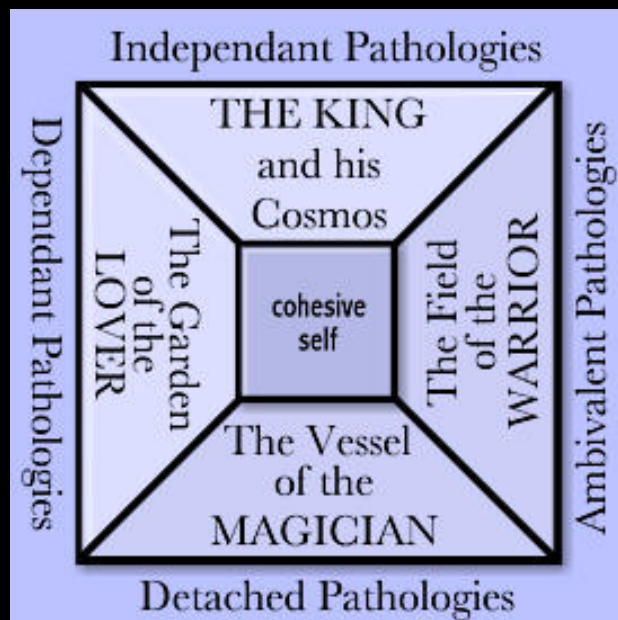
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## Male and Female Differences

The differing time-scales of male and female development are found at the axis between the Lover and the Warrior. Young females are flooded with Lover energy in adolescence while young males are flooded with Warrior energy at the same age. However - **men and women pass each other at mid-life on this axis**. This is the source of so many divorces and so much inter-gender misunderstanding. Just as the woman at mid-life is powering up into her aggression, her Warrior, a man is discovering the opening of his heart, his Lover. They pass each other in the night, literally pass each other in the night. I want you to think about how this difference is enormously significant.

### The Geography of Inner Space in Relation to Theodore Millon's Mapping of Psychopathology



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After Dr. Moore published his series of books with Douglas Gillette on the four archetypal structures, David Gutmann's (1987) book, *Reclaimed Powers*, was pointed out to Dr. Moore. This cross-cultural study of men and women through the life cycle showed this movement of women to more aggression at mid-life and men to more passivity is a **universal human fact**. It is in the hard wiring.

It follows from this that the trajectory of personal development is radically different for men and women. There are a lot of women who have contempt for their husbands because their husbands have moved into a mid-life limbo, the Lover energy, and are confused and disoriented. When women get to mid-life, they say to themselves, "I've had enough of this servant stuff for other people. I've learned about boundaries now. I've figured out how I have been taken advantage of. Now I'm going to get very clear about what I want, and if this pitiful excuse for a man that I'm married to doesn't get his stuff together, I'm going to leave him." And they are ready for that. They have Warrior virtues at the point where their husbands have lost them.

It goes like this. She says, "Just do it, and stop whining." He says, "But I feel, but I want, ... couldn't we..." Then she says, "Just get out of the way. I've got stuff I've got to do." So she decides to take the helm. She is not feeling wimped out and she is not overwhelmed with feelings of "Oh, this is painful," or "This is uncomfortable," or "What will they think?" or "Will he leave me?" When she comes up she has that Warrior energy that says "Let's get the job done. I know what I want. I know where I'm going. If you can't come along, then I'll find somebody else." This is radical asymmetry.

When you look in the world, and when you look at Gutmann's book, you notice that women elders are not having as hard a time facing their responsibilities. They are still having a difficult time, but not as hard a time as male elders. Why? The female initiation is not in much better shape than male initiation. According to Gutmann they do better because they are not in a pool of feelings when challenged with responsibilities, while males at mid-life are in the Slough of Despond.


[\*\*Continue at the Four Initiations\*\*](#)

References:

Gutmann, D. (1987). *Reclaimed powers: Men and women in later life*. New York: Basic Books.

Moore, R. (1997). *Masculine initiation for the 21st century: The global challenge*. The New Warrior Handbook.

The Quartet of Books: *The King Within, The Warrior Within, The Magician Within, The Lover Within*.

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## Four Initiations

We are the social animal. We are the cultural animal. We are the ape that creates culture. You put us down anywhere, and we are going to create myths and rituals. With these four foundational powers (King, Warrior, Magician, and Lover), we are going to create the software we need to actualize our hardware, the potentials in our hardware. If you give us long enough, we will create what we need. **We will create initiations through culture which correspond to each of these instinctual lines.**

