

The Idea of Power

Edward Merkus

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1. THE IDEA OF POWER

The term power has many ideas associated with it. They range from power in the physical world based and energetic systems, power over people, abstract ideas in mathematics and in political and social situations. Power in physics is the amount of energy used over time measured in watts (W). Other units include horsepower, ergs/sec, foot-pounds/min, calories/hour and BTU/hour. This applies to energetic systems such as the growth of vegetation using the electromagnetic energy of the sun, mechanical power and engines converting stored solar energy from fossil fuels to units of work. Other ideas of power include electrical generation from and burning of fossil fuels, solar, wind and nuclear reactors and the conversion of bio matter in living organisms to energy for movement and activity.

Power in social and political situations is complex and generally includes some form of mechanical power in terms of strength to influence. An example is how living organisms strive for survival through physical strength. In fact, as I shall show in the next section on Power in Nature, physical strength is a major contributor in the principal of power. Similarly, human interactions use power in its mechanical and psychic forms.

A study by the social psychologists John French and Bertram Raven carried out in 1959 identified five categories of power in relationships between individuals. These are Legitimate or Positional Power, Referent Power, Expert Power, Reward Power and Coercive Power.¹ Legitimate power is based on rank or position in a collective organisation where individuality is secondary to the position in the organisation. Referent power is based on the charisma and interpersonal skills of an individual and builds loyalty for their specific cause. Expert power is again, based on the individual and their specific expertise and skills in a well-defined field. For example, a doctor is generally trusted for their medical expertise in the treatment of physical ailments. Reward power includes the use of valued reward to influence others. These can be as simple as gifts or money to influence a certain behaviour or complex with the promise of elevation in a power structure. The final category is Coercive power, which is the opposite of Reward power in that rank, gifts etc., are removed if the narrative or orders disobeyed. It is the 'stick' compared to the 'carrot' of reward power and based on the threat of punishment.

The above categories are relative as they often overlap and combine in certain situations. The overwhelming idea behind these categories is the need for control between individuals and groups. As I shall show in the

¹ FRENCH, J.R.P., & RAVEN, B.. 'The Bases of Social Power,' in D. Cartwright (ed.) *Studies in Social Power*. Ann Arbor, MI: University of Michigan Press. (1959), pages 259-269.

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following section, these categories are not limited to human interactions and are prevalent in many, if not all interactions between living organisms. The hallmark of the 'Will to Power' as Nietzsche describes it, is a dominant influence in all-living organisms. It is literally the urge to survive and control ones environment and satisfy instinctive needs.²

a. Power in Nature

The striving for power in the natural and human world³ has two variables, which are quite distinct and important in this study. The first is power within the species or group of related members and the second, power between species and the roles of predator and prey. These two categories do however, overlap and are relative to a particular situation.

I. Power Within A Species

The main power within a group is based on physical size and the ability to overcome another member through brut force. Other methods to gain power are nuanced strategic behaviour, assessment of opponents, spying, deception, manipulation, formation of alliances and building social networks.⁴ For example, cuttlefish use colour, pattern, deception as well as aggression. Dugatkin described in his book 'Power in the Wild' how the cuttlefish use their bodies to camouflage themselves to a specific environment.⁵

When signals that excite the muscles around chromatophores are sent from the brain, these muscles contract, expanding the chromatophores; when the muscles relax, the chromatophores contract. These expansions and contractions allow the animals to change not only color and tone, but also skin pattern. Behavioral work by Hanlon and others has found that the way that chromatophore activity is guided by brain signals involves integrating information on background pattern, intensity, and contrast as well as polarity, depth, and the three-dimensional nature of objects.⁶

The cuttlefish within the species establish a very specific hierarchy based on size and strength to overcome their opponents. The males in charge guard their females within an established territory. The smaller male cuttlefish have developed a very specific method to overcome the powerful males and mate with their females:

But there is a subclass of these small males that have found a creative way around the defenses of the powerful consort males: they disguise

² DUGATKIN, L. A., *Power in the Wild*, The University of Chicago Press, 2022, page xiii

³ I differentiate the natural from human but in reality, as this study will show, humans behave no differently to other species in the natural world.

⁴ DUGATKIN, L. A., *Power in the Wild*, The University of Chicago Press, 2022, page xiv

⁵ *Ibid*, page 4

⁶ *Ibid*, page 11

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themselves as females. Using the ability to change their color and pattern at will, they mimic the mottled pattern typically seen in females. But because males have four arms, but females have only three, mimics are still flashing a telltale sign of their deception. So they retract that fourth arm, hold the remaining visible arms in a posture like that of egg-laying females, and often slip in under the consort male's radar.⁷

This unusual but clever way of mating shows that there are many methods adopted by species to overcome restrictions to their instinct to propagate. This also shows that younger and smaller male cuttlefish have the ability to problem solve and adopt methods to overcome the restrictions imposed by the stronger males.

Another strategy adopted by Dwarf Angelfish is the ability to change their sex. This situation depends on the presence or absence of a dominant male in the group. This occurs when dominant male disappears through predation and the female who holds the second rank in the group will change her sex to become the dominant male.⁸

Dominance is not limited to males however. Female Meerkats behave very aggressively towards subordinate females especially when they become pregnant. The dominant female will restrict the subordinate female from access to feeding holes or stealing her food. This escalates to pure violence with the subordinate female bitten on the tail or neck. It generally results in the subordinate female leaving the group for a short time, which on occasion results in the abortion of their pregnancy or death of the expectant female.⁹ This shows how power and territory not only govern nutritional requirements, but also reproduction.

This becomes more apparent where two or more Bottlenose Dolphin males form a coalition and herd a female with synchronised swimming, leaps, charging and vocalizations for the opportunity to mate with her.¹⁰ Similarly, Camargue stallions use one of three reproductive strategies: an individual will guard a group of females, other males living in 'bachelor herds' will attempt to mate with females in groups that other males are guarding or as with the Dolphins, form a coalition with another male to jointly guard a group of females. Both Dolphins and horse coalitions tend to be stable and long lasting thus guaranteeing reproductive success.¹¹

⁷ Ibid, page 13

⁸ Ibid, page 21

⁹ Ibid, page 32

¹⁰ Ibid, page 81

¹¹ Ibid, page 84

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Banded Mongooses breed four times a year, live in groups and the females have an innate strategy to avoid inbreeding. They go searching for mating opportunities in neighbouring groups. Males from their group often follow them, which incites conflicts between groups. While the males fight, the females seek mating opportunities with other males while their males are distracted. This guarantees diversity in offspring.¹² This form of distraction or subterfuge also occurs with Fairy Wrens where males outside established nests bring acacia flowers for a female while the dominant male of the nest is away. This is called 'extra pair copulation'. Indeed, genetic fingerprinting showed that the dominant male did not sire 75% of the chicks in a nest.¹³

Rhesus Macaque monkeys organise their society in large groups where power runs through female lineages. The largest matriline is usually the most powerful, the second largest next in line and so on. A study at Yerkes Field Station in Atlanta with an estimated population of more than a thousand monkeys showed that power in large groups led to violent conflicts. In one instance, the dominant group shrank in size and the second ranking group outnumbered them. The result was a war between the groups leaving many dead bodies in the conflicts wake.¹⁴

Chimpanzees also form coalitions with the largest and strongest male at the top of the hierarchy. He cannot achieve this position on his own, as he needs the support of other males and females. Female coalitions tend to be stable and longer lasting than male coalitions as they orient around protecting those close and rising in the hierarchy.¹⁵ Lesser males on the other hand have an instinct to challenge dominant males. The challenges involve a great deal of bluff with displays of aggression, screaming, yelping, throwing objects and seeking support from others. Supporters quite often join the defender or attacker depending on their political allegiances.¹⁶

Frans de Waal chronicled a study on chimpanzees called 'Chimpanzee Politics, Power and Sex at Burgers Zoo Arnhem in the Netherlands'.¹⁷ The study was in a controlled environment where the chimps had a large outdoor area and provided with food thus dispensing the need to forage. Their behavior within their group was however, typical of chimps in the wild when it came to their allegiances, sexual activity and power struggles.

¹² Ibid, page 119

¹³ Ibid, page 111

¹⁴ Ibid, page 143

¹⁵ Ibid, page 92

¹⁶ Ibid, page 64

¹⁷ DE WAAL, FRANS., Chimpanzee Politics, Power and Sex among Apes. John Hopkins University Press 2000

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The study showed that Chimpanzee behavior is closely aligned to Machiavellian behavior¹⁸ in human political interactions. The enclosure housed approximately 25 individuals in an open air space with enclosed sleeping quarters and surrounded by a mote and high fencing.

The chimps displayed hierarchical behaviour and formed coalitions where the dominant male relied on support from other males and females in the group. In a sense, this is similar to how our politicians seek support from other politicians and constituents. The researchers were careful to observe the chimps from vantage points due to their size and temperamental nature and avoided direct contact within the open-air enclosure. The renowned chimp researcher Jane Goodall was almost killed when a male chimp stomped on her head with full force.¹⁹

Individual chimps were given a name and their behavior and moods observed over many years. An anxious mood with fear and distress was detected by the extent to which their teeth were bared.²⁰ Other behavior that demonstrated positive alliances were holding out a hand, grooming each other, kissing and sexual activity. Conflict or power struggles were displayed with bluffing, yelping, baring teeth, chasing, ganging up, biting, throwing sand and other objects and on rare occasions, murder. Very rarely did conflicts occur in isolation as the other chimps including the females got involved and used their judgment to encourage or disarm the opponents.

A frightened or distressed chimp clearly had an urgent need for physical contact with others and seemed to hesitate without that support. Even chimps that had had a recent altercation sought out each other to reconcile the differences through touching, kissing and grooming. This is what held the group together. Conflicts were rarely one on one and included other members in their political allegiances. This is how the dominant male maintained their power through the support of other males and more importantly, females in the group. This support required some coercion and influence by the male, as it did not come of its own accord.

The research revealed that the chimps behaved flexibly and knew exactly how the others would react and what they could achieve as a result. The following example from the study shows how parental power could temper conflict:

¹⁸ This behavior incorporated manipulation, callousness, and indifference to morality.

¹⁹ DE WAAL, FRANS., Chimpanzee Politics, Power and Sex among Apes. John Hopkins University Press 2000, page 50

²⁰ Ibid, page 56

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On a hot day two mothers, Jimmie and Tepel, are sitting in the shadow of an oak tree while their two children play in the sand at their feet (playfaces, wrestling, throwing sand). Between the two mothers the oldest female, Mama, lies asleep. Suddenly the children start screaming, hitting and pulling each other's hair. Jimmie admonishes them with a soft, threatening grunt, and Tepel anxiously shifts her position. The children go on quarrelling, and eventually Tepel wakes Mama by poking her in the ribs several times. As Mama gets up Tepel points to the two quarrelling children. As soon as Mama takes one threatening step forward, waves her arms in the air, and barks loudly the children stop quarrelling. Mama then lies down again and continues her siesta.

INTERPRETATION. In order to understand this interpretation fully, it is important to know two things: first, that Mama is the highest-ranking female and is greatly respected; and second, that conflicts between children regularly engender such tension between their mothers that they too come to blows. This tension is probably caused by the fact that each mother wishes to help her own child and to prevent the other from interfering in the quarrel. In the case of the example above, when the children's game turned to fighting, both mothers found themselves in a painful situation. Tepel solved the problem by activating a dominant third party, mama, and pointing out the problem. Mama obviously realized at a glance that she was expected to act as an arbitrator.²¹

The chimp's sexual behaviour is even more intriguing.

Dandy is the youngest and lowest ranking of the four grown males. The other three and in particular the alpha male, do not tolerate any sexual intercourse between Dandy and the adult females. Nevertheless every now and again he does succeed in mating with them, after having made a "date". When this happens the female and Dandy pretend to be walking in the same direction by chance, and if all goes well they meet behind a few tree trunks. These "dates" take place after the exchange of a few glances and in some cases a brief nudge.²²

Male chimpanzees started their sexual advances by sitting with their legs wide apart revealing their erection. Dandy did this surreptitiously and concealed from the other males, which indicates the ability to think purposefully. Chimpanzees had definite personalities and their faces were full of character as the researchers could identify their individual traits and behaviours.²³ One female member of the group called Puist demonstrated a quite definite psychological type. She had a heavy build and often sided and hung out with the males, was sexually aberrant and she masturbated but refused to mate with males. She often imitated male behaviour and the researchers described her as two-faced, unpredictable and mean.

²¹ Ibid, page 85

²² Ibid, page 89

²³ Ibid, page 98

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One chimpanzee in the group called Yeroen was the dominant male due to his size, physical strength and self-assured demeanour from 1974 to 1976. He maintained this position through social power and support of the females. As the dominant male, other adult members of the group honoured his position with a 'greeting' ritual that was completely predictable. Greeting reflects a status and dominance relationship. In other words, greetings are used towards members higher in rank in the hierarchy. Dominant males never greeted those below them in status. In that sense, the chimpanzee greeting is similar to the human trait of saluting a superior officer in a military hierarchy.

When another male felt emboldened enough to challenge the prevailing leader, he would stop greeting the leader. This occurred in 1976 with a male called Luit. The tension increased when Luit openly mated with a female and Yeroen did nothing to stop it. Lesser males are often prevented from mating by the dominant male. The challenge became more overt when the established coalitions began to change and new coalitions formed. The bluffs between Yeroen and Luit increased as they both sought reassurance from the females, particularly the dominant female, Mama. The conflict escalated when Luit smacked Yeroen. Consequently, Yeroen and his supporters chased Luit and he fled for his safety. Luit was not without supporters though and other chimps got involved to reduce the fever of the situation. The curious aspect of this interaction was that both parties reconciled afterwards and groomed each other.

The cracks in the coalition and support for Yeroen became more pronounced as some of the females sided with Luit. Mama, the dominant female and supporter of Yeroen began to move away from him. Over the next months, Yeroen spent more time with the females and became more isolated from the male group. Luit also became more involved with the women, mated and groomed them when the opportunity arose. The relationship between Luit and Yeroen became more confrontational with violent clashes where Yeroen lost the fight. The curious aspect of this challenge was that Luit was worried about the females feeling sorry for Yeroen and had to get reassurance from each female to see if they still supported him. Consequently, Luit attended to Yeroen's wounds. Luit was now stronger than Yeroen.²⁴

At this stage, a third large male called Nikkie formed a coalition with Luit against Yeroen. Luit became the leader and Nikkie the second in charge. The coalition between Luit and Nikkie was not stable however, as Nikkie

²⁴ Ibid, page 196

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sided with Yeroen on occasion. This indicates that allegiances are flexible and the circumstances of the conflict may have a bearing on how the chimps react. Luit definitely tolerated Nikkie as a sexual rival so as not to alienate him and risk him siding with Yeroen. During this period the females were also involved in the conflicts and as the dominant male, Luit had to assert his authority over the females with superior strength and power. Nikkie also had to demonstrate his superior strength with the females. Interestingly, Nikkie had an ally in Puist and the females began to greet Nikkie to show him respect, which elevated his status.