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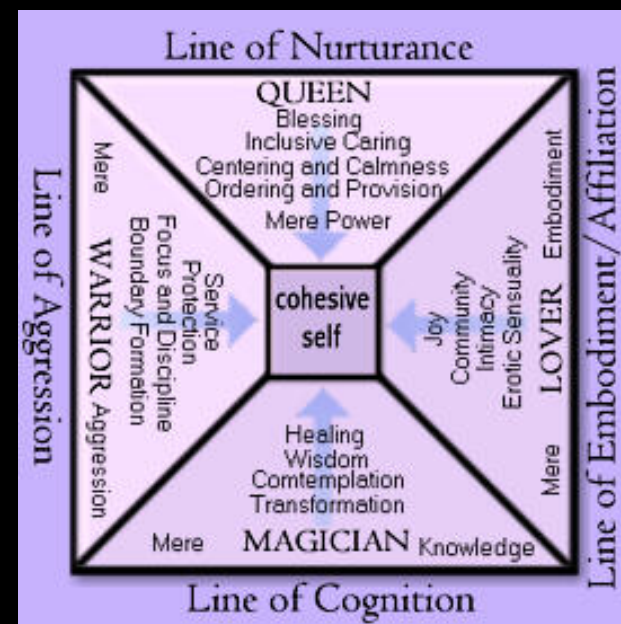
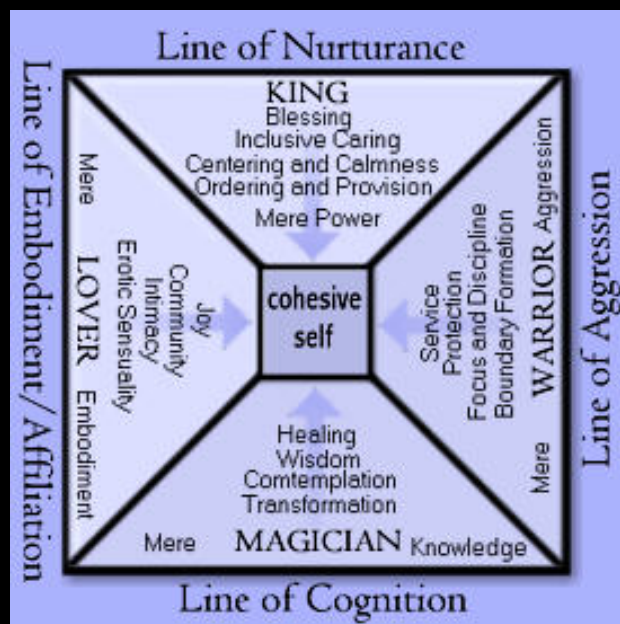
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The Four Developmental Lines in the Journey to the Center:  
Maturation Toward the Psychological and  
Spiritual Cardinal Virtues



Arrows indicate movement toward integration and cohesion.



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History shows that this is true. In the past, indigenous people created initiations which corresponded to each of these four lines of development. Take the Royal line (King/Queen), for instance. Men did things together which helped them learn how to mentor, and how to be aware of the need for sacrifice on behalf of the whole tribe. However, they did not leave this to chance. This is the key. They did not have the same assumption that contemporary people do, that you just let a person grow up and they will be mature. None of the indigenous people made that mistake.

They also realized - and Gutmann's (1987) book makes this very clear - that the old people of the earth, the tribal peoples, knew that you had better **initiate the Warrior** in the young man. If you do not initiate the Warrior, then the aggressive energy in a young man is going to damage his community and himself, too. They came up with the software, the tribal initiations, from the Masai to the Zulu to the Zuni, to help the young male learn the proper and appropriate use of aggression. Because he is flooded with it so early in his life, he does not have the life experience to tell him how to use it wisely. The elders must do that.

The old peoples of the earth did not have ordained clergy; instead, they had initiations for men in this energy. **Men learned their ritual responsibilities, their initiation into the Magician.** There was no such thing as a man in a tribe of indigenous peoples that did not have this ritual responsibility, that did not take his place in the circle of men in the long house. If you have not been in The Field Museum of Natural History in Chicago and looked at the long houses men were in prior to the modern era, then you should plan to do so.

They all knew there had to be some sort of initiation, some sort of ritual place and channel for the **erotic, Lover energy**. They knew a man needed to power up in the erotic, and they knew that this erotic energy was the universal solvent. Without an initiation, it will dissolve everything - personalities, homes, fortunes, whatever.

### **Initiation at Midlife**

The mid-life transition has a different mid-life dynamic for men than women. Research shows that when men move into mid-life, many of them become depressed, passive, suicidal and addictive **world-wide**. Men in mid-life, in other words, move from the Warrior energy right into the heart energy, into Lover energy, and a lot of them collapse into a puddle, an abyss, a male mid-life emotional swamp. Renaissance poetry used to call this the "Slough of Despond" (for folks who are not from the South, a slough is an old creek that is full of water moccasins, it's hot and wet and full of quicksand). **Even if a man had a good Warrior**

**initiation in the first half of life, he is in danger of losing connection with it when Lover energy floods him.** At mid-life, the Warrior must be consolidated to balance the flood of Lover energy and allow it to be integrated into the self.

## **Masculine Initiation**

Time is late and we are in a desperate situation. Look at your political leaders and listen for anybody that is going to step up and name masculine initiation, or the lack of it, as a serious world-wide problem. You are going to have to listen a long time before you hear anybody that is even talking about this, and even longer before you come across anybody who really knows what is going on. Those in the echelons of power do not have a clue that it is not merely economics, it is not merely education, it is not merely any particular social location or television show or rap song, that is the source of our difficulties: it is the whole lack of a system of masculine initiation and eldership.

If you look at the Gutmann book, what does he say? He says that **in every indigenous culture the older men bonded together as peace chiefs. They bonded together with the young men to help them understand what all this aggression is for. They offered young males a vision of masculine maturity.**

## **Continue at the Journey to the Center**

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Gutmann, D. (1987). *Reclaimed powers: Men and women in later life*. New York: Basic Books.

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*The Quartet of Books: The King Within, The Warrior Within, The Magician Within, The Lover Within.*



# Journey to the Center

There are two components to the sacred masculine and masculine spirituality. The first component is for a man to get connected to the great power that he needs for life, that his family needs for him to have, that his community needs for him to have, that the world needs for him to have. Second, masculine spirituality concerns what a man must do to keep his power from turning demonic and destructive in his personality and life, in his family, in his community, and in the world. Masculine spirituality has these two parts: (a) a man has to connect to the power, and (b) he then must figure out how to keep that power from destroying him and his world. In the history of masculine spirituality, we have not done well with the second one. We have at times been very good at powering up, like Nazi S.S. troops, but we have not always been effective in keeping our power from turning demonic.

## Center or Chaos

Throughout history all forms of spirituality have understood "the Center" as the source of power for living in the world. The first task of masculine spirituality is locating the Center, connecting with it, plugging into the sources of regeneration and creativity that are needed for life.

The great scholar Mircea Eliade (1959) is one of the most important people helping us to understand human spirituality. He has helped us to understand that when human beings cannot find the Center, they fall into chaos. That chaos has different forms. It can be a cold chaos. You have all been depressed. You have all been without energy, a cold chaos of the wasteland. Or, if you don't know where the Center is,

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you can have a hot chaos, a compulsive chaos, an addictive chaos, where you have got lots of energy banging off the walls and lighting you up like a Christmas tree, but it is making your life crazy, it is destroying your world. Before you find that Center, you either have cold or hot chaos in some way, and there is no space in the world that is habitable.

Our planet presently has a new form of chaos, a type that has never been seen before. It is a form of chaos that comes, not when the culture has the wrong leaders in its places of eldership, not when leaders need to be changed, but **where the whole system of elders has collapsed, and the culture is falling apart and dissolving into chaos.** You see it in many places on the earth.

Think of the emerging chaos in our cities, especially the enormous increase in violent crime and murder, particularly among our young males. We are seeing all over the planet a new thing that is more destructive than the Nazi and Japanese war machines. After the war, we sent teams under Douglas MacArthur to Japan in order to democratize existing political institutions. We did the same thing in Germany and Italy. What we are seeing now is systems and structures dissolving in front of our eyes, systems and structures that are needed if we are to hold anything together in order to preserve a humane habitat.

Our uninitiated Warriors, our monster-boy Warriors - the men running the gun trade in the world - are making it easy for boys of twelve years old, even of ten years old, to have AK-47's and M-16's all over the planet. Monster-boy gangs are increasingly dominating community after community, city after city, all over the world. It is not just America. Unelderred and uninitiated boys, abandoned by their uninitiated fathers and uncles, are terrorizing people world-wide.

## Finding the Center

There is much talk about a habitat for humanity; that is just a new way to talk about the old idea of finding the Center so there can be a world that is habitable for humans who have found orientation. Eliade called that the *axis mundi*. That is the World Tree. In Christianity, it is the Cross. In Judaism, it is the Holy City of Jerusalem. In Islam, it is the Kaaba, the great black shrine. In Native American traditions, there are sacred mountains that are sacred centers, the Center of the World. If you have been to the Southwest, you have probably been to the Center of the World of some of the native peoples.

The old people of the earth always knew that they had to find the Center of the World. Why? Because they knew that if you did not find it, you would either fail to have the energy you needed to live, or any energy you had would be demonic. It would lead to craziness. So find that Center, and in that Center when you find it, the power of Being flows in through that Center. It is there that creation forms out of the chaos. It is there that the great "I AM" is said. It is there that you return for regeneration when things begin to deteriorate. It is there that the creative, regenerative energies of the world flow in.

In spirituality, and especially in masculine spirituality, the journey to the Center and to the fruits of that Center are imaged as an ascent. There are all kinds of examples of sacred mountains. Probably fifty cultures talked about pyramids and used pyramids to image this ascent, this spiritual ascent, the spiral toward the Center.

The transformative dynamics of that ascent, your experience and the experience you wish for other men, is a walking of this journey, of this ascent. It

moves from the wasteland that is seen at the edge of the circle up to the Center where the cosmos, world, shalom, the sacred order of justice and peace is found. What is that energy for? What is the community stewarded for? It is stewarded for the *polis*, they used to say in Greece, the city and the cosmos, so that there can be a safe vessel for one's friends, for one's family, and for the rest of humanity.

So here is the journey to the Center, and the ascent, the struggle of the ascent, and the goal of getting beyond the self and even beyond the community to cosmos, to world building, to a world of justice and peace.

### **Continue at the Role of the Elder**

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# The Role of the Elder

Elders are disappearing all over our planet. Men that use to carry the eldership of the tribe or community are now alcoholic, in major depression, committing suicide, or on golf courses - or all the above.

Our crisis is understandable. It is clear what is going on and why. No longer do we have a problem about figuring it out. But this is not recognized. On the contrary, we have all these people in leadership positions in every walk of life - especially those who have to do with the legal system, criminology, and public administration - who think they can explain this crisis without any reference to male initiation or maturation. It is impossible. It cannot be done. You cannot even identify the problem without looking at male initiation, and you surely cannot fix it.

## So what time is it?

It is a time when men have abdicated their responsibilities as elders wholesale. We have all these self-righteous men all over the country who want to put all the young warriors in prison forever and throw away the keys because the young warriors are criminals, "they cannot be helped." This is the situation we face: Men, so called men, who will not face their own shadows, will not face up to the reality of their abdication. They are willing to witness the destruction of the lives of thousands upon thousands of young males all over the world. That is where we are and that is what we face and that is what time it is.

## What is needed?

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**A brotherhood, what used to be called an order.** Now what kind of order do we need? We do not need another regressive, tribal masculine brotherhood. We do not need another SS. Why not? They were organized. They knew how to use technology. They knew how to get men committed unto death and how to make men proud. What was the problem? They had a racist, tribal, demonic vision. They made the fatal error that our forebears have repeatedly fallen into. For thousands of years we have not been able to make the unity of our species the basis of our vision. We have made the same mistake over and over. We have taken magnificent young warriors and offered them a bogus vision - a demonic, racist, non-inclusive vision to serve and die for.

**We need magnificent young men, middle-aged men and older men serving a vision worthy of them. We need to take that Warrior energy, that which is very likely the most noble thing in the male soul, and bring it into the service of an inclusive, non-racist, non-sectarian, non-cultic vision about a world of justice and peace.** We need to warn men against repeating the error of our forefathers in accessing wonderful masculine energy and then using it to serve a tribal, often racist, vision. In the United States, we have so many men today, fine men, who have been seduced into joining right-wing, racist militias. The only elders and guides they have are men who have no other vision except to repeat the errors of the past.