The conflict between Yeroen and Luit continued over the months with more tantrums displayed by Yeroen over the loss of his power and position. These included dropping out of a tree to the ground screaming, kicking, and throwing himself on the ground in front of the females.²⁵ This concluded when Yeroen was completely defeated and dejected and began greeting Luit in acknowledgement that he was now the dominant male. However, Yeroen never fully capitulated as his age gave him a status in the group. Aside from the conflicts between Yeroen and Luit, they also had many grooming sessions where they were civil to each other.

Altercations between Yeroen and Nikkie increased and resulted in Yeroen losing his status even further to third in charge. With Luit established as the dominant male, his behaviour towards the females changed as he intervened in conflicts between them. He was now a peacemaker. He had gained the support of most of the females including the influential Mama. During this time, Luit maintained his control by stopping Yeroen and Nikkie from interacting. This triangular relationship began to change as both Nikkie and Yeroen became less submissive to Luit and formed a coalition against him.

Nikkie continued to challenge Luit with Yeroen's help until Nikkie became the dominant male even though he was still relatively young and inexperienced. Now it was Nikkie's turn to stop Yeroen and Luit from forming a coalition against him. Nikkie became more violent to maintain his power and on one occasion threw one of the children against a wall. What ensued under Nikkie's rule was a restless stability.

The power struggle continued until Yeroen and Nikkie formed an alliance against Luit. The situation deteriorated with most of the members of the group getting involved in one way or another. The coalition of Yeroen and Nikkie developed into all out war against Luit with the others taking various sides. The strategy from Yeroen as the older chimp supported

²⁵Ibid, page 209

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Nikkie against Luit presumably because Nikkie was younger and easier to influence. Nikkie adopted the policy of 'divide and rule' and often intervened in interactions between Yeroen and Luit. On the other hand, the females in the group found Nikkie's leadership difficult and feared rather than respected him.

Whereas the leadership by Yeroen and Luit had the support of the females, the leadership of Nikkie could only work with the support of Yeroen.²⁶ This balance of power remained intact for several years until the coalition between Yeroen and Nikkie ended because Nikkie prevented Yeroen from mating. Overnight, Luit filled the power vacuum, which lasted for ten weeks until Yeroen and Nikkie resumed their coalition with bloody vengeance. While locked in their cage at night, Yeroen and Nikkie attacked Luit biting off fingers and toes and causing deep gashes on him. They bit off his testicles, which were later found on the cage floor. Luit died from blood loss and the relatively few injuries on Yeroen and Nikkie indicated a co-ordinated attack. This tragic end to one of the chimpanzees showed that tolerance of others behaviour has its limits.

The power struggles of the male chimps show that stability only returns to the group when a rank is formalised. In other words, the dominant male acknowledged and accepted by the other males and supported by the females. There are several ways this power is achieved and include influencing others, manipulation, forming coalitions, seeking balance and social order. Chimps are highly social animals and recognise the need for interaction and social support. Instead of acts of kindness, gifts or goods characteristic of human transactions, the chimps exchange social favours and support which flows to a central individual who provides social security.²⁷

We cannot underestimate the role of male sexual rivalry in social constructs. In this study at Arnhem, the chimps were well fed and had no need to forage for food. The sexual aspect of the group was on full display and closely aligned with the male hierarchy and hence, sexual privileges.²⁸ Dominant males had greater sexual privileges than the lesser males even to the point of preventing them from copulating. This shows a very interesting aspect of nature and how dominant males, hence dominant genes, have a better chance of creating offspring and continuing the species, which means that nature is continuing to grow and improve a species.

²⁶ Ibid, page 316

²⁷ Ibid, page 427

²⁸ Ibid, page 245

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II. Power Between Species

In this study, I have concentrated on power within a species but this is only part of the picture. Unlike the Arnhem study, animals in the wild have to work to obtain basic nutritional sustenance. For herbivores, it is a matter of seeking suitable vegetation and avoid being eaten by predators. For omnivores and carnivores, it is matter of hunting for food and avoid being food. One aspect of power between species is the general lack of the sexual component and thus territorial concerns are limited to nutritional requirements.

Without a sexual component of inter species interaction, power is survival in a nutritional sense and its ancillary struggle over territory and protection of other members of the species. The major differences between predator and prey are strength, size, speed, weapons, camouflage, protective shells, hunting coalitions, creativity and so on. There are almost an infinite number of adaptations and techniques to hunt for food or protect oneself from being food.

Generally, predators hunt for prey that is smaller and easier to overcome rather than larger animals unless they form coalitions of hunting parties. For example, Hyenas attack larger prey such as Lions as a group thus overcoming the brute strength of the Lion. One on one, there is no match, but in a co-ordinated group attack, the lion has little defence. This is an example of intelligent use of power of numbers to overcome the individual strength of a larger prey.

The size of the prey has a determining factor on selection of prey. For example, Elephants as herbivores are generally less likely to be prey due to their size, weight and tusks. The same applies to Rhino's. Predators generally choose the easiest prey that requires less time and energy to hunt. That includes animals that are smaller, slower, do not have specialised weapons such as fangs and venom, are elderly, sick or very young. Predators use their senses such as vision, smell and hearing to hunt and have developed weapons such as horns, sharp teeth, stingers, fangs and so on, to help their hunt.

The vision of predators is generally different to herbivore prey.²⁹ The eyes are located towards the front of their head giving them three-dimensional binocular vision. The eyes of herbivore prey are generally located on the side of their heads giving them a wider field of vision to avoid predators. Predators also have a well-adapted sense of smell, For example, the wolf, fox and coyote rely more on smell than vision. Some reptiles use their

²⁹ I say 'generally' because carnivorous predators may also have predators that hunt them. Carnivores do not limit their hunting to herbivores.

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tongues to pick up scents in the air using the Vomeronasal organ. Hearing also plays a part in hunting and includes the ability to swivel their ears to specific directions and using echolocation. This sense is well developed for low light levels and vision impaired mediums such as water.

Other physical adaptations include the development of speed, sharp teeth, claws, strong jaws, sharp beaks and intelligence. Animals such as lions, cheetahs, tigers, hyenas etc., have developed faster running ability than most of their prey. Sharp teeth and claws are used for catching, tearing and cutting flesh whereas strong jaws used to clamp down and crush their prey. Sharp beaks used in a similar fashion as teeth to tear and cut flesh. Intelligent hunting strategies used to capture prey include the imitation of sounds and attacking vulnerable parts of prey such as the underbelly, genitals, eyes and other regions.³⁰

Hunting strategies include behavioural methods such as stalking, waiting, and coalition hunting. Stalking is the most energy intensive method, which requires stealth and strategy with a burst of activity to catch the prey. Sit and waiting requires less energy and can be enhanced with traps such as webs, trap doors, camouflage and so on. Coalition hunting takes advantage of numbers and can take down much larger prey. The members using co-ordination and strategy therefore share the effort (energy) to capture their prey.

On the other hand, prey has also adopted strategies to avoid predation. They too have developed senses of sight, smell and hearing to protect them from danger. Other methods include developed camouflage, subterfuge, warning signals, defensive weapons, armour and behavioural adaptations. In the instance of prey being also predators, they have mechanisms that serve both hunting and defence.

As mentioned previously, peripheral side vision in contrast to binocular vision helps detect predators in more than just one direction. A keen sense of hearing can give prey the advantage of knowing what direction the predator is approaching and take a measured response. Smell also aids in detecting predators but its ability to sense the direction of the predator is less distinct, although its range greater than sight and hearing.

Prey use camouflage to confuse or simply hide from predators. These include 'colour resemblance' where the animal changes their colour to blend into their natural environment. This may take the form of blending into tree branches like a Chameleon or changing colour depending on the season like the Snowshoe Hare and Ptarmigan. Another form of

³⁰ ROYAL SASKATCHEWEN MUSEUM, Predator and Prey Adaptations, 2012, page 7

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camouflage is 'counter shading' which reduces the prey's three-dimensional shape. Camouflage can also take the form of 'disruptive colouration' where the patterns of spots, stripes and patches mimic to the surroundings to avoid predation.

Some prey use subterfuge to avoid predation. These include sacrificial appendages such as detaching tails from the body that wriggle to divert the predator's attention and tails that resemble their head. Other forms of subterfuge are playing dead, bluffing by making themselves bigger as do the puffer fish, hair standing on end or standing up on hind legs as do bears. Some prey actively communicates with others in their group warning that a predator is present and to take the necessary steps to avoid predation.

Defensive weapons include horns, claws, teeth, chemical emissions, fangs, venom, stingers, spines, electricity and so on. Some of these weapons serve as both defences against predators and offence as predator. For example, the fangs and venom of snakes and spiders serves both functions, whereas the chemical emission of skunks, squid and octopuses are purely defensive. Spikes, thorns and spines also offer protection and defence from predators.

Similar to external spines for protection are exoskeletons, scales and shells, which all form armour for defence. The hard exoskeleton of crustaceans, crabs, lobsters and the scales of fish offer some protection. Better still are the hard calcium carbonate shells of molluscs, oysters, hermit crabs, clams and turtles. These are virtually impenetrable. Land animals such as armadillos and pangolins and the hard skin of crocodiles and alligators are also difficult to penetrate. As an extension of this type of armour is the creation of homes that offer similar protection. These include burrows, nests, hives, lodges, caves and so on. Beavers are large primarily nocturnal semi aquatic rodents that build dams, canals and lodges. They use mud, rocks, branches and logs to dam streams for protection against predators such as coyotes, wolves and bears and trap fish for a ready supply of food. Typically, beaver lodges have two chambers and underwater entrances, thus making them very secure from predators.

Behavioural adaptations take the form of communication and warnings to others of a nearby predator. This can be as simple as warning call, raising a tail, thumping the ground, snapping the teeth or as in the case of the beaver, slapping its tail on the water. Bluffing is on occasion a useful way to protect from predators. This can take the form of pretending to be dangerous, dead or hurt. Some species use mimicry to avoid predation.

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For example, the Viceroy butterfly has a wing pattern closely matching the Monarch butterfly, which is unappetising to birds. Some animals will use themselves as a ruse to draw a predator away from their nest thus protecting their young. The Opossum will play dead, become stiff and hang out its tongue.³¹

Another behavioural adaptation is congregating in large groups such as herds, schools, flocks and so on. This provides some protection against predators in that many eyes and ears are better than a single set. It is fascinating to watch a school of fish weave and dart around a predator such as a shark. Birds have a unique ability to fly that protects them from land-based predators. They are however vulnerable to larger birds and land based animals when they nest. Hiding is also a tactic used by several species and similar to foraging at night for food. Nocturnal animals develop better low light level sight, which protects them from predators that require higher levels of light.

The final behavioural trait that some species use is the self-sacrifice for the good of the collective. This is usually limited to insects such as the reddish brown ant of Borneo (*Colobopsis explodens*), which explodes itself and emits a toxic secretion to protect the colony. Honeybees also sacrifice themselves when they sting a predator causing the stinger to rip their own body apart. They will also fight to the death to protect the hive and queen.

As we can see from the above, power within species and between species is not limited to physical strength. Nature has adapted species with a myriad of tools, techniques and behaviours to their particular circumstances. The power struggles that species live by are by no means unique. It is above all a will to survive and thrive. In that sense, Nietzsche is correct in describing the 'will to power' as instinct based on an energetic system to control ones nutritional requirements and success at propagation. I would add that in some species it goes further than the instincts and into the realm of prestige, standing and pride in one's ability to dominate. In that respect, it has a relationship to the urge to be the best and grow to one's full potential, in other words, individuation.

b. Power of the Individual

It may seem unusual to survey power in the natural world but it serves to know how we as humans relate to these natural issues. As I have shown above, power in the natural world relates to the instinct to survive and propagate. In other words, it is the survival of the individual and the

³¹ ROYAL SASKATCHEWEN MUSEUM, Predator and Prey Adaptations, 2012, page 6

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species. The instincts for survival and propagation and associated will to power are the same for human beings. Becoming aware of these instincts does not make them go away, in fact in most instances; the instincts employ conscious awareness to help them achieve their goals. These are the same goals for humans as they in the natural world.

As children, our parents nurture and protected us. We learn and grow to adulthood and adapt to the environment. In our case, we learn to stand on our own two feet and adapt to the prevailing political, commercial and social systems to gain some standing and power in our own field. We earn a living (getting food and shelter) and look for a mate so that we can continue the species (propagate) with our own children, which in turn, we protect and nurture and the cycle continues. No one can deny that this cycle is not a normal and typical part of animal and human nature. We can therefore say that power in its typical realm is part of the survival mechanism of the individual in order to continue the species.

The five categories of human power mentioned above, relate to the inner workings of each individual and their instincts to survive and propagate. One of the fundamental functions of survival is knowledge. This can take the form of learned or innate knowledge, which are relative and overlap in their function. Learned knowledge occurs when a species learns a form of behaviour that aids in survival against hostile elements. For example, animals learn that a certain predator is a threat to their survival by perceiving how the predator looks, smells and sounds and relate it to a memory of what those perceptions mean. Animals also learn that certain objects or states are dangerous to their survival. This includes scenarios such as fire and the need to extricate from the threat, not to jump from high places and risk injury, deep water and risk drowning and so on. All these learned behaviours are knowledge and their implementation used to avoid pain, injury and death, in other words, survival.

Humans also learn in this way. Parents teach their children to avoid strangers, not run across the road, not play with fire, avoid conflict with other children and so on. We also learn to avoid breaking the social norms of the culture and punishment for the transgression. As we grow and move into a working environment we adopt what the psychologists call a 'persona'³² which modifies our behaviour to fit into a group, profession or institution. The persona then becomes habitual and determines one's

³² The persona is traditionally a mask the actor wears to denote the character he or she is playing. It is part of the collective psyche determined by the group with a set of specific behavioural patterns that have evolved over time. Professions, institutions, political systems have their own persona and behaving different to the persona raises suspicion and uncertainty. For example, doctors behave in a way that shows professionalism, compassion, care and reasonableness to their patients and behaviour outside these parameters is frowned upon.

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place in the sub group of a culture. Identifying with a persona may however, be completely contrary to one's true nature. The behaviour of a persona is a form of knowledge learned from others to adapt to a group situation.

All these and similar scenarios become part of our knowledge based on learned behaviour for adaptation to the contemporary world. The basis of learned knowledge is memory. We remember what we learn so we can adapt to the environment in order to make a living and survive. However, not all behaviour comes from an external environment. The will to power as I have shown, is innate knowledge human's share with other animals. Most groups use hierarchical systems where power allocated to each individual as a 'rank' (positional power) based on an instinct to control. Reward and coercive power use the carrot and stick approach to control others.