We need an international network of men to hold up a vision worthy of all these magnificent young males, red and yellow, black and white. We need to have that vision lifted up and nurtured. But we do not need to simply put out a vision. We need more than a vision. **We need an order, a brotherhood, that is willing to do what is necessary to steward that vision and to provide the containment that is necessary for initiation into such a comprehensive vision.**



We do not need an organization that simply provides a place for men to go through their mid-life crises and leave. Instead we need an organization which will take young men and power him up and introduce him to how magnificent he is and the nature of the male heritage which is his.

We need an organization that, when he hits the white water of life at forty, will have men in it that love him, and will help him understand what is happening to him.

We need an organization that, when he gets into his fifties and sixties and starts running into some health problems, will be there for him and will help him understand ways in which he is still strong, maybe even stronger than he was when he was physically strong.

We need an organization that will love men while he is dying and be there for him while he is dying. We need an organization that he trusts to carry on the work that he was committed to after he is dead and buried. We need an organization that will help that man's family bury him.

**This is an inter-generational vision. Is this new? This is the way men used to do it. This is the way it used to be done in the tribes.** And what do we need in order to offer such leadership for men in community? We need a group of men that know how important initiation is. That know what happens to men when they do not get it. A group of men that are doing their best to be inclusive across economic classes, across religions, across races - a new kind of warrior and potentially a new kind of brotherhood.

So the question is very simple. **Could it be that you have a wider mission? Are you the man that we long for or shall we look for another?** Are you that man who desires to be a man and be part of that Order - the inclusive Order, the non-racist Order, the non-classist Order, the non-sexist Order, the committed Order that we long for? An Order willing to steward an inclusive masculine initiation?


Could it be that in the twenty-fifth century, some elder historian is going to be telling stories, where he might say that it came to pass that in the early years of the new millennium a small band of men of different races, from different walks of life, woke up. They looked around and they saw what time it was, and knew how desperate the situation was, and how bad the odds were that they could do the work that needed to be done. Nevertheless, they said yes to the challenge. Children, though we cannot remember their names, we are eternally grateful to them.

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## Mythopoetic Perspectives of Men's Healing Work: An Anthology for Therapists and Others E. R. Barton (2000)

An excerpt from:

Barton, E. R. (2000). *Mythopoetic perspectives of men's healing work: An anthology for therapists and others*. Westport, CT: Bergin & Garvey.

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### Chapter 5

#### A Proposed Model for Comparing Writers in the Mythopoetic Branch of the Contemporary Men's Movement

By: Thomas M. Brunner

Since the Enlightenment, psychologists - competing with priests - have had an ever-increasing influence on how humans view their interior and exterior lives. In the United States since the beginning of the twentieth century, professional psychology has fared as well as or better than in any other country in the world. Today it is estimated that one in three Americans will seek some form of psychological help during their life course. A *U.S. News and World Report* news poll reported that 81 percent of respondents agreed that if they had a problem, they believed some form of psychological counseling could help hem (Goode & Wagner). In times of mental distress, Americans increasingly turn not just to a priest, but to a psychologist. Not surprisingly anyone surveying the *New York Time's* Best-sellers List, for the past ten years will have noticed that books which integrate psychology and religion consistently rank highly. One prime example is F. Scott Peck's *The Road Less Traveled* (1978), on this bestseller's list for the past ten years.

American mainstream society's receptivity to Peck as well as others who integrate psychology and religion (e.g. Robert Bly, Clara Pinkola Estes, Thomas Moore) may represent a hunger for a kind of healing beyond that offered by contact solely with priests of institutionalized religions. The integrative writer I will most centrally focus on here is Robert Moore, a leading member of the mythopoetic branch of the contemporary men's movement. Other members of this men's movement branch

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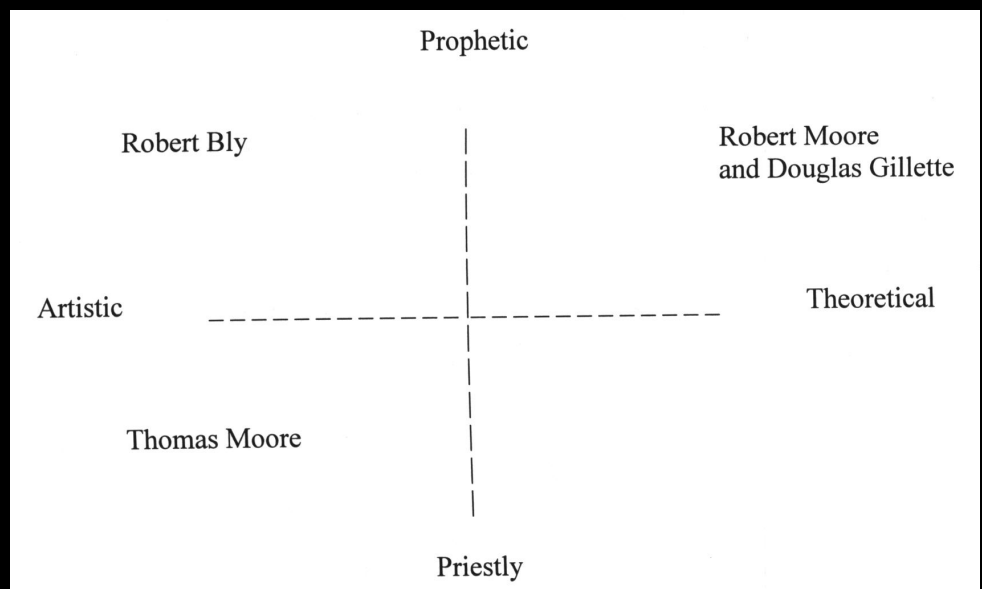
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(James Hillman, Robert Bly) as well as a mythopoeticist who has widely influenced mainstream culture in general (Thomas Moore) will be compared to Robert Moore to exemplify the usefulness of this proposed model. The four-celled grid in Figure 5.1 may be used to reveal differences and similarities among these four (Bly, Hillman, Robert and Thomas Moore) writers and others.

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**Figure 5.1**

**The Theoretical Grid. The vertical line represents the typical tone of the writer, and the horizontal line represents the typical medium used for delivery of the message.**



By the end of this chapter it should become clear why these mythopoetic writers have been placed in particular locations on the grid. As the process of locating these writers ensues, the following threefold argument will be posited: (1) these four writers exhibit distinguishable modes of thinking, (2) this grid is useful toward hypothesizing why these writers have been absorbed into the center of American mainstream society to differential degrees and (3) this grid is useful toward understanding the intellectual and social tensions in the mythopoetic branch of the contemporary men's movement.

What is meant by *mythopoetic* will be analyzed more from an empirical rather than an essentialist viewpoint. A common indication of the essentialist attitude is an obsessive concern with defining terms and concepts before the search for knowledge begins (Stanovich, 1996). Discerning the true essence, if there is one, of the term *mythopoetic* (as well as

other) writers. In short, the explanation of the phenomenon of mythopoeticism, not the analysis of language, is the leading goal of this chapter. Thus, instead of chasing the term *mythopoetic* linguistically, the effort here will be to operationalize the term by examining

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some systematic intellectual characteristics (and dynamics) exhibited by those reasonably considered mythopoeticists.

The term *reasonable* does not imply that any randomly selected author may be called mythopoetic. If the author's writings are outside poetry and mythology yet would change to the degree such that one of their regular readers would immediately notice, the writer may be considered part of the mythopoetic group. As will become apparent, the term mythopoetic represents not simply a class of writers but also a method with discernible stylistic derivatives.

By the 1990s, several of these integrative thinkers had become nationally acclaimed writers, at least in terms of literary popularity among mainstream society, while others had not. Although he writes for the mainstream, Robert Moore, coauthor (with D. Gillette) of *King, Warrior, Magician, Lover* (1991), has not become as popular to the mainstream, though his theory of masculinity has become widely influential in the mythopoetic branch of contemporary men's movement. Unlike Robert Bly, Robert Moore's books have never become best-sellers. Yet both integrate mythology and poetry into their writing as they address men's issues. Why is Moore not more popular with mainstream readers?

Even if one is uninterested in the possibility of superficial question of mainstream popularity, there is an underlying question: Why is it that the ideas of these writers, though they all draw from mythology and poetry to present a message to culture, are absorbed by mainstream culture (as indicated by book sales) at seemingly differential paces? These questions become more perplexing if one notices how Thomas Moore freely admits that his teacher-mentor - the one he draws many ideas from - is James Hillman. But Hillman's books have never reached the level of sales that Thomas Moore's have, though he has published a series of books, and is as active as a lecturer. This is where the grid is useful: it seeks to explain how these writers may be examined as quite different, though in content area - their mythopoeticism - they are similar.

## **DIFFERENT FOCUSES: THE PROXIMITY OF SACREDNESS**

## OR OF EVIL

A significant difference between Thomas Moore and Robert Moore becomes apparent by observing their respective focuses as writers: Thomas Moore on the proximity of sacredness and Robert Moore on the proximity of evil. Thomas Moore locates it close by, as he talks about the closeness (or immanence) of "sacredness" or "soulfulness" in everyday life (T. Moore, 1992, 1994a, 1994b). Conversely, one of Robert Moore's main purposes is to elicit in the reader a sense of the ubiquity of the presence of evil, especially if the human "shadow" is not accounted for consciously.

Why Robert Moore spends more time and energy on explicating the dark side of the human psyche becomes understandable after hearing about the experiences he considers indelibly etched in his memory. Robert Moore specifically talked about what he called a "foundational experience" while riding in a cab

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through the streets of a city in India. As he rode along, he says he realized how real the presence of evil is as he noticed how casually his cab driver accepted the reality of young prostitutes being bought and sold. "I realized just how real the presence of evil is on earth," Moore said (Brunner, 1995).

That Thomas Moore's work focuses more on the nearby existence of sacredness, is illustrated in what he entitled his best-seller: *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life* (1990). Thomas Moore's book reads like a poetic collection of meditations, as have his later books (1994a, 1994b). As a former Catholic monk, Thomas Moore uses his book as a magnifying glass; in small secular things he finds profound sacredness hidden. He says, "You can see already that care of the soul is quite different in scope from most modern notions of psychology and psychotherapy. It isn't about curing, fixing, changing, adjusting, or making healthy, and it isn't about some idea of perfection or even improvement. ...Rather, it remains in the present, close to life as it presents itself day by day, and yet at the same time mindful of religion and spirituality" (T. Moore, 1992, p. xv).

In contrast to tranquil pondering, Moore issues a diagnosis of what has gone wrong - a twofold idea of what needs to be fixed: (1) the disappearance of meaningful ritual processes and (2) the consequential rise of patriarchy. As he says in his introduction, "Along with the breakdown of masculine ritual process for masculine initiation, a second factor seems to be contributing to the dissolution of mature masculine identity.

This factor, shown to us by one strain of feminist critique, is called patriarchy" (R. Moore & Gillette, 1990, p., xvi).