On the other hand, 'reverent' and expert' power is not strictly allocated by others in the group, but by the development of the individual. Reverent power relates to personal development of an individual to inspire others and build loyalty. It is an amenable and approachable demeanour, which may be learned or innate and has the ability to use feeling to attract followers. Many politicians develop reverent power through the ability to attract followers that support them and give them power. Expert power on the other hand, is a skillset or specific knowledge in an individual.

In contrast to learned knowledge based on memory, there are ideas and urges that are innate and not learned from experience. In nature, we can see this innate knowledge in bees, termites, beavers etc., and how they know how to build complex and purposeful shelters. The instinct for nutritional survival and the urge to propagate are also innate forms of knowledge. A hungry belly has more motivating influence than any other need. This is why there is an overwhelming need to control one's environment so that food and the opportunity to propagate are easily satisfied.

The same instincts that motivate animals in the wild also motivate human beings. In fact, it is more dangerous in humans as we the ability to destroy on a large scale. As we saw with the life of Marx, the instincts often employ our conscious awareness and intentions. Marx was possessed by the ideal of an 'all providing mother' and he dedicated his life to satisfy this instinctual need. It is a case of the urge to recapture the effortless time of childhood and a nurturing mother, into an all-encompassing ideal projected onto the community. We may ask why a learned man such as Marx could be possessed by an instinct which crippled his whole life?

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This question is difficult to answer, as we cannot know the inner workings of Marx's personality. We can however say that it is natural for individuals go through cycles of adaptation to environmental circumstances (culture) and retreat back to the safety, acceptance and security of the mother when adversity encountered. Marx from an early age encountered much adversity as he challenged the functioning of the society he lived in. This led to ostracism and expulsion from institutions and nations, which only increased his need for safety and acceptance. Seen in this light, Marx was a victim of his own mother complex and trying to overcome the power of the state (father).

The same instincts affect every individual to some degree. This is why we have the innate urge to grow and strive for independence, that is, the will to power. It includes the urge to control one's environment, but also to grow and become aware of one's inner urges and grow towards one's idea of unity. Most of us oscillate between activity in the world and quiet contemplation and reflection of our inner workings. Sports, holidays and intoxicants have the same purpose, as they are a break from our persona oriented and hierarchical working life. Sometimes we are stuck on one side or the other which causes habitual behaviour and loss of balance. This is especially true when the culture we belong to is also one sided.

Not all is lost however, as we have a system in ourselves that attempts to correct the imbalance. This is what the psychologists termed the unconscious, or more specifically, the personal and myth making unconscious. The unconscious compensates and reflects our complexes and ideals. For example, nighttime dreams reflect what is occurring in our waking state and our relationship to the world by providing a narrative in symbolic language.³³

Dreams are the purest form of communication by the unconscious as we are asleep and our senses are dormant, or at least, we are not aware of sensual input from the external world. There are however, infinite gradations between deep sleep, dream, and the fully awake state. These two halves of reality intertwine and relate so that it is very difficult to know where one ends and the other starts. In fact, experience has shown that complete differentiation is a lifelong task and doubtful if it can be achieved at all, save to say that a complete differentiation can only be achieved in death. What happens beyond that point is anyone's guess? Many thinkers have concluded the same concerning the 'idea of freedom' and true freedom only achieved with complete separation from one's body upon death.

³³ The symbolic language always has been and always will be the language of nature. I refer the reader to methods of understanding the language in –MERKUS, E, The Idea of Unity, Symbolic Language, Arc-Design.com.au, page 401, ISBN 978-0-6484039-0-6

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Nevertheless, during our lifetime we can recognise the gradations between the unconsciousness of childhood and consciousness of old age which is reproduced every day between sleep and the waking state. For example, fantasy is a perception of dream narratives in the waking state. We consciously perceive the images and can direct them to some extent. Even more related to consciousness are ideas, which are an expression of dream narrative closely aligned with physical world problems. Behind all these emanations from the unconscious are inner characters and their narratives.

Ideas like Communism or Capitalism originate from individuals and their natural personal inclinations. The reason they become popular and accepted by others is that they too have similar inclinations. It is the same as saying that one's god is the only true god and all others are false. This standpoint misunderstands that individuals have the potential to discover their own inner god, which may be unique to that individual. As we have seen from history, it can take the form of possession by an individual's central inner character (God) that overwhelms and dominates their life. Moses was powerless when it came to his god, to the point where he killed his own people. Jesus denied his own physical existence and need for family and profession presumably as a counteraction to the harsh and domineering power of Roman occupation. He found psychic freedom but not physical freedom.

Inner characters are a force of nature until they become conscious in the individual and related to as if they were guides and advisors. To blindly obey an inner character is to become a child once again and not question the motivations or goals of the character. This is particularly relevant when power is the dominant concern of the inner character. As I have established previously, the goal of an inner character, particularly the central inner character, is to help the individual become conscious of their unity, remove illusion (the Veil of Maya) and express the unity of the relationship between the character and individual on one side, and the individual and world on the other.

As we have seen in the study of power in nature, humans are no different. Instead of power based on individual size and strength, it is based on political power, allegiances and collective strength. Instead of the power of unique weapons like fangs, horns, stingers etc., it is the power of a nation's weapons such as guns, cannons, missiles and bombs. Both animals and humans base their existence on the need to survive. This is the individual and collective need to control one's environment. It is the survival instinct par excellence. Under normal circumstances, individuals need to control their personal lives, protect and provide for their families.

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When the will to power becomes a dominating force in the individual, it can become a form of possession by that instinct and associated character, and go beyond survival into the realm of 'complexes' and 'projection'.

Indeed, most political leaders, particularly the less benevolent ones, are themselves led by an inner character and project the desperate need to overcome the possession onto what they perceive as their opposition, group or race of people. We saw this with the persecution of the Jews in Nazi Germany, the removal and starvation of all opposition by the Bolsheviks in Russia and the same in the Great Leap Forward in China. The overall issue with these movements and leaders was a lack of balance in their personality and attitude towards life. They were completely possessed by the will to power and lacked or ignored any kind of compensating aspect of unity. The missing or ignored functions in these types can temper power with compassion, empathy, love and understanding.

This is why the Christian narrative is so important in the development of human existence. It was a major turning point in the evolution of humanity and showed through a unique individual that we can indeed overcome our instincts, need to control our environment and replace it with an attitude of love and understanding. When you understand what motivates an individual, you are less likely to want to control them, and rather help them see their own issues. This shifts the need to control towards helping others grow (individuate) much the same as a parent helps their children to grow and stand on their own two feet.

We have now come full circle and the time is ripe for humanity to reconcile the opposites into one's idea of unity. This will vary from individual to individual. The Christian narrative gave us a way to overcome our body and associated instincts and emotions. We now have to recognise that we do indeed have a body and it too needs integration into our unity. Jung recognised this shift as his idea of unity shifted from an 'all good God' of the Christian narrative to an older God of the Old Testament where good and evil functioned side by side. The next step in the differentiation of opposites and associated functions of unity includes time and growth. In other words, when individuation is included in the unfolding life story, it becomes clear that a negative event now, results in positive growth in the future. One's idea of unity (God) then becomes an unfolding of life with hard object lessons encouraging growth of the individual.

Then power and love temper each other and the infinite number of gradations (feeling) between the opposites actually unites them. It is the difference between viewing the world as black and white rather than the

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infinite number of colours, intensities, tones etc., in between black and white. Most individuals that have an idea of God recognise the fact that what appears as negative, is actually positive in the future. They explain that disaster occurs as part of 'God's plan'. In other words, it is God's plan to create disaster here and now so that we can learn and grow into the future and differentiate the opposites in ourselves.

c. Psychological Views

The starkest and most obvious example of how the idea of power manifested itself in psychological studies is the work of Alfred Adler. Adler was originally a student of Sigmund Freud, broke with him and identified the motivating factors based on individuation. That's is to say, the urge to find order, control and grow as an individual. This was in contrast to Freud's identification of the 'mother complex' and the associated sexual issues.³⁴ We can see that Adler developed his ideas due to a natural temperamental difference from Freud, but also as an urge to develop and grow as an individual separate from Freud.

Freud and Adler's viewpoints form a synergetic pair of opposites. The former oriented towards the personal unconscious and associated contents, the latter, the physical world and striving for standing, power and growth. The third individual in the group and a former student of Freud was Carl Jung. He identified these opposite views and formed a unified system based on known mythological narratives, philosophical thought, and incorporated both Freud and Adler's viewpoint into his own.

Adler's viewpoint was clearly oriented toward the physical world rather than the unconscious. In the following he even goes as far as saying that those oriented towards the inner world of myth 'trade on their own weaknesses' because they don't seek recognition.

The formation of character types begins at this early age. Whereas some children develop in the direction of the acquisition of power and choose to seek recognition through courage and self-assertiveness, others seem to trade on their own weaknesses and set out to demonstrate them in all manner of ways. One has only to observe the attitude, expression and bearing of individual children to discover which of the two groups they fit into. Each character type has meaning only if we understand its

³⁴ It is interesting to note the similarities between the orientation and work of Freud and Karl Marx. Both identified the motivating forces behind the behavior of men and sought to explain the issues and form a school of thought based on their own personal issues. In the case of Marx, he sought a political solution and a utopia based on an 'all providing mother'. Freud based his psychology on identifying and possibly liberating individuals from dependence on the 'all providing mother'.

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relationship to its environment, and children's environments are usually reflected in their behaviour.³⁵

This shows the difficulty in one type understanding another type. In this case, the extraverted orientation of Adler not understanding the introverted orientation of the children he observed. His orientation is further emphasised in the following passage where he equates engagement with the unconscious in the form of fantasy and daydream with infantile wish fulfilment rather than its proper place as part of the arts.

The fantasies of children and grown-ups, sometimes called day-dreams, are always concerned with the future. These 'castles in the air' are the goal of their activity, built up in fictional form as models for real activity. Studies of childhood fantasies show clearly that the striving for power plays the predominant role. Children express their ambition in their day-dreams. Most of their fantasies begin with the words 'when I grow up', and so on. There are many adults who live as though they too were not yet grown up. The clear emphasis on the striving for power indicates again that the psyche can develop only when a certain goal has been set; in our civilization, this goal involves social recognition and significance.³⁶

What Adler does not realise is that the dreams and fantasies of children and adults leads to their expression in the physical world. There are no man made structures without imagining and planning for their construction. This also applies to political systems, treaties, contracts and so on. We make our culture from what comes from inside in the form of ideas. This is why there are many and varied cultures in the world. In addition to the influence and education has on children, Adler identified the influence of family upbringing, spurring ambition and awakening of ideas of grandeur. He equated fantasy activity to 'castles in the air' and 'fictional form' in contrast to adaptation and 'real activity' and 'social recognition and significance'. What he misses is the natural and innate inclination of children and their natural orientation to either the world of objects or the world of myth.

The intensity of our striving for power is inversely proportional to the degree to which we can be educated. In spite of this, family upbringing is concerned, for the most part, in spurring on the ambition of children and awakening ideas of grandeur.³⁷

³⁵ ADLER A., *Understanding Human Nature*, Oneworld Publications, 1992, ISBN 978-1-78074-471-1 (ebook) page 77.8

³⁶ *Ibid*, page 116

³⁷ *Ibid*, page 130.3

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Power as I have shown in the study of nature depends on physical and psychic strength and includes size, strength, coalitions, ideas and understanding. At its base, strength does matter for power in animal and human interactions. We have laws, which still require physical strength to uphold. Lawbreakers still need to be man handled and their physical freedom restrained by police. The same applies to the interaction between nations. They strive to have the most powerful military and the strongest weapons as well as a psychic strategy to overcome their opponents.

Adler also includes what he calls 'social feeling'³⁸ in the development of character in addition to striving for power. He mentions that the striving for power alone is 'rooted in feeling of inferiority'³⁹ and possibly caused by and authoritarian upbringing. Indeed, a one-sided attitude causing inflation and a feeling of superiority is compensated by feelings of inferiority. This is how the psyche attempts to rebalance a one sided attitude. He also mentions that children under such circumstances 'grow greedy for domination' and become 'vain and ambitious for power'⁴⁰.

Obviously, living in a household based on authority means that a child would strive to overcome that authority and seek some freedom. The problem is when the striving to overcome the authority becomes habitual and forms part of the individual's psychic structure. The pattern of authority is then repeated ad-infinitum and becomes a complex.

In the following passage, Carl Jung identified the two approaches of Freud and Adler and how both principals exist in every individual in varying proportions.

This deserves particular emphasis, because there are two types of psychology, the one following the principle of hedonism, the other the power principle. The philosophical counterpart of the former type is scientific materialism and of the latter the philosophy of Nietzsche. The principle of the Freudian theory is hedonism, while the theory of Adler (one of Freud's earliest personal pupils) is founded on the power principle..... Both principles exist in every individual though not in equal proportions.⁴¹

He continues in his analysis of the opposite viewpoints:

The basic formula with Freud is therefore sexuality, which expresses the strongest relation between subject and object; with Adler it is the power of the subject, which secures him most effectively against the object and

³⁸ Ibid, page 298.3

³⁹ Ibid, page 471.5

⁴⁰ Ibid, page 491.8

⁴¹ JUNG C. G., Freud and Psychoanalysis, Bollingen Series XX, Pantheon Books, 1961, p 291

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guarantees him an impregnable isolation that abolishes all relationships.⁴²

The unique position Jung found himself in with two colleagues expressing opposite views is that he could not bring himself to acknowledge one view and dismiss the other. He attempted to reconcile the opposites not only in the world, but in himself as well. This ultimately led to a third standpoint, which incorporated the balance between the power of the subject (Adler) and the relationship between subject and object (Freud) .

Jung therefore differentiated the opposites through his philosophical studies and what Kant had identified as the difference between the object and the idea of the object. This realisation when applied to the psychology of individuals gave Jung the incentive to see what lies behind striving for power and control. Freud had already identified the mother myth⁴³ behind his theory of relationship between conscious and unconscious. Jung identified the inner character behind the 'will to power' as the idea of the father. This important discovery firmly differentiates an individual's actual father from the idea of a father that stands behind him.⁴⁴ In Jung's own words, he defines the power complex:

42. POWER-COMPLEX. I occasionally use this term to denote the whole complex of ideas and strivings which seek to subordinate all other influences to the ego (q.v.), no matter whether these influences have their source in people and objective conditions or in the subject's own impulses, thoughts, and feelings.⁴⁵

In the above, Jung clearly defines the bi-directional nature of the power complex and its need for control both outer physical and inner psychic influences. This view correlates in part to Adler's striving for power and influence as part of adaptation to the physical world. What Adler did not recognise is the inner character behind the urge to strive and achieve standing in the community.