One might argue that the two Moores simply differ in how they talk about the sacred. Some truth is captured in this statement. But beyond their content, they substantially differ in terms of their tones, something not as easily seen by simply looking at content. To flesh out this subtle difference between the two Moores, it becomes essential to invoke another distinction: the priest versus the prophet.

## THE PROPHET AND THE PRIEST

How the priest is to be distinguished from the prophet may be a question that was addressed even before biblical times. Sociologist Robert Bellah (1980) draws this distinction when he speaks of politicians who use the presence of a "civil religion" in America to influence the masses. Bellah suggests the role of the priest is more as a communicator of the sacred, who talks *with* the people about the presence of the divine. This is the role Thomas Moore seems to have filled according to the reviews his readers have given him on talk shows across the country; he has served as a divine writing correspondent. In contrast, the prophet, according to Bellah, speaks more from an aloof position. The prophet does not so much talk *with* the people as *to* the people. The tone of the prophet's messages goes beyond that of the priest's claim to special knowledge;

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to the prophet their answer is the only answer, not simply a commodity in the marketplace of ideas.

Robert Moore's writings concentrate on how sacredness, if it is to be found, must involve a confrontation with the darker aspects of the male psyche. In this way, Robert Moore calls not just for a shift of focus from the material to the spiritual (as Thomas Moore does), but also for a moral accounting for the darker aspects of the male psyche. Robert Moore, as he writes about this darker aspect of the male psyche, highlights the presence of a shadow (R. Moore & Gillette, 1992). In doing so, Robert Moore writes in the spirit of Jung, who believed one becomes enlightened by making the darkness (i.e., the shadow) conscious.

As Bellah points out, both prophets and priests traditionally have claimed to have some special knowledge to pass on to audiences. Thus, prophets often assume that the fate of a people hinges on the acceptance of their ideas. That Robert

Moore casts himself in the role of the prophet is illustrated in one of the closing sentences of *King, Warrior, Magician, Lover*: "If contemporary men take the task of their own initiation from Boyhood to Manhood as seriously as did their tribal ancestors, then we may witness the *end* of the *beginning* of our species, instead of the *beginning* of the *end*" (1990, p. 156).

Furthermore, Robert Moore in his 1995 speech to the New Warrior Network, "Masculine Initiation for the 21st Century: Facing the Challenge of a Global Brotherhood, amplifies the urgency of his message: "We are in a time that is more subtle but the forces of chaos and destruction on our planet are far greater at this moment than they were in 1942, and most people are in massive denial about it" (Brunner, 1995). Robert Moore also says this regarding the series of books (1993a, 1993b, 1994, 1995) he published, which explicate the archetypally based theory he proposed in *King, Warrior, Magician, Lover* (1990): "The fact that I have published these five books to a popular audience was a political act; because I see the situation as so serious, I felt that to simply continue working in a much more circumscribed scholarly debate would be really immoral - it would be my own declaration of [moral] bankruptcy: (Brunner, 1995).

## **THE SACRAMENTAL AND PROCLAMATIONAL USE OF SYMBOL**

The priest-prophet distinction may also extend into different ways of using symbols. The priest, such as Thomas Moore (1992), uses symbols to view life in a sacramental way - that is "with the belief that there is some sacred significance or mysterious reality allowing the observer some degree of accessibility." A quotation from *Care of the Soul* illustrates this: "There are two ways of thinking about church and religion. One is that we go to church to be in the presence of the holy, to learn and to have our lives influenced by that presence. The other is that church teaches us directly and symbolically to see the sacred

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dimension of everyday life" (1992, p. 214). By using poetical and mythological references, Thomas Moore's main idea seems to be that trivial events in life can be symbolically representative of more significant realities.

In contrast, prophets like Robert Moore often use symbols in a more politically edged way. The sacramental use of symbol may be nested within this approach, but ultimately the symbol is



used for much more than simply seeing what is already present. The proclamational use of symbol emphasizes what is missing but yet must be present, else the world faces a dire fate. This sense of urgency is commensurate with the role the prophet places himself in, since she or he believes it is his or her symbol on which the fate of a people hinges.

Robert Moore approaches some symbols sacramentally, such as religious symbols from various historical periods, but he uses one symbol to define his stance on masculinity, the diamond body, and he uses it proclamationally (R. Moore & Gillette, 1990). This diamond body model is not just a symbol to Moore; it is a reality that must be accepted by culture. Enhancing the reader's sense of mystery is clearly not his ultimate mission, through it may be for Thomas Moore. Robert Moore's mission is to invade the center of culture with his symbol, as prophets often do. That he has approached mythopoetic branch associates such as the New warrior Network, with a message of urgency, while proposing his diamond body model of the human psyche, is an example of his wish to carry his message into organized groups.

While Thomas Moore's books may be sifted down to maxim, "The sacred is closer than you think," Robert Moore's books exhibit the central idea that "the demonic is closer than you think." In other words, as Thomas Moore addresses the question of healing by addressing how to take care of that which is immortal, the soul, Robert Moore sends out a much more mortal message: We are a species that is aggressive by nature, and society and individuals need to have these primal energies regulated through ritual (R. Moore & Gillette, 1990). In this way, the division between what may be called the "sacredmindedness" of the priest and the more "evil-focusedness" of the prophet extends to a division between the sacramental and proclamational use of symbols. A pattern develops.

What this grid also helps to point out is that sometimes "the medium becomes the message, insofar as the message may be judged based as much (or more) on the medium than the content of the message. This is to say the prophet in society may be thwarted in his purpose to invade the center of culture because of his tone, not merely (and sometimes unrelated to) the accuracy of their idea. The prophet may be received as a visionary, or merely a proselytizer, depending on how the message is connected with currently prevailing ideas the mainstream holds.