The only power the individual has against both inner and outer influences is one's 'will' backed by the idea, or in Jung's terms, archetype of the father. This is a natural abstraction from the idea of mother nature (unconscious) as growth and independence from her psychological influence. As a species however, we can only liberate our psyche from the influence of mother nature because as long as we are alive and our body

⁴² JUNG C. G., *Psychological Types*, Bollingen Series XX, Princeton University Press, 1976, p 101

⁴³ For the complete text and analysis of the Oedipus Myth, see 'The Idea of Unity' ISBN 978-0-6484039-0-6, page 245

⁴⁴ JUNG C. G., *Freud and Psychoanalysis*, Bollingen Series XX, Pantheon Books, 1961, p 321

⁴⁵ JUNG C. G., *Psychological Types*, Bollingen Series XX, Princeton University Press, 1976, page 632

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exists in the material world, it has all the same needs as most other species. There are political leaders and thinkers such as Marx and Engels that want us to fall back into the archaic collective mentality of the psyche extinguishing individuality in the mother and its associated collective ideal.

Communism as I have shown above, is a collectivist ideal based on possession by an inner character. It uses power to enforce and extinguishes individuality, creativity, innovation, expression and individual morality based on conscience. Falling back into collectivism stops growth and freedom and leads to eventual rebellion as exemplified by the failed collectivist ideals in history. This is why individual liberty is important for the development of our species. As Jung mentions: "To the collective psyche every individual development is hateful that does not directly serve the ends of collectivity."⁴⁶

d. Philosophical Views

The idea of power in philosophy has generally less to do with individual psychology and more to do with abstract ideas and how they function. For example, Kant identified the 'Noumena' in contrast to the 'Phenomena' of physical life⁴⁷. He viewed everything outside of the psyche as an object including people. The beauty of his thought is his differentiation of the object from the idea of the object. This notion of idea and object can be traced back to Plato and his 'model' and 'copy of the model'⁴⁸. It is fundamental to Kant's thought, which Jung also incorporated into his work, that the idea of an object may be different to the object itself.

For example, we know today that the moon is a dusty and stony wasteland with no atmosphere or life. To the ancients however, the moon represented a magical deity with feminine qualities. This was based on how the moon behaved with her waxing and waning, monthly cycle, occasionally visible during the day and so on. When viewed with our contemporary knowledge and stripped of the ancient ideas we come back to the dusty and stony desert. Our knowledge of the moon is closer to how she actually is, rather than the old idea we had of her. Nevertheless, the original perception of her still exists. She still waxes and wanes, illuminates the night when full, effects the tides and causes psychic disturbances (lunacy).

In this case the original idea of the moon and what we know today overlap as the moon's behaviour has not changed. The idea was transformed

⁴⁶ Ibid, p 128

⁴⁷ KANT Immanuel, Critique of Pure Reason, Cambridge University Press, 1998, page 347

⁴⁸ PLATO'S Cosmology, The Timaeus, Hackett Publishing Company, 1997, page 185

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through knowledge and withdrawal of the projection of the original idea. The original idea then becomes a psychic content related to the object. The above example shows how the object and idea of the object change, as we learn more about the object. Kant believed we couldn't know the object at all, only the idea of the object and to some extent this is true. Matter has still far more mysteries than we know, particularly when viewed at the atomic level. Scientists dedicate their whole lives studying the physical world and are slowly unlocking the mysteries of the object. This shows that we cannot draw conclusions on face value on the phenomenal and noumenal halves of reality.

The function of projection is the first instance of potential relationship between idea and object. In science the terms 'theory' and 'hypothesis' are used to describe ideas to initiate investigation and see if the idea correlates with the object. It is the same for human interactions. When we meet someone we immediately form an idea of them based on their appearance and associate that idea with previous ideas. This is the initial connection between individuals that either attracts or repels, and we act accordingly. This process varies from individual to individual but is the basis of all human interaction.

Sometimes we are forced to interact with individuals that do not naturally attract us. This not only occurs in work and social situations, but also in families, where a child is very different to their parents. This seems to be an interesting arrangement of nature, which encourages individuals to interact with a broad range of psychological types. That is to say, our nature encourages us to interact with types that we would not generally associate with. This is why 'group think' and what Jung calls 'participation mystique' can be beneficial in that we surround ourselves with like-minded individuals which gives us a sense of belonging. On the other hand, it can be detrimental when one group finds it difficult to interact with another group. Most conflicts between nations, cultures, ethnic groups, religions etc., all come about because each individual in the group cannot understand the other group's point of view.

In Frederick Nietzsche's book 'The Will to Power' he emphasizes the individual above all else. His idea of power is broader than simply influence between individuals or groups. It included the process humans' share with nature for growth, strength, insight and understanding. Nietzsche could not however, recognize the individuation process that he was experiencing and believed that there was no aim, unity or truth to existence. In other words, he had a very nihilistic view on life and preferred raw nature and instincts over ideals, which he regarded as an

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'absurd impulse'⁴⁹. He also identified how the personal conscience activates when one recognizes the relativity of established morality⁵⁰. This brings the power back to the individual and away from established institutions such as the state or church.

Nietzsche argued that Christianity was an 'aberration of the instincts'⁵¹. Indeed, one would have that point of view if siding with the instincts alone. This is why despotic movements such as National Socialism of the nineteen thirties in Germany burnt books. Knowledge and understanding are an anathema to our instincts. In other words, the spontaneous and immediate function of the instincts (unconscious) were preferred to deliberate and reasoned understanding through knowledge and experience (consciousness) as Nietzsche explains:

One longs for a condition in which one no longer suffers: life is actually experienced as the ground of ills; one esteems un-conscious states, without feeling, (sleep, fainting) as incomparably more valuable than conscious ones; from this a method⁵²

He continues his argument that the suppression of our instincts is itself a weakness of the human animal and nature in general:

Weakness as a task: weakening the desires, the feelings of pleasure and displeasure, the will to power, to a sense of pride, to want to have and have more; weakening as meekness; weakening as faith; weakening as aversion and shame in the face of everything natural, as negation of life, as sickness and habitual weakness-weakening as the renunciation of revenge, of resistance, of enmity and wrath.⁵³

If we relate Nietzsche's view with what we have learned from the study of power in nature, we can see that there are forces in animals and humans that seek power, but also peace and harmony. The male chimps in Arnhem sought confirmation and support from the females as if the females had the deciding vote in many interactions. This can only mean that the females had a viewpoint different to the males and they could see what the males could not. Female's gives birth and nurture their young with males as protector and guard. Females have a closer relationship to their young because they come out of and feed from their body. Love of one's children extends to a wide variety of species. In nature we find the balance of opposites between power and love and what we may call

⁴⁹ NIETZSCHE F., *The Will To Power*, Vintage Books, 1968, page 15

⁵⁰ *Ibid*, page 16

⁵¹ *Ibid*, page 27

⁵² *Ibid*, page 27

⁵³ *Ibid*, page 29

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'morality' which is the desire for peace and harmony so that the species gets along more often than not.

Nietzsche regarded morality itself as immoral.⁵⁴ Indeed, an individual completely isolated from the world without a partner and family would see that power to grow is the only important thing in individuals. Everything went back to the individual even though an entire species is made up of individuals as a culture, which also evolves and grows. The collective was for Nietzsche an abstraction that usurped the individual. To some extent this is true except for the fact that all collectives are made of individuals. A ruling class can exploit morality, but morality, and its associated penal code, also gives guidelines and order to a collective.

Without morality we would revert back to the beast and only have our instincts to guide us unless each individual had a well-developed conscience. Without that we would take (steal) anything we wanted, force our desire onto a woman we were attracted to, and kill anyone that stood in our way, much the same as what occurs in animal nature. We can see this when the normal moral codes are overturned in war and individuals are encouraged to kill. The laws of nature depend on physical size, strength, allegiances, weapons etc., so too does the enforcement of morality and its associated penal code. This is why the police always move in numbers, have backup and carry weapons.

Nietzsche believed morality was a barrier to freedom and the will to power. He also differentiated culture from civilization and explained that the former advanced at times when morality was less prevalent, the latter when taming of the human animal was prevalent.⁵⁵ There is validity to this viewpoint as we can see from the development of an individual. Culture is naturally based on creativity and the free flow of images and ideas from inside (unconscious). This requires a loosening of will and consciousness. On the other hand, will and consciousness build civilization through external physical activity. The two go hand in hand but seldom occur simultaneously.⁵⁶ The same applies to collective movements as we saw with very creative periods such as the Renaissance, which emerged from the oppressive dark middle ages.

Nietzsche's view on Socialism is in the same realm as oppressive periods in history and views the ideal as 'the will to negate life':

⁵⁴ Ibid, page 152

⁵⁵ Ibid, page 75

⁵⁶ The caveat to this statement is those rare individuals that can switch on and off their creativity and easily move between inner perception of the unconscious and out activity in the physical world.

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Socialism- as the logical conclusion of the *tyranny* of the least and the dumbest, i.e., those who are superficial, envious, and three-quarters actors- is indeed entailed by "modern ideas" and their latent anarchism; but in the tepid air of democratic well-being the capacity to reach conclusions, or to finish, weakens. One follows -but one no longer sees what follows. Therefore socialism is on the whole a hopeless and sour affair; and nothing offers a more amusing spectacle than the contrast between the poisonous and desperate faces cut by today's socialists-and to what wretched and pinched feelings their *style* bears witness!- and the harmless lambs' happiness of their hopes and desiderata.⁵⁷

He felt the same way about religion and that man belittled himself when regarding strong impulses coming from the unconscious and the inability to act on them was weakness belonging to man⁵⁸. Indeed this is where Nietzsche falls into error, which eventually claimed his sanity. He identified with the objective part of the psyche (myth making unconscious) with all its manifestations of instincts, impulses, ideas, inner characters and so on, and tried to encompass them into his limited and narrow ego. In other words, Nietzsche didn't have the anchors that keep us from being inflated by the contents of the unconscious. If he had a partner, family, friends etc., rather than his isolated vagabond lifestyle, he may have realized that identification with inner contents and characters was detrimental to his everyday life and well-being.

This is the tragedy of Nietzsche and shows how important it is to know what is one's conscious life and what comes into one's mind from the objective myth making unconscious. Similarly, the opposite is also true when one identifies with a large group of people and believes they are speaking for all in the group. Then they are possessed by what they project onto other individuals. Many despotic dictators have come to a tragic end for the obverse of what Nietzsche suffered.

Nietzsche recognized this to some extent in the context of vices and virtues.

Virtues are as dangerous as vices in so far as one lets them rule over one as authorities and laws from without and does not first produce them out of oneself, as one should do, as one's most personal self-defense and necessity, as conditions of precisely *our own* existence and growth, which we recognize and acknowledge independently of whether other men grow with us under similar or different conditions.⁵⁹

⁵⁷ NIETZSCHE F., *The Will To Power*, Vintage Books, 1968, page 77

⁵⁸ *Ibid*, page 86

⁵⁹ *Ibid*, page 178

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In the next passage Nietzsche dismissed any hope of unity and a return to the world of every day things and a normal life.

It seems to me important that one should get rid of the all, the unity, some force, something unconditioned; otherwise one will never cease regarding it as the highest court of appeal and baptizing it "God."

Nietzsche's will to power was partly a reaction to moral codes and the prevailing idea of God. This is where many researchers fail to recognise that he did not object to all Gods, but only the 'all good God' of Christianity. Indeed, the Christian God does not make sense without Satan and all that is evil. Even the God of the Old Testament was not all good and often jealous and murderous if his people did not follow his dictates. Nietzsche preferred the ancient Greek god Dionysus as a deity of instinct and ecstatic life and preferred ancient Greek philosophy and mythology in general.

Morality as a means of seduction.- "Nature is good, for a wise and good God is its cause. Who, then, is responsible for the 'corruption of mankind'?"⁶⁰

His idea of God as he states above, was the God of nature, which contains the opposites in one unified form:

For every strong and natural species of man, love and hate, gratitude and revenge, good nature and anger, affirmative acts and negative acts, belong together.⁶¹

Another German philosopher Georg Wilhelm Friedrich Hegel described in his dialectic the pair of opposites that may unite in the third function. He had a similar view to Jung in that the opposites of power and love; conscious and unconscious, light and dark etc., could be united in a third option which has characteristics of both sides, relates and satisfies both sides. It is like a mediator between warring nations and opposite viewpoints in an individual, which becomes a moral question in their union.

When an individual side with all that is good in their personality, their negative qualities don't disappear but become repressed or worst still, projected onto one's neighbor. Jung had the view that one must own one's shadow. Indeed, this is a solution to the problems we face. Doing the inner work and acknowledging that we all have the potential for evil and withdraw that projection of one's shadow from the world of people,

⁶⁰ Ibid, page 190

⁶¹ Ibid, page 191

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reduces conflict by at least one individual. This does not mean running amok and acting on every instinct that comes to us, but consider what the instinct wants and devise a plan to satisfy it. Sports are better than war, relationship better than rape and negotiation better than conflict. The solution lies between the opposites.

Even though Nietzsche sided with his instincts he did recognize that consciousness was an integral part of his unity. He criticized previous philosophers who tried to imagine a total consciousness, or as he puts it, a complete “spirit” or “God” without the fetters of the body and associated instincts, emotions and needs⁶². Instead, Nietzsche proposed developing an individual’s instinct and power without moral barriers in the Machiavellian sense. He described how those oppressed seek power as the “will to freedom” and those a little stronger as the “will to justice”, and strong, independent, courageous and rich individuals express power in the “love of mankind”.⁶³

The last category Nietzsche describes is the ability to overpower and take possession and what appears as self-surrender used for selfish and egoistic means for greater power. He termed this character “the Overman”⁶⁴ which is a description of a superior being that uses love to serve their will to power. The Overman has all the characteristics of a god and his identification with this character the reason he went insane. This was in complete contradiction to his frail body and ill adapted life.

Love can be the starting point and movement to an expression of power. For example, caring for a child can develop into a dependency need of the parent, which constrains the child from growing into adulthood and independence. This is more about control and the parent’s need for a dependent than love. Parental love in its extreme is self-sacrifice to a child, a nurturing and encouraging the best in the child to help them grow, be healthy and independent.⁶⁵ Caring for a child that is not based on love, but the parents own needs leans towards the will to power.

e. Power and Love

The definition of love is complex and varied. Love is an attracting force and logically the opposite of hate. Psychologically however, the opposite

⁶² Ibid, page 376

⁶³ Ibid, page 407

⁶⁴ Ibid, page 463

⁶⁵ We see this same scenario involved in the work of Karl Marx, which believed in an ideal of redistributed resources based on his particular complex. This required the authority of the state to co-ordinate the ideal thus enslaving everyone and maintaining them as dependents, rather than freethinking and acting adults.