In saying this, a theoretical priest might be someone who,

rather than offering a new model for the masses, might instead justify or examine a contemporary belief system by creating a descriptive model. The difference, then, between the prophetic and priestly theoretician is that the priest's model may simply be

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descriptive of something already present, while the prophet's would be descriptive of something absent yet believed to be necessary. Of course, since various sectors of society may have different belief systems, they may have different priests. But these priests do not, like the prophet, seek to invade the center of culture with a politically edged idea. This is not to say they would block efforts to disseminate their ideas, but the prophet more aggressively seeks to invade the polis with an idea.

At issue is not simply the degree of a writer's popularity in mainstream culture. The distinguishable tones and thinking styles these writers use also factor into the intellectual and social tensions present in the mythopoetic branch of contemporary men's movement.

## **CONTEXTUALIZING ROBERT MOORE**

There are two basic types of mythopoetic men's writing: theoretical (e.g., Robert Moore) and artistic (e.g., Robert Bly). These types can be in tension or in alliance. If tribalism exists, then factions within the mythopoetic branch of contemporary men's movement may believe that only one kind of thinker can be considered their leader.

Many other options exist as to how to view more artistically laden ideas versus more theoretically laden ideas. From this grid, ways to view the mythopoetic branch of the men's movements include seeing Bly and Robert Moore as different wings of the mythopoetic branch. Bly and Robert Moore may be considered similar since they could both be part of the center, but they are also different in many ways. Robert Moore is more like Freud, in that institutionalization is his ultimate goal, and he speaks from a prophetic voice based on a theory, while Bly has no one model of humans or men. In this way Bly is more like Thomas More, in that both of them are significantly less theoretical than Robert Moore. As Robert Moore says,

*I am more systematic than Bly, in that I believe there is a sense of the need to confront the shadow in a much more comprehensive and in-depth manner based on the best in contemporary psychoanalytic theory. Bly does not have training*

*to go to those levels. I am trying to work on masculine psychology at the species-specific level to understand why - particularly now - the male of our species is the most dangerous creature on Earth. So when I speak of masculine spirituality and initiation, I am not referring to any indigenous or tribal spirituality however profound - but to a human spirituality which can help contemporary men face their narcissism and relate to their archetypal grandiosity in constructive and creative ways. In this I am heir to C.G. Jung's "Answer to Job" and Edward Edinger's "Ego and Archetype," as well as to many other scientific theorists. (Brunner, 1995)*

How Robert Moore can be compared with others within the mythopoetic branch of contemporary men's movement becomes clearer as he speaks of

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how people disagree with and even try to negate what he has to say. The following quotation further reveals how this grid can be said to be a place of tension: "That is why I get a lot of criticism from some of the guys like Shepard Bliss [another major figure in the mythopoetic branch of the men's movement], who really are rather antagonistic toward me because they see me as too interested in organization, too interested in institutions" (Brunner, 1995). The tensions of the two lines of this grid are felt from what Moore has to say. One way to think about the reason behind these tensions is the different goals the writers have for their ideas. The reality of differing goals is exhibited as Robert Moore speaks about a tension he perceives within the mythopoetic branch of the contemporary men's movement:

*Part of the problem in building an effective men's movement which might respond adequately to the masculine crisis of our time can be traced to the early impact of founding personalities. Without Robert Bly there would be no men's movement as we know it today. We are deeply indebted to him as a founder. It is important for us to note, however, that when the founder is a poet - even a great one - the archetypal lover energy is privileged. Lover energy does not understand or value organization - in fact, it is highly distrustful of any institutional forms. Mid-life men make up the core of the men's movement - and they are ineffectual enough without having the lover energy privileged over other archetypal potentials. Even the New Warrior Network, which at least struggles with the challenges of adequate institutionalization, is hampered by an uncritical privileging of lover energy. Without more balance at the archetypal level the mythopoetic men's movement can never*

*realize its potential or meet its critical challenges. (Brunner, 1995)*

Moore fleshed out the reality of tensions within the men's movement by also voicing his perspective of Hillman's influence on the men's movement:

*James Hillman, another key early figure in the men's movement is in my view a brilliant postmodern philosopher of the soul, but he does not have a serious psychological theory, of personality in general or of masculinity in particular. Many in the men's movement do not have the philosophical or psychological sophistication to understand this. There is nothing in Hillman's work on which to ground an adequate understanding of masculine maturation or initiation. In my view, in spite of the obvious luminosity of his mind, his real impact has been to lead men in the movement away from the serious engagement with the specifically masculine shadow or with the enormous task of masculine maturation in our time. (Brunner, 1995)*

In terms of this grid, one might say that Thomas Moore and F. Scott Peck (1978) are on the lower left corner. Robert Moore, James Hillman, and others are more on the upper right-hand corner. One might also say they are intellectual compensations for the others, as Bly is for Robert Moore and Thomas Moore is for James Hillman.

The usefulness of this grid in understanding the disparity between the popularity levels of Thomas Moore and James Hillman is suggested by Emily Yoffe

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author of the *New York Times Magazine* (1995) who asks how Thomas Moore becomes a best-selling author overnight, and James Hillman remains considerably less popular and yet is similar in terms of the content of the ideas. Yoffe explains that it is a matter of packaging, of how the ideas are presented. Hillman's writing is denser, harder to follow, and less accessible to everyday readers. Thomas Moore writes in a gentle, flowing manner and is more accessible.