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of love is power. It is the opposites of self-sacrifice for the sake of the other, or control of the other for one's own agenda. The initial basis for love is the parent child relationship. Love comes from the parent to the child as affection, nurturing and protection. This is not limited to humans, as I have shown above in the natural world and a cold-blooded species of crocodile where a mother will gently move her babies in her mouth from one watering hole to another.

This instinctive form of love for one's offspring does generally not have a sexual component, but a continuation of the family and species. Sexual or romantic love is a similar form of attraction generally between post pubescent and young adults where there is an overwhelming attraction to another individual. This form of love has such force of attraction attached to it, that the loss or fear of loss can be painful and heart wrenching.

Milder versions of attraction include the love between siblings based on familiarity and blood bonds. Another is the love of friends and a compatibility and enjoyment of each other's company. There is also a love of objects such as art, architecture, music, good food and other sense oriented objects. The ancient Greeks had six ideas of love: agape, eros, philia, philautia, storge and xenia and defined as follows:

Agape:	Brotherly love, charity love from or for God
Eros:	Intimate or sexual love and love of beauty and truth
Philia:	Friendship between equals
Storge:	Love and affection between parents and children
Philautia:	Self love
Xenia:	Hospitality and guest friendship and generosity ⁶⁶

In addition to the above, the psychologists further define love in terms of the relationship to the object. That is to say, love depends on the inner character or idea activated, projected, and reflected in affection of the object. Brotherly love and love by or for one's God⁶⁷ is generally measured by the level of kindness, compassion and generosity one has for another. This however is dependent on one's idea of God and the activated projection and the characteristics of that projection.

Similarly, sexual love relates to the projection onto one's partner of a contra sexual inner character termed the 'anima' or 'animus' from the ancient Greek terms for 'soul' and 'spirit'. Jung describes this type of relationship as the union of conscious and unconscious functions in each

⁶⁶ https://www.wikiwand.com/en/Greek_words_for_love

⁶⁷ I refer to the love of the 'all good of Christianity'. Other ideas invoke different traits. Some Gods are based on the will to power not love, so their projection is different.

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partner. This is why the attraction has such emotional power because one is literally giving over to the other a part of your personality. This is both the pleasure and pain of erotic relationships and some even refer to it as an illness (love sickness). Indeed, it is a form of possession, which employs the conscious ego into its service to attain and maintain the connection. Falling in love is both intoxicating and terrifying but has the best chance at discovering the nature of ones animus and anima over time.

It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman.⁶⁸

More often than not, it is the projection of a past parental character rather than the equal and opposite contra sexual character. This makes the partnership complex in its power plays and ranking and can hinder personal development of both partners.

Love between equals based on friendship has the benefit of choice in that we are attracted to people whose company we enjoy. It is more pleasurable than painful and makes us feel loved and appreciated without the turmoil of an erotic attraction. On the other hand, love between parents and children are fraught with complex patterns of behaviour. Babies are totally dependent on their parents as they depend on their parents for their daily needs. This forms an inner character and idea in the child based on a parental authority which we carry into life as a projection onto other authorities. This is why institutions and corporations have hierarchical systems of governance as its uses the projection of authority to maintain its structure.

As the child grows, they develop their own personality separate from their parents and grow away from the projected authority. This can be a very slow process and is very difficult to complete, even into middle age. The hallmark of this process of growth is developing power over one's life and having the feeling of controlling one's destiny. The rebellion that most

⁶⁸ JUNG C. G., *Civilization in Transition*, Bollingen Series XX, Princeton University Press. 1964, paragraph 243

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teenagers go through appears as a battle of wills between the child and parent(s) and may lead to growth and independence or the transfer of the parental projection(s) onto an institution or other authority. This is particularly true if an individual becomes part of an institutional hierarchy and projects authority onto the individuals above them in the hierarchy.

The parent's side of the relationship also has its pitfalls. We love our children because they are part of us to begin with and are totally dependent on us for their life. Generally, we want our children to grow and become independent adults and continue the family with their own children. The struggle of the child for independence and adulthood has many byways and challenges. Conflict with one or both parents often arises due to the child's instinctual urge to grow and overcome the influence of their parents. This conflict also has another attribute in that the personality of the child may be in natural conflict with a parent as an antagonistic type.

Unlike friendship where we accept another because their presence is pleasurable, children may have personality types that are naturally antagonistic to the parent's type. This conflict becomes acute after puberty and early adulthood, usually around the teenage years. It also becomes prevalent when the child realises that a parent does not match their idea of what a parent should be. In other words, their inner character or idea of a parent is different to their actual parent.

Self-love is often misunderstood as egotism or autoerotic love of ones body or personality. Indeed this form of love exists but often misinterpreted. For example, the ancient characters of Narcissus and Janus are viewed negatively as the obsession with one's appearance and being duplicitous. Aside from the usual interpretation, the myths have a deeper meaning.

Narcissus did indeed fall in love with his reflection in the limpid waters of a fountain and languished there until his death. In other words, he could not tear himself away from his reflection. Reflection does not only refer to one's physical image, but also to the idea of oneself. As the story of Narcissus is a myth, its meaning is deeper than a simple visual reference. The reflecting aspect of the unconscious can fascinate an individual where he or she cannot turn back to the world of objects. The same applies to Janus. He was a solar Roman god of gates and doorways and had two faces, one pointing towards the physical world of objects, the other the mysterious inner world of the gods. He was also the god of 'beginnings' and presided over daybreak, which is the realm between the

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darkness of night and the light of day.⁶⁹ These two examples show that 'self love' and having two faces is more than love of one's appearance or having dual viewpoints.

'The final form of love as noted by the ancient Greeks is the hospitality one shows for a guest or visitor with all the courtesy and honour that it bestows. This ritualised form of love guaranteed that one could count on good social interaction between visitors and elevating the social standing of the host. Hospitality was understood as a moral obligation.

Other forms include the love of objects, skills, expertise, knowledge, and exploration. The love of an object is particularly prevalent in object-oriented age and individuals show real affection towards an object they love. These include motor vehicles, boats, aircraft, weapons, tools and so on. When there is love for an object, there is a care and attention, which makes the object attractive, cared for and long lasting. Motor vehicles are a common expression as the object is a container for mobility in the physical world. Consequently, they often attract a projection of an inner character and often displayed proudly as a status symbol.

Skills can also attract an individual's love. For example, the sporting industry rewards athletes when their skills are highly developed. As an individual accomplishment, skills are a co-ordination between psychic experience, knowledge and bodily learning achieved over many years of practice. There is no greater pleasure than achieving a high level of skill in a particular activity, particularly when that skill requires bravery.

Similar to the love of a skill is the love of a speciality or an expertise in a particular field. This is oriented more towards knowledge than skill but they do overlap. An individual can become indispensable and their knowledge and expertise highly prized in speciality fields. On the other hand, specialisation of knowledge, as we can see in nature, can be dangerous and lead to extinction, particularly when circumstances change and the specialisation becomes redundant.

Knowledge can take two overlapping forms. It can be an accumulation of information on the physical world around us or information of the inner world of dreams, ideas and mythology. The love of knowledge is similar to the love of learning new things in that it attracts and encourages us to explore and helps understand how things work. In fact, knowledge and experience are the cornerstones of understanding.

⁶⁹ LAROUSSE, New Encyclopedia of Mythology, Hamlyn Publishing, 1968, page 209

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The love of exploration is similar to the love of knowledge except that it leans towards experience. This can take the form of exploring the physical world and its adventure and mystery or exploring the inner world of ideas. Both have great rewards and great dangers. On one hand, exploring the world and its marvellous creations, mountains, plains, oceans and people is a rewarding pursuit. On the other, the exploration of inner characters, ideas and myths is also rewarding and shows how all the man made institutions and systems have their origin in the unconscious. This is how one side flows into the other, much the same as a child emerges from darkness (unconsciousness) into the light (consciousness), which continues throughout their life.

The opposites of love and power intertwine and have different permutations and most individuals' position themselves between the opposites. On one hand, pure love is the self-sacrifice of one's own needs for the sake of another, whereas pure power makes everything subservient to the needs of one's ego (the 'I' of conscious life) and one's will.

Love gives the greatest feeling of power...

Being helpful and useful and caring for others continually arouses the feeling of power; visible success, the expression of pleasure underlines the feeling of power; pride is not lacking, in the form of community, the abode of God, the "chosen."⁷⁰

The above shows how Nietzsche believed that the will employed love to serve the need for power and used as a mask for the will. This is quite often the case as we can see with individuals who use their version of love to take care of others whether they want to be taken care of or not. Fear can also be the motivation for love. For example, love of a deity that has power over the individual based on fear encourages the individual to please and obey the deity and prevent them exercising that power. It is a form of disarming one's fear by loving the cause of that fear.

Only as a peace and innocence party has this insurrectionary movement any possibility of success: it must conquer through extreme mildness, sweetness, softness; it grasps this by instinct- Masterstroke: to deny and condemn the drive whose expression one is, continually to display, by word and deed, the antithesis of this drive-⁷¹

What Nietzsche describes above is the interplay of opposites and how one side uses the other to satisfy its needs. It is doubtful that power or love in their extremes can be exercised without the influence of its

⁷⁰ NIETZSCHE F., The Will To Power, Vintage Books, 1968, page 107

⁷¹ Ibid, page 109

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opposite. In other words, there is no such thing as pure altruism and completely denying one's own needs for the sake of another. There will always be some aspect of love in the exercise of power and power in the exercise of love. Even the champion of love Jesus had his issues with moneychangers and the separation of family members for the sake of individuality and enlightenment.

A parent that sacrifices their own needs for a child does not come from a human standpoint and does them a disservice, as the child believes they can do anything they like and still loved by their parent. Indeed, institutions such as the Catholic Church built a system where an individual can behave in a human and natural way (sin)⁷² and immediately attain absolution for that behaviour by confessing to a dark mysterious father figure in a booth.⁷³

This need to overcome the oppressive rule of those that had power is understandable in the context of Judea under Roman rule. It also gave them an impetus to overcome the will to power in themselves. They adopted a conscious opposition to everything natural including one's sexual urges for an ideal separate from the oppression by the Romans. They chose the psyche as the only possible refuge beyond the oppression of their physical existence. However, when one denies the body and its needs, one denies life itself and as I have pointed out earlier; the body has the final authority in this life on earth. Freedom of existence is difficult when your physical life oppressed unless you have a psychic life that no one can touch. This is the essence of the Christian ideal.

One drives nature out of morality when one says "Love your enemies": for then the natural "Thou shalt love thy neighbor and hate thy enemy" in the law (in instinct) has become meaningless; then this love of one's neighbor must also find a new basis (as a kind of love of God).⁷⁴

Nietzsche also understood the necessity for the Christian ideal in certain circumstances, especially when the natural instincts of a population are in the forefront and taming those instincts a benefit. On the other hand, an over civilised culture that has neglected natural instincts including the 'will

⁷² Sin is a transgression of an institutionalized form of behavior aligned with an established moral code. As we can see most of the Judaic commandments are to mollify a jealous and murderous Old Testament god.

⁷³ I am pointing out the difference between natural behavior and the ideal behaviour of the Catholic Church, which allows natural behaviour as long as one acknowledges that behaviour is a sin. Then all is forgiven as long as we try not to behave in that way again presumably using one's will. The necessity to control one's animal instincts is obvious and this is basis of all morality. The question is the degree of restriction the morality imposes.

⁷⁴ NIETZSCHE F., *The Will To Power*, Vintage Books, 1968, page 120

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to power' is equally one sided and prone to instability⁷⁵. The following quote by Jung states it succinctly:

Too much of the animal distorts the civilized man, too much civilization makes sick animals.⁷⁶

These opposites have direct bearing on the opposites of power and love in each individual and their constructed cultures. Power and love are in dynamic relationship, that is to say, the opposites support each other and are both present and accessible depending on the circumstances. In instances where power adopted over love and the latter suppressed, we see violence and terror appear without the checks and balance of love. I do not have to remind the reader of examples and disasters in history where human life was reduced to a number or means to an end.⁷⁷

This is how Jung became the third individual in the sex (love) and power theories of Freud and Adler. He saw the differing approaches and attempted to reconcile these opposites in himself and his patients. He also recognised how these opposites play out in cultures, religions and political constructs.

The sexual hypothesis nevertheless carries considerable power of conviction because it coincides with one of the principal instincts. The same is true of the power hypothesis, which can appeal to instincts that characterize not only the individual but also political and social movements. A rapprochement between the two standpoints is nowhere in sight, unless we can acknowledge the peculiar nature of the self, which embraces the individual as well as society.⁷⁸

Political ideals, which are collective opinions of many individuals related to an ideal or orientation of those individuals. For example, the Communist ideal as I have shown above, is based on the inner character of an 'all providing mother'. To some, it is very attractive to have a system where one does not have to strive too much and all needs taken care of by a fair and loving mother. Fortunately, not everyone wants to be taken care of and dependent, but prefer to strive, grow and be free and independent. This is why collective ideals such as Communism fail in the end. Human nature cannot be contained in childhood and dependency controlled by a state (parent).

⁷⁵ Ibid, page 137

⁷⁶ JUNG C. G., Two Essays in Analytical Psychology, Bollingen Foundation, 1990, p 28, para 32

⁷⁷ I am referring to the disasters of National Socialism in Germany, Communist Bolshevik Revolution in Russia and Mao Zedong's 'Great Leap Forward' in China, all killing millions of people for their ideal.

⁷⁸ JUNG C. G., Civilization in Transition, Bollingen Series XX, Princeton University Press. 1964, paragraph 660

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The United States grew to be the most powerful country in the world due to its overthrow of oppression by King George III of Great Britain. This came about by its emphasis on love, individual rights and freedom to express new ideas. Similarly, the Christian story is of a loving man liberating his followers from the oppression of the Roman Empire and contemporary Jewish beliefs. It is the age-old battle between overcontrolling parent (power) and child who has the urge to be free and grow in their own way (individuate).

Recognising the natural inclination of a child to grow and find themselves independent of their parent(s) can only be beneficial for the child. It is a painful exercise for the parent however, and fraught with difficulty, especially when you can see them stumbling into situations that will inevitably lead to disaster. In such instances, it is important to recognise the need for the child to make their own mistakes and learn their own lessons. On the other hand, a parent can shield their child from everything dangerous and threatening and control their lives for the needs of the parent. Again, we see the need to control (power) outweighing what will benefit the child (love) and give them the best chance to grow.

The same applies to political institutions. A system that keeps the people from growing and becoming independent is as deleterious to the people as it is to the child and hinders every natural urge in us to grow and be free (individuate). Whether it is system based on an 'all providing mother' or an 'all loving father'⁷⁹, both require differentiation of how they control (power) and how they guide and let us be free (love). In the extremes, the goal is either control for one's own needs or encouraging growth and independence in others. A sensible and fair balance between the opposites and the relationship between parent and child as well as state and people⁸⁰, has the best chance for success.

f. Power of the State

I. Nation States

The colour of a state and its penal code is dependent on the predominant background religion and its moral codes. In the west they are predominately based on the Judaic Christian values of preventing murder and theft. It is interesting to note that the other eight commandments from the Torah are not included in western penal codes as they would be very

⁷⁹ Western state's penal codes are based on Judaic Christian moral codes.

⁸⁰ I do not mean that all people are like children, only that the state that has authority over its population and makes the rules is similar to a parent having authority over their children.

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difficult to police and a greater part of the population would have to be penalized. It would also discriminate against other religious beliefs in our increasingly multi cultural western societies. It is not the same in other countries, particularly Middle Eastern states based on Islamic law where religion and state are more integrated than western nations.

Establishing the moral background through the dominating belief system sets the tone for the penal code. This penal code, which varies from state to state, is meaningless unless policed. This is where the penal code and 'rule of law', crosses over into the 'law of the jungle'. As previously discussed, the 'law of the jungle' depends on physical strength by individuals or a coalition of individuals using strength for a common purpose. This is why the police and other security forces have weapons and enforce the penal code in numbers and force.

The nature of moral codes and penal codes are ideas about how the individuals in a culture should behave. As ideas, they belong to a psychic construction of rules that the creators of the rules believe will encourage order and harmony. The problem with such rules, they often come from a specific personality types or a particular complex. For example, the personal idiosyncrasies of Karl Marx and his Communist ideal as discussed earlier, had to be brutally enforced in its historical permutations.

In addition to the internal police, the military, as national security, also use force (law of the jungle) to establish order and harmony. Generally, the military is the national security that protects the population from threats by other nation states or ideologies outside of the subject state. In other instances, the military are a flexible workforce to help in the case of national disasters or as an adjunct to other security forces. This occurs when disaster affects normal social conditions such as a pandemic, storms, floods, fires, invasion and so on, and order is to be restored through the security forces.

In most cases, the security forces and the exertion of physical force is checked by laws to prevent the abuse of power by the government. There are instances, as shown in history, where the security forces are turned upon the people and become a tool in the hands of politicians to achieve a political goal. This is the danger when the normal checks and balances of a culture are eroded or simply removed by the political leaders. There is little a population can do when the security forces are taking orders from leaders without question unless the population itself is armed.

The abuse of power extends to ultimate control of a population through several means. Firstly, they have to disarm the population so there is little

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to no resistance⁸¹. Other means include control over food distribution and other resources such as fuel and utilities such as electricity, gas, water and so on. This unscrupulous attack on a population is to subdue resistance and in some cases, to reduce the population and make it more manageable. The Bolshevik Revolution in Russia and the Revolution of Mao Zedong in China starved millions of their population either intentionally through confiscation of food stores, or through food distribution incompetence. Either way the result was catastrophic.

Another way a nation state can control its population is through the medical industry. Our current culture showed this with the proven release of a pathogen called Covid 19 from a lab in China. Although this was a bioweapon released onto the whole world, each nation state amended their laws to suite this relatively new situation. This is where we witnessed the true nature of our politicians and their intense desire to control not only their immediate environment, but also entire populations. The politicians were aided by the medical industry, media and prominent individuals to create fear in the population in order to subdue them and push an experimental mRNA injection that has turned out to be both ineffectual and dangerous.

Another weapon politician's use for their will to power is the Climate Change narrative. This narrative wants to convince the population that our influence over the climate is so great that we are in an emergency and headed for imminent catastrophe. The basis for this emergency is our use of 'fossil fuels' and their CO₂ emissions. Unfortunately, the facts do not support this argument. The Intergovernmental Panel on Climate Change (IPCC) itself admits that human activity is only responsible for 3.76% of total emissions, the rest emanating from nature. In addition, the contemporary CO₂ content in the atmosphere is slightly more than 400 ppm (0.04%) of the total gas content. This concentration of CO₂ is low compared to the historical record based on Carbon dating, fossil records and ice samples, which reached a concentration of 7000 ppm 550 million years ago⁸².

The capture of CO₂ through photosynthesis of vegetation using the sun's heat and light and the vegetation's eventual decay and conversion to fossil fuels shows that the Carbon originally came from the atmosphere. The Covid 19 virus is mild and comparable to a bad influenza. The associated mRNA remedy ineffectual and dangerous to an individual's health. The only conclusion we can arrive at, is it was an attack on the

⁸¹ This is why the Second Amendment of the United States Constitution is important as it was specifically designed so that the population could fight back when a tyrannical government rose.

⁸² https://www.academia.edu/49544071/Climate_and_Politics

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world's population by a small group of very wealthy and powerful individuals.

Their own published documents support this conclusion. They include the World Economic Forum (WEF) and books called 'Covid -19- The Great Reset' and 'The Fourth Industrial Revolution' both written by the head of the WEF Klaus Schwab. Other documents include Agendas 21 and 30 from the United Nations as well as 'Scenarios for the Future of Technology and International Development' and the chapter called 'Lockstep' from the Rockefeller Foundation. There are numerous others. They all point to an overwhelming urge to control populations with a veiled eugenics programme.

If we analyse the psychic motivations of an attitude that needs to control vast numbers of people and even kill them with dangerous pharmaceuticals, it becomes clear that this small group of individuals are fragile, vulnerable and disturbed. Their motivations seem based on a fear partly imagined and partly real. They know that we are many, they are few and we can easily overwhelm not only their ideas, but also their physical existence. The fear they feel is the same fear promoted during the so-called Covid pandemic. In other words, it was a fear of something outside of our sensual perception and is therefore unknown. It is literally the activation of a fear of the dark mysterious monster. The solution was the acceptance of spurious medical guidelines. They use the same fear of the unknown and potential disaster ahead with climate change.

From a psychological point of view, it is like scaring one's children and exploiting their fear of the dark by making noises and groans in the middle of the night. This method of control shows an infantile attitude and lack of understanding of human nature. It also reflects the pathological one sidedness of the small group that can only exercise their will to power and ignore any form of love for humanity. The fear they want others to feel is the same fear they feel when they side with the 'will to power'. They fear their own inner voices and conscience and project that fear onto the population.

This is a problem humanity has always faced. Siding with consciousness and will denies the natural and instinctive inclinations including the ability to love, which turns into open opposition. One of the symptoms of this repression is an affect such as fear and a reaction to 'double down' on the fear by removing its imagined cause. An emotion such as fear comes from the unconscious inner source in each individual and if projected onto an external object, such as a population, it has no effect on the fear itself. In other words, rather than confronting the fear at its source, and projecting it onto the people which does address the fear.

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This small group believe they are better; more evolved and have more right to our planetary resources than the general population therefore wish to reduce that population. It is classical psychological inflation and disconnection from earthly reality. This is very dangerous when the individuals in this small group have power to influence others through financial, positional incentives and blackmail. Political and corporate leaders fall into their own complex need because they too want wealth and power over their imagined shadow projected onto others.

Political and corporate leaders fall into these traps because they too project authority onto individuals with more wealth and power. Projection is the basis of power in corporate, government and military institutions. Projection only works because individuals fall into hierarchical structures where the individual above has more power and influence and the lower individuals want to gain that power and influence. The reality that individuals will carry out orders without question by those higher in the hierarchy is the basis of our civil society. Our contemporary societies cannot function as they are if the projections are dispelled and lower level individuals question the orders given to them. The problem is exacerbated and often disastrous when those in positions of power give orders from an unbalanced and pathological standpoint.

This is why individuality, self-development and education is so important. A well-developed conscience and will to express that conscience, is a safeguard to unethical orders. The projection of authority onto another above them in the hierarchy is the same as a child projecting authority onto a parent. In other words, our contemporary society uses projection of parental authority onto other individuals in a pyramidal system of ascension. Those at the top often believe they are better than those at the base, yet those at the base have the power to remove themselves and the top collapses. This is the power of many over the power of the few.

Similarly, political institutions and individuals in western democracies climb hierarchies to get their power based on the people that elect them. That is if the elections are honest and not manipulated⁸³. Even dictatorial regimes require collective support from those individuals below in the form of political allies and military units. We may ask, why do humans organise themselves into pyramid hierarchies and so easily project authority (power) onto those above them in the hierarchy? This is the most difficult question of social and political systems.

⁸³ "It's not the people who vote that count. It's the people who count the votes." Joseph Stalin, https://www.azquotes.com/author/13993-Joseph_Stalin

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If we look at the natural world, we can see a variety of systems that organise their collectives. For example, insect societies such as some species of bees, termites and ants are gigantic families with all the individuals' offspring of a single female queen. This system is a hierarchy of one important individual female mother supported by the entire colony⁸⁴. The whole colony is oriented towards the accumulation of food and support for the queen's health and ability to propagate. Some bee, wasp and ant colonies have a caste system of queen at the top, drones that fertilise the queen, workers that take care of the queen and her offspring and soldiers that defend the colony. This system has less emphasis on physical strength and more on a chemical determined hierarchy as each member has its role and individual aberrations non-existent. Each member serves the queen and colony.

The cuttlefish, as discussed above, have a developed hierarchy based on size and strength yet lower members have methods to thwart the hierarchy through subterfuge. Dolphins and horses have a similar male hierarchy but form coalitions to support that hierarchy. Rhesus monkeys have a female hierarchy based on lineage and coalitions. Chimps, as we saw in the Arnhem research, also use male size and strength and coalition support for power. As we can see, power hierarchies are an integral part of nature and how societies are ordered.

The origin and idea to form hierarchies is the family and usually respected and honoured. The parents are grown adults, much larger than their children are, hence have more power and form the top of the family pyramidal hierarchy system. We see this system very well in large families where the middle children take care of the smaller children and the parents take care of the overall needs of the whole family. The parents share the responsibility or one or other dominates the pyramid. This shows that the basis of all hierarchies establishes itself naturally in the family and this is the prototype for all other systems.

The family is also the basis of political systems where a single individual in the form of president, prime minister, king, queen, tsar or emperor is on top of the pyramid. They either are elected or ascend to a position of power through violence. Either way, they require support from those lower in the hierarchy. Due to the nature of these pyramidal hierarchies, the one at the top is more concerned with the lower levels as a collective rather than a group of individuals. Individuals that do not co-operate with the hierarchy are ostracized, expelled or murdered. Individuality is a threat to the order of pyramidal structures because if it becomes contagious and the lower levels do not play their supporting role, the structure collapses.

⁸⁴ <https://www.britannica.com/animal/insect/Insect-societies>

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This is why true individuality, and its associated individuation, is the most difficult burden anyone can carry. Standing outside of a culture is not only fraught with danger; it is an extremely difficult burden to be different to others. One does not take their cues from collective norms, but from inside and what is natural to the individual. Individuals such as this tend to treat hierarchies with suspicion and do not achieve power through them. The only power they achieve is through their own personal development, knowledge, insight and understanding. Nietzsche is a tragic example of such an individual who gave us valuable insight into the human condition.

All great achievements in history are by individuals who took the chance to stand outside of their culture, reflect it and give it a new outlook. Some are positive such the religious leaders, artists and philosophers that reflect and transform their cultures, others negative like revolutionaries and terrorists that try to demolish a culture for another ideal. The former is creative, the latter destructive. The positive individuals are compelled by an inner force to stand apart from the general population. It requires a certain level of bravery to overcome the natural fear that holds most people back from becoming themselves. In fact, it is a blind trust in an alternate purpose beyond contemporary norms.

The fear of standing out not only requires bravery, also requires responsibility for a unique individual outlook and to stand by one's work. Creativity is letting the unconscious speak, loosening the power of the will and giving full expression to it. On the other hand, the motivating force for the will to power and control use a projected fear onto others. That is to say, if individuals orient themselves to the conscious physical world alone, which is typical of the extraverted attitude, the unconscious exerts a pressure and need for attention. If the unconscious in the individual is ignored and or repressed, it is generally projected onto others including large groups of people like a population. Therefore, part of the individual's personality appears in others in projected form. Then the repression and control of the unconscious includes the group of people, which also needs controlling. The more intense the pressure from the unconscious, more control required to counteract that pressure.

This is what politicians generally deal with. The idea that an individual has a need to control many people is in itself a psychologically questionable goal. This is the basis of the power complex when projected onto the world of people. The life of Karl Marx and his followers are examples of this type of complex. The idea of an 'all providing mother' possessed them to such an extent that they had to give up any semblance of a normal life, or kill to achieve it as in the case of Lenin, Stalin and Zedong.

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The methods politicians use to control a population and exercise their will to power are as follows: the use of emotion and symbol, finances, coalitions, ideology, distractions, deception, information, division and legislation in the milder cases and control of resources, food and violence in extreme cases.

The use of emotion is a very effective method as it reaches every individual, especially when that emotion is fear. We saw this used during the so-called pandemic of Covid 19 and its associated MRNA injections. The population was manipulated, coerced and their freedoms infringed. Quite early in the event, the lethality of the virus showed it to be no worse than a seasonal influenza, yet treated as a far more deadly disease. Lockdowns, media hype, mandatory mask wearing and the semi mandatory injection of an experimental drug caused fear in the population. Not only did it scare the population, but also gave us an opportunity to see the politicians and their will to power in all its naked glory. We saw who could be trusted and had the best interest of the population in mind, and who used this opportunity to give energy to their complex.

Some politicians used symbols to coerce their constituents into compliance by giving the virus a personality and the ability to 'hunt down' those not injected. This connected the virus to an inner character like the shadow that in most people is unconscious. They also divided the population into injected and not injected for the purpose of control. In other words, the divide and conquer strategy enabled the projection of the 'enemy' (shadow) onto one's neighbour depending on which side the individual stood. In Australia where the majority of people were injected, it literally turned neighbours and family members against each other.

Another tool the state employs is the attainment and distribution of finances. This includes donations to parties, the collection of taxes both direct and indirect as well as bribes and payoffs. The distribution of finances is a main way the state controls its population in that it provides funds for projects, organisations and electorates that are sympathetic to the party's agenda, and denies funds to those in opposition.

Coalitions form a large part of state power as they broaden its influence over the population. For example, a coalition between a city party of big business and finance and rural party covers both sets of populations. Minor parties forming coalitions with major parties also broaden the power of both. As discussed above, coalitions figure highly in animal power groups to ensure that power over others in the group is consolidated and maintained.