## **IMPORTANCE OF CONTEXTUALIZING THE MYTHOPOETIC WRITERS**

Historically, movements that have splintered into tribalistic sectors (Hilgard, 1987), each adhering to one sole method of examining a phenomenon, often die more quickly than if an attitude of critical multiplism pervades. Critical multiplism is a

research strategy whereby heterogeneous methods are used to examine a phenomenon. The mythopoetic branch of the men's movement, as this grid shows, is at a point where several intellectual methods are differentiating themselves from neighboring methods. The grid offers a visual image of how any of these four intellectual styles complements the weaknesses of the others. This realization may transform any attitudes of tribalism into attitudes of inclusiveness in the name of strengthening the mythopoetic branch, as well as the whole men's movement. This evolutionary transformation seems necessary for the men's movement to be optimally influential in the twenty-first century.

To be sure, other models delineating different systematic dynamics among mythopoetic writers are necessary. Assuredly, this grid will fall short of "cutting Nature at her joints," the goal of any empirical theory worth its salt. This assumption has been integrated into the grid; the dotted lines denote how these rough boundaries are able to be traversed. However, insofar as authors exhibit some consistency in their intellectual style, the lines signify that they are distinguishable. Flexibility also enters the picture as there is room for degrees of allegiance; the further along a writer is from the center, the more allegiance they may have toward the emphasis at the end of that line. This grid, as a kind of template, may become not simply a lens to contextualize the various mythopoetic methods of analysis, but also those intellectual styles of the profeminist and men's rights thinkers.

How these quadrated intellectual styles may be differentially affected by the needs of mainstream society may have been partially answered by cultural historian Philip Rieff (1966), who suggested that the seller of products is parodied by the preacher of psychology since both may have something to sell. What Rieff fell short of realizing, but writers like Robert Moore cannot, is that the buyers - whose shopping for an alleviation of their suffering - may prefer, with their purchase, to be located closer to the sacred than to evil. This may translate into the desire for a gentle sermon given by a priest. And what is unmistakably true is that the failures of a prophet may be more precisely understood in the context of a successful priest.

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## **CONSILIENCE: A PRINCIPLE FOR GUIDING THE MYTHOPOETIC BRANCH**

One purpose of this model is to offer a holistic vision of how various intellectual styles that mythopoetic writers use may be

seen as complementary and yet distinguishable. Nested within this first purpose is a derivative purpose: to encourage communication among the various quadrants. A key issue for those trying to meld this movement into an integrative force will be how to engender interanimation between its more scientific or theoretical types and its more artistic types. The goal is more than trying to get the rival camps to shake hands. A more future-orientated question asked on a global level is, Can the mythopoetic branch seek to create a third culture - one further evolved than the traditionally opposed cultures (or communities) of the scientist and the artists, who often draw mainly from the humanities? Addressing this divisiveness, C. P. Snow noted in his classic book, *Two Cultures* (1959), how serious the nonrelationship seemed to be: "I believe the intellectual life of the whole of Western Society is increasingly being split into [these] two polar groups." And, he lamented, "There seems to be no place where the cultures meet" (pp. 11, 21).

In this way, the tensions in the mythopoetic movement may be seen as tensions echoed across a significant span of human history. This sort of polarization is a sheer loss to us all. This is one reason that the number two is a dangerous number; it may create unnecessary tribalism. In this way, any attempts to divide anything into two ought to be regarded with suspicion, as Snow pointed out.

Fifty years ago, Snow intimated the coming of a third culture: "When [the third culture] comes, some of the difficulties of communication will at last be softened; for such a [common] culture has, just to do its job, to be on speaking terms with the scientific one" (p. 67). Snow prophesied the coming of what Pulitzer Prize-winning Harvard biologist E. O. Wilson (1998) argues has arrived: a spirit of united efforts at knowledge he calls "consilience." Wilson speaks to those dissatisfied with the current fragmentation of knowledge by saying, "The ongoing fragmentation of knowledge and resulting chaos in philosophy are not reflections of the real world but artifacts of scholarship" (p. 8). To Wilson, the key to a unification of knowledge is consilience, literally a jumping together of knowledge by the linking of facts and fact-based theory across disciplines to create a common groundwork of explanation. Optimistically, Wilson sees our time as more opportune than any other in terms of possibilities for collaboration between kinds and thinkers, where they meet in the borderlands of biology, the social sciences, and humanities. In some ways, Robert Moore serves as an exemplar of how one might account for data from biology and the social sciences because he also integrates in accounts of the human garnered from the

humanities. In looking at his work, data from all three of these areas are utilized. But Robert Moore and others could go much further toward integrating their perspectives.

Anyone viewing the proposed four-celled model must be aware of certain

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caveats. One is the danger of the dialectic presented from the bipolar lines. Yet to account for the necessity of bipolarity to map the current mythopoetic branch, all those enlisting themselves in the collective effort to envision the future of the mythopoetic branch might ask themselves the following question: What is the relation between science and the humanities, and how is it important for advances in our understanding of what it means to be a man?

Like all other profound questions, this query may be broken up into smaller questions. One more specific question is this: How may the various strains of the mythopoetic branch be integrated so as to account for what is best about both the artistic endeavor (the expression of the human condition by mood and feeling) and the scientific tradition (the explication of logic and order)? Clearly, there is a need not simply for loose integration, but rather, systematic synthesis.

Will the mythopoetic branch take advantage of the collaborative opportunities the sprouting third culture affords? Will various strains of the contemporary men's movement join and even synthesize into multidisciplinary examinations of masculinity? On which side the majority falls may prove to be one of the most decisive events for the history of the men's movement. The contemporary men's movement may be enhanced through a collective strength or weakened by divisiveness, as has already happened in the profeminist and men's rights/father's rights branches.

Regardless, no doubt may be cast on the fact that as our culture evolves, social movements that integrate the humanities and the sciences will most powerfully wake up the human race from what will be looked back on as its twentieth-century, fragmented worldview. This time of consilience may indeed prove to be another Renaissance. The question is how well the mythopoetic branch will celebrate and participate in its growing spirit.

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