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Ideology is the main agenda of a state and the blueprint for its actions and behaviour. As we learnt from Nietzsche, power is a primary driving force in human nature and related to the nutritive instinct and personal survival. When an ideology is overlaid on an instinct, we see a very curious interplay of psychic energy and an inner character. Whether it is the ideal of Communism based on a mother or Fascism based on the father, they are both forms of possession. In other words, an inner character possesses the conscious ego and employs it to serve the character. Examples include Marx's ideal of an 'all providing mother' and Germany's ideal of an 'Overman',⁸⁵ originally coined by Nietzsche.

The above are extreme ideals but liberal democracies also divide their parliaments into left and right parties hovering around a centrist position. Indeed, the most balanced and reasonable political position is centrally located. The important issue concerning left and right is that both orientations are within each individual. Therefore, as I shall discuss later in this book, the individual that respects a social conscience of the left and the freedom and individuality of the right can unite the opposites in themselves.

Another useful tool politicians employ is the dissemination of information. There are two main types of information, the truth, which is sometime difficult to digest, and lies called propaganda. Propaganda⁸⁶ is the systematic dissemination of a narrative reflecting the views of an ideal. It makes a population believe that a narrative is true when it is often a complete fabrication. The Nazi regime used it through the Ministry of Propaganda, which controlled the press, radio, theater, cinema and the arts.

There is a parallel between what is happening today⁸⁷ in Western democracies and what happened in Germany in the Weimar Republic between 1918 and 1933 before the rise of Nazism. It is an interesting example of how the opposites interact and flip from one side to the other, called enantiodromia. Firstly, they undermined economic stability and printed vast amounts of currency to cause inflation. Secondly, the country's Christian culture debased with the rise of pornography, prostitution and unusual sexual practices. In other words, the natural (wild) individual freed from all moral constraints.

The natural reaction to this unfortunate situation was the rise of Hitler and the totalitarian state where liberty and freedom suppressed for an ideal of

⁸⁵ NIETZSCHE F., *The Will To Power*, Vintage Books, 1968, page 463

⁸⁶ Ibid

⁸⁷ 2022

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order, growth and prosperity. The ethos of the new orientation had a Teutonic mythological background and as I have shown, possession by an inner character often leads to inflation in the psychological sense, and ultimate disaster. It is not only the individual prone to inflation when the unconscious⁸⁸ contents flow into consciousness and overwhelm the individual. It is a contagion that can affect whole populations and other large groups of individuals.

The final tool in the political arena and very difficult to overcome once in place is legislation. Legislation (laws) solves societal problems, but some use it to consolidate and increase power over the population. This became obvious when draconian legislation implemented at an individual state level⁸⁹ during the so-called pandemic of 2019 to 2022. It was interesting to see the differing legislative approaches in each state from a psychological point of view and an example of the will to power at work. Those politicians that were desperate for more power saw an opportunity to exploit the situation, and others were simply concerned for the welfare of their constituents.

The biggest check on political power is the national constitution, which some politicians see as an obstacle. Another obstacle to the legislative power is common law based on precedent of former cases and legal judgements. It stands in contrast to and on equal footing to statutes. On occasion legislators will pass a bill even though they know it conflicts with common law and the constitution, because gives them time to implement an agenda before being challenged in the court system, which takes time.

The psychological typology of individuals often has bearing on what work they pursue in the world. For example, practical creative individuals are attracted to disciplines like architecture, engineering, construction, manufacturing etc., because they like transforming and assembling objects into new forms. It is very satisfying to see a new object created from raw materials and the idea that one has some power over the object. Similarly, politics attracts individuals oriented more around people⁹⁰ power, and ideas rather than objects, in other words, psychic constructs.⁹¹

⁸⁸ Inflation is a psychological condition where the contents of the unconscious pours into consciousness and loosens the bond with one's body, earthly connection to other people and impairs judgment. The consequence is the feeling of importance, being above others and superior. Hallmarks of this condition are known as identification with a 'master race' or 'chosen people' and so on. Nietzsche paid the ultimate price for his inflation and identification with his inner character Zarathustra and concept of 'the Overman'.

⁸⁹ Here I differentiate state from federal government and how some states, while others did not, introduce or change existing legislation to control the population during Covid 19.

⁹⁰ In philosophy, the human body is regarded an object differentiated from the psyche (Kant), but for this chapter I refer to people not as objects, but as the container of ideas (psyche).

⁹¹ These generalities are based on preferences rather than strict categories. Individuals always have natural orientations and adapt to the world accordingly.

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This is why Karl Marx sacrificed his well-being and adaptation to the world as it was for the idea of how he wanted the world to be. The bolder yet despotic types such as Lenin, Stalin and Zedong also suffered possession by the same ideal and tried to transform the world by force. Fortunately, people do not behave like objects and grow naturally towards freedom and independence. Materials tend not to object to manipulation and transformation, although they do have a tendency to revert to their natural state. This is why metals corrode, organic material such as wood twist, warp and decay over time.

Politics is concerned with psychic structures projected onto the physical world. That is to say, politicians have an urge to control and dam the unconscious contents flowing into consciousness and construct a societal paradigm, which places restrictions on the populations' animal nature. This is why the state makes laws based on moral codes. Simply put, one of the state's functions is to be a cage to the wild animal in individuals and control their behaviour. This is the hallmark of civilisation, yet the restrictions placed on individuals varies from nation to nation depending on their background belief system.

The left right paradigm that is common in western democracies is an example of position based and personal orientation of each politician. The permutations of position are infinite and range from extreme left of communism (slavery), the centre of relative freedom and the extreme right of tyranny. The far left socially oriented towards the 'all providing' and power of the mother, the far right the power of the father,⁹² the centre with more freedom from constraint and opportunity to grow. The far left de-incentivises creativity, striving, growth because the rewards are the same whether you work hard or not. The centre incentivises competition, reward, growth, entrepreneurship and freedom of expression. The far right uses ultimate control and restrictions to maintain power and order.

The left and right also prefer certain psychological functions. For example, the left prefers the mother, emotionality, feeling, idealism, art and instinct. The right prefers the father, thinking, logic, practicality, science and will.⁹³ Individuals that side with left or right are siding with their natural orientation of which they are conscious. The other side is then to some extent unconscious, that is to say, they are not aware of that aspect of their unity.

⁹² Western state's penal codes are based on Judaic Christian moral codes.

⁹³ These descriptions are themselves schematic in that they rarely appear in pure form and are highly contaminated with each other. All these functions are in every individual in varying qualities and quantities.

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Where do these orientations of left and right begin? This question is difficult to answer as no orientation is pure and unaffected by its opposite. However, as with all complexes, it begins with relationships in the family. This is why the communist and totalitarian ideals emphasise children not belong to the parents, but to the state. They want to mould complexes that support the state and control over the future population.

As discussed previously, most parents love their children and want the best for them, but they do not want their children to control the household and blunder into obvious error. Therefore it requires a balance between love for the child, encouraging growth and independence; and awareness that the child is developing their own will to power and not fall into the trap of being controlled. A household run by a child is a very unhealthy atmosphere.

In addition to the family and individual orientation, the education of the child is a crucial form of adaptation to the wider society and state. The future and natural orientation of the child is either moulded to the state ideal, particularly through state run schools, or encouraged to grow in its own way. In the extreme, state run schools and education can be completely removed from parental influence and run for the benefit of the state. For example, during the rise and establishment of Nazism in Germany, the youth were firstly encouraged then mandated to join the Hitler Youth, which emphasised physical activity, discipline and military training. The obvious idea behind this concept is to create fit, well-disciplined and loyal soldiers. The youth were no more than a tool in the hands of the state.

On the other hand, a state that knows the value of a diverse population with differing orientations and viewpoints has a wider and more natural view of reality, both inner and outer. Diversity is not limited to race alone, but more importantly, to psychological typology⁹⁴. Since all psychological functions and subject/object orientations are across all races and all people, this format can unite all people. For example, families where the children are encouraged to be true to their own nature are containers for sometimes-disparate types that clash and learn to find common understanding.

State education of our children can have the same benefit as the family container if space made for all psychological functions and orientations.

⁹⁴ See Jung's typology of functions that include Thinking, Feeling, Sensation and Intuition and their orientation towards the physical world (extroverted) or towards the inner world of myth (introverted). JUNG C G, Psychological Types, Routledge and Kegan, 1976, ISBN 0-691-01813-8

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There are obvious difficulties to such an idea. For example, intuitives may be disruptive in groups as they are spontaneous and have less respect for discipline and rules. They tend to clash with sense-orientated children and are indifferent to thinkers and feelers unless they have another function emerging to support their intuition. Education then needs tolerance for clashes and systems to resolve them. Restricting behaviour without resolution does not cure the natural antagonisms between types.

Education then becomes a diversity of psychological functions and orientation. Maths and science the thinking function, language and art the feeling and intuitive functions, sports and physical education the sensation function, and so on. It is then a vehicle for the individual, not the state. Psychological knowledge and understanding is not only important for children, but also the teachers. Education could also benefit from the acknowledgement that dreams, myths and unconscious processes are important for balance and mental health, as is the acknowledgement of conscience, personal ethics and responsibility.

II. Geopolitics

Where politics within a nation controls and guides its population, geopolitics is international relations to influence and control other nations governments, people, resources and currency. Nations use several methods to coerce their population to support a geopolitical agenda. A subversive method is the use false flag operations.

Modern false flags originated in the sixteenth century as a ruse in naval warfare when an attacking ship displayed a 'false flag' in order to hide its identity. The term is used for an event or attack carried out by a nation's own government to usher in a change in population sentiment and support a political idea. For example, the Gleiwitz incident in 1939 fabricated evidence of a Polish attack against Germany to justify the war on Poland. A proposed operation called Northwood was an abandoned plot by the US Department of Defence to stage the sinking of a ship or downing a passenger aircraft to initiate war with Cuba.

A possible false flag of more recent times is the events of 11th September 2001 where passenger planes hijacked by Islamic terrorists crashed into and collapsed the World Trade Centre twin towers in Manhattan, the Pentagon and another unknown target. In addition to the twin towers, Building 7, next to the towers, collapsed within its own footprint and not struck by an aircraft. There are many unanswered questions about this event with Architects and Engineers⁹⁵ claiming that the towers and building seven were demolished with explosive charges and or thermite.

⁹⁵ <https://www0.ae911truth.org/>

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Building 7 had fires within its envelope but to date, no other steel structured building has collapsed due to fires alone.

The changes to legislation caused by this event were dramatic and far-reaching. The US Patriot Act introduced shortly after, was in waiting before 911 and initiated a worldwide attack on so-called terrorist organisations and nations. In addition, it curbed liberties in the US and ushered in a dramatic increase in surveillance. The US government at the time planned to attack 7 countries in 5 years including Iraq, Syria, Lebanon, Libya, Somalia, Sudan and Iran.⁹⁶ The result was the toppling of Saddam Hussein and millions killed in Iraq, turmoil in Somalia, Sudan and Lebanon, a failed attempt in Syria due to the intervention of Russia and a failure with Iran. The overthrow of the government of Muammar Gaddafi in Libya had an interesting back-story and connection to the global banking system. Gaddafi wished to introduce a gold back currency in Africa called the 'Gold Dinar' without the influence of the west's central banks.⁹⁷

This is a consistent and common occurrence in world politics. The Wall Street financiers funded the Bolshevik revolution in Russia. One of the first things Hitler initiated when he came to power was the removal of the Rothschild financiers in Germany. Wealth and power go hand in hand and used to achieve the agendas of the financiers. They fund elections, revolutions and wars to achieve their geopolitical goals. In addition, financiers create and fund institutions to encourage, coerce and achieve the goals set out in their agenda. These include The Bank for International Settlements (BIS), The World Bank and The International Monetary Fund (IMF). It is common practice for such institutions as the IMF to use predatory lending to developing nations with the nation's resources or infrastructure as collateral knowing that they cannot honour the agreement and have to relinquish equity in those assets.

Another technique financiers use to gain power and wealth is encourage growth by loosening monetary policy and printing additional currency then tightening finance to encourage loan defaults, thus providing the opportunity to buy assets at reduced cost. This occurred in the Great Depression from 1929 to 1939. Before 1971, US currency was backed by gold. In other words, the paper notes had an equivalent value based on a certain amount of gold. After 1971 and the gold standard removed currency printed without a formal physical value attached it.

⁹⁶ See interview with General Wesley Clark concerning the plan to invade seven countries in five years. <https://www.youtube.com/watch?v=6Knt3rKTqCk>

⁹⁷ <https://www.globalresearch.ca/hillary-emails-reveal-nato-killed-gaddafi-to-stop-libyan-creation-of-gold-backed-currency/5594742>

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What then is the ultimate goal of financiers, their institutions and political leaders under their control? The simple answer is total control of populations and the installation of One World Government. In addition to the financial institutions, other unelected bodies that influence and control how the world is governed are the World Economic Forum (WEF), The World Health Organisation (WHO), NATO and the United Nations.

The WEF is a global organisation founded in 1971 by Klaus Schwab, the same year that the US went off the gold standard. Big business, academia, financiers and wealthy individuals set its mandate with little to no input by the general population. One of its catchphrases was “You’ll own nothing and be happy”. Schwab’s book ‘The Fourth Industrial Revolution’ states that:

It is not only changing the “what” and the “how” of doing things but also “who” we are.⁹⁸

This statement is curious in that ‘who we are’ is an imprinted pattern of behaviour with overlays of lived experience. We are born with a highly complex personality (Jung) and adapt to the world with that personality. This shows that we begin in undifferentiated form and grow into who we will be in differentiated form. We are born whole with all functions mixed in an unconscious state and undifferentiated. We grow with a preference for certain functions and the others remain unconscious hence, undifferentiated. Unity as a goal means all functions are conscious and differentiated from each other and represented by our personal mandala (Idea of Unity).

The former three industrial revolutions did impact our physical lives but didn’t affect who we are as individuals. Even if someone made a physical alteration to an individual’s brain it would only impair their cognitive abilities, memory and so on, but not change who they are as a personality. Even implanted devices as Schwab alludes to, will not change who we are, only enhance our abilities, perceptions or connect us to other forms of information, much the same as telescopes enhance vision, spectacles correct visual impairment or the internet giving us unlimited information.

Schwab mentions nanotechnology and gene sequencing which may have benefits to the curing of disease, but to change one’s personality requires that we understand and find how personality occurs and where it comes from. To date, this is unknown as the personality comes from a realm that is unconscious and ultimately unknowable. It is like asking the question-

⁹⁸ SCHWAB, K., The Fourth Industrial Revolution, World Economic Forum, 2016, page 8

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where do nighttime dreams come from and who or what creates the content and narrative?

The convergence of the physical, digital and biological worlds that is at the heart of the fourth industrial revolution offers significant opportunities for the world to achieve huge gains in resource use and efficiency.⁹⁹

The above passage shows that Schwab is thinking about the physical world of biology as a manifestation of information coded in our DNA. Similarly, digital information instructs hardware to perform tasks on computers. He makes no mention of the psyche as the container of personality, myth making and idea generating function. Editing biology is a brave new world of possibility. The ability to create hybrid organisms or bring back long extinct organisms has itself a daunting ethical dilemma. There is an obvious reason mammals flourished after the extinction of the dinosaurs. Just because we can do something doesn't mean we should do it.

The dangerous 'gain of function' research on corona viruses resulted in a worldwide disturbance. It looks like the United States government bypassed their own regulations by carrying out the research in other nations such as China and Ukraine. Schwab mentions that there will be a shift from 'ownership to access', which is reminiscent of the Communist manifesto of Marx and Engels. This shift in ownership is happening, as many computer applications are now subscription based rather than purchased outright. Applications are easy to distribute, as they are digital information reproduced ad infinitum. Home, car and other large objects are different though, which raises the question- if we do not own them, who does?

The tone of the Fourth Industrial Revolution refer to these changes as inevitable yet in their own words, they wish to accelerate the revolution:

As Project MainStream, the World Economic Forum's initiative to accelerate the transition to the circular economy, has shown, the promise is not just that individuals, organizations and governments can have less impact on the natural world but also that there is great potential to restore and regenerate our natural environment through the use of technologies and intelligent systems design.¹⁰⁰

They claim the 'circular economy' minimises the use of resources, cuts waste and reduces carbon emissions, and products repaired, recycled,

⁹⁹ Ibid, page 63

¹⁰⁰ Ibid, page 63

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redesigned and used multiple times.¹⁰¹ The only difference between this proposed circular economy and what they call a linear economy is the length between fabrication and disposal. Physical products wear out and parts need replacing which also need fabrication. To some extent, we already have a circular economy, especially with larger products such as automobiles and houses. A well-built house with proper maintenance can last hundreds of years.

Schwab goes on to say that he wishes to democratize information to empower citizens against companies and shift citizen behaviour.¹⁰² This curious idea to empower citizens to hold companies accountable seems at odds with the companies that fund the WEF. Most people are not wealthy, look for the best product and price, and choose products readily available. Well-made long lasting products cost more than off the shelf and readily available products. Indeed, the quality of a product is proportional to its longevity.

This criticism on the current disposable nature of cheap products that flood the marketplace is valid. This occurred by exploiting labour markets in developing nations as we currently see in China and other Asian nations, as well as the exploitation of child labour in African mining. Although not clearly stated, Schwab's book is a veiled attack on our western capitalist system of free market and competition.

A better and more practical strategy would be to stop corporations from exploiting labour markets in developing countries. Another strategy he does not mention is the exploitation of developing nations for their resources by developed nations and financial institutions such as the IMF. In addition to the attack on individual choice and the wish to change the populations' behaviour, he also comments on the family unit:

Increasingly, the traditional family unit is being replaced by the trans-national family network.¹⁰³

The only way to replace the family unit is the removal of babies from their parents at birth or the artificial incubation of children in pods that do not have known parents. This dystopian viewpoint is fanciful in that humans will always have children, love and nurture them and no wishful thinking can change this reality. We cannot change human nature unless we delete our body because it is a natural instinct to propagate. As we saw with the Chimpanzee colony in Arnhem, when the current leader tried to stop an older and previous leader from propagating, the older leader allied

¹⁰¹ <https://www.weforum.org/agenda/2022/06/what-is-the-circular-economy/>

¹⁰² SCHWAB, K., *The Fourth Industrial Revolution*, World Economic Forum, 2016, page 64

¹⁰³ *Ibid*, page 78

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with a younger chimp and brutally murdered him. Humans are no different when it comes to the instinct to propagate.

The above statement concerning the family shows that Klaus Schwab's personality has more bearing on his ideas than he is aware. Indeed, there are signs in him of an individual groping for unity in projected form. That is to say, the statements and images presented by Schwab indicate that he perceives unity but wishes to bring everyone else with him into his idea. This is reinforced by the first image on the WEF website which is an aerial view of a circular garden with four distinct quadrants with varying shaped garden beds and plants. The central circle has four more shaped garden beds and the inner circle has a circular garden bed with twelve small shrubs arranged in a double triangular configuration forming a star. In the centre is an indistinct circular shrub¹⁰⁴.



The idea to converge disparate disciplines such as physical, digital and biological is an attempt to bring those aspects of Schwab's own personality into a unity. It is unclear how Schwab sees these disciplines in himself other than the difference between information (digital) and the body, which is both physical and biological. Information can take the form of psychic contents as ideas, which have an unconscious origin. This is

¹⁰⁴ I refer the reader to the studies on mandala symbolism as an abstract form than represents a stage in the development of an individual towards unity. JUNG C. G., Psychology and Alchemy, Chapter 3. The Symbolism of the Mandala, Princeton University Press, 1980

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most probably the case with Schwab in that he is attempting to bring together his unconscious source of information with his physical biological existence. The unfortunate aspect of this development in Schwab is that he wants the whole world to abide by HIS idea of unity, which in itself, is an absurdity and lacks grounding in reality.

This is the same reason Communism needs support by murderous force because it does not suite all people. This system was particular to the complexes of Marx, Engels and their followers. It is obvious from what Schwab writes that transformation is an important idea for him. The sad aspect is that he cannot see it in himself, and projects this natural and beneficial development onto the wider world, much the same as Marx projected his attempt to integrate his 'idea of the all providing mother' onto the world. When a personal issue is projected onto the world, every effort is made through force, coercion and power to repress (dam) opposition, which can only lead to disaster.

This is why Schwab has attracted so much antagonism and disdain. He is literally possessed by one's own ideas. It is like a dam (will) that is filling with water (unconscious contents) with increasing pressure and about to burst into consciousness. Only self-analysis, reflection and creativity can integrate the overflowing water and avert the dam breaking and sweeping away his conscious life. Analysis of the personal and myth making unconscious is crucial for self-awareness. Acknowledging the physical world only, without its counterpart the unconscious, is not only unbalanced, it has in the past led to disaster. The obverse is equally true as the unbalanced life of Nietzsche shows. In his case, only Nietzsche suffered a disastrous fate and not the population of the world.

Schwab's identification of the fast moving pace of technological innovation does not mean that we have to accept the tech without critical thought and ethical analysis. Just because he moves along by his river (unconscious) and projects it onto the world, does not mean we have to accept his fate as our own. We have our own rivers and individuate in our own time. The power of the WEF depends on technology and to date the only device that is with us most of the time is the smart mobile phone and ancillary devices. Without these devices, the WEF and others have no power over the population and QR codes, vaccine passports and so on, would not work. This is why they want to have implanted devices in our body, which we cannot leave behind and is with us wherever we go. In that respect, we have enslaved ourselves with the novelty of new gadgets.

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Further indication of Schwab's imbalance is his emphasis on inequality¹⁰⁵. Again, he and others project this onto the population rather than seeing the unequal and neglected aspect of his own personality and the functions that relate the psyche to the body. In religious parlance it is termed the soul. In psychological terminology it is the anima and in common language, the heart. In the following passage, Schwab recognises the shift towards introversion and concern over psychic contents (digitization):

From a broad societal standpoint, one of the greatest (and most observable) effects of digitization is the emergence of the "me-centred" society – a process of individuation and emergence of new forms of belonging and community. Contrary to the past, the notion of belonging to a community today is more defined by personal projects and individual values and interests rather than by space (the local community), work and family.¹⁰⁶

In the above, he uses psychological terms that he does not understand. "me-centred" alludes to egocentrism and concern for one's standing in the world. On the other hand, true introversion recognises the unconscious as an objective reflection of one's conscious ego and the world, which helps maintain balance. This is one of the reasons we dream. Just as we recognise the physical world as objective and outside of us, the myth making unconscious is also objective and can only be influenced to a limited extent, as it is universal and reflects the physical world. It is Plato's 'model' and 'copy of the model'. Kant also differentiated the object and the idea of the object. This is why we have a myriad of ancient and contemporary myths, which relate us to the mysteries between our conscious physical life and the inner part of dream, story and idea.

Schwab believes that those who follow his ideas will be winners and those that do not, losers. This is further indication that he sees the world in black and white and rather than the infinite range of tones and colours in between (feeling). In the following he once again emphasises the different aspects of himself he is trying to integrate, albeit through projection:

We can only meaningfully address these challenges if we mobilize the collective wisdom of our minds, hearts and souls. To do so, I believe we must adapt, shape and harness the potential of disruption by nurturing and applying four different types of intelligence:

- contextual (the mind) – how we understand and apply our knowledge
- emotional (the heart) – how we process and integrate our thoughts and feelings and relate to ourselves and to one another

¹⁰⁵ SCHWAB, K., The Fourth Industrial Revolution, World Economic Forum, 2016, page 87

¹⁰⁶ Ibid, page 88

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- inspired (the soul) – how we use a sense of individual and shared purpose, trust, and other virtues to effect change and act towards the common good
- physical (the body) – how we cultivate and maintain our personal health and well-being and that of those around us to be in a position to apply the energy required for both individual and systems transformation¹⁰⁷

Again, he emphasises the word ‘transformation’ and identifies the different components of his potential unity. Unfortunately, he still projects all this information onto the world and he himself is causing the disruption in everyone’s life that he is suffering. It is similar to a family member that is suffering a real or imagined illness and has all the other members of the family running around taking care of them. Illness is a convenient method of exercising power over others. In the following, Schwab discusses emotional intelligence:

For business leaders and policymakers, emotional intelligence is the vital foundation for skills critical to succeed in the era of the fourth industrial revolution, namely self-awareness, self-regulation, motivation, empathy and social skills.¹⁰⁸

The attributes he wants business leaders and policymakers to adopt are the functions he himself lacks. If he had self-awareness and empathy, he would not expect everyone else to live out what he lacks. He also sees nature as one sided and evolution based on co-operation:

As the principal architect of four billion years of evolution, cooperation has been a driving force because it enables us to adapt amid increasing complexity and strengthens political, economic and social cohesion through which substantial progress is achieved.¹⁰⁹

The above shows that he only sees one side as nature and evolution. Co-operation is an aspect of nature, but not its sole function. If it were, there would be no conflict, no growth and for carnivores, no food. The reason humanity is wary of totalitarian regimes is because we know what they are capable of and how they maintain their power. There is not only conflict within species, but also more conflict between species. Species eat each other and evolution has given some the ability to defend themselves through the development of weapons, strategies and alliances. It is no different for the human population. Co-operation means equal respect for

¹⁰⁷ Ibid, page 99

¹⁰⁸ Ibid, page 101

¹⁰⁹ Ibid, page 104

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another's point of view. It does not mean thrusting an ideal onto the world and expecting everyone to accept the ideal without question or resistance.

Another book by Schwab called 'Covid-19: The Great Reset' uses the Covid crisis to highlight the possibility of transformation of the economy, politics and the individual. He states unequivocally that things will never return to normal. How would he know unless he was pushing the world into his idea of unity, which is oriented to a collective ideal rather than solutions tailored to each individual? He argues that the pandemic will accelerate changes already occurring in society and we should take advantage to 'reimagine our world, in a bid to make it better and more resilient'.¹¹⁰ Once again, he demonstrates the projection of his idea of unity onto the world and people, rather than seeing unity as the relationship between his conscious life and his own myth making unconscious.

He equates spiritual (individual) and national thought as 'silo thinking' and that 'conflation and systematic connectivity are what ultimately matter' and 'isolation from the others is senseless and futile'.¹¹¹ In a couple of sentences he condemns individuality, introspection and self-reliance and wants the world and its people to fit into what he sees as the 'right' way to live. Another example of Schwab becoming aware of his unity albeit in projected form, is the following sentence:

It follows that this complex adaptive system is greater than the sum of its parts. Its effectiveness depends on how well it works as a whole, and it is only as strong as its weakest link.

Schwab does raise a very interesting question concerning a nation's well-being related to economic growth? Individuals grow by slowly becoming aware of themselves and their relationship to both inner and outer halves of reality. There are times when reflection, contemplation, introspection etc., become a necessity for the overall health of the individual. It is natural to move into the world of objects and people and retreat back into one's own thoughts, concerns and creativity at varying intervals. If one does not heed this oscillation between inner and outer activity, the individuation process places obstacles in our path and even creates disasters to force a change in attitude. Schwab is sensing this change in himself, yet due to his habitual extroversion, can only project it onto the world.

Societies go through the same process as the individual, yet at different rates and times. This is why collective solutions and ideals do not work for all people because they individuate at different rates and the oscillation

¹¹⁰ SCHWAB, K., MALLERET, T., Covid-19: The Great Reset, WEF, 2020, page 17

¹¹¹ Ibid, page 23

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between inner and outer activity occurs at different times. Constant and sustained economic growth will always lead to recession and shrinkage. This is nature's way. It is the same as flowers opening in the sun and closing at night or the loss of leaves in deciduous trees during autumn and regrowth during spring. Even the climate oscillates between cold and hot or wet and dry.

Schwab shows his Communistic leanings with his prediction and ultimate wish of wealth distribution:

First and foremost, the post-pandemic era will usher in a period of massive wealth redistribution, from the rich to the poor and from capital to labour. Second, COVID-19 is likely to sound the death knell of neoliberalism, a corpus of ideas and policies that can loosely be defined as favouring competition over solidarity, creative destruction over government intervention and economic growth over social welfare.¹¹²

This leaning towards wealth redistribution, equity and fairness, is the 'all providing mother' of Communism. It will create opposition and conflict as it stifles independence, entrepreneurship and creativity. Why would anyone strive if they get the same reward as those that do not strive? In another statement Schwab says: 'The greatest underlying cause of social unrest is inequality.'¹¹³ This only occurs when the people have no opportunity to achieve financial security and are stifled from achievement by a 'nanny state'. It literally keeps people dependent, childlike and reinforces the power of those in control.

In itself, equality and fairness is important for those that cannot take care of themselves and an important aspect of social security. To devise a system that keeps everyone in this position is however, stifling and the antithesis of natural growth, independence and adulthood. It is the same as raising one's children, providing for them equally, but encouraging them to stand on their own feet, become independent and move into their own adult life. Unfortunately, Schwab does not perceive this reality and continually urges others to take advantage of Covid-19 to usher in his ideal culture and state.

Schwab also identifies the rebalancing from the West to the East, particularly China as a natural evolution. He forgot to mention that the US Nixon government headed by his mentor Henry Kissinger engineered this by moving manufacturing from the US to China and take advantage of cheap labour offered by Mao Zedong. This is why Schwab garners distrust because he knows how these scenarios have been engineered

¹¹² Ibid, page 57

¹¹³ Ibid, page 64

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yet he writes his book as if it is happening naturally and of its own accord. He also wonders why populations seek national sovereignty over globalism, as he and others cannot be trusted with governance of our nations.

In the following passage, Schwab describes global governance:

Nation states make global governance possible (one leads the other), which is why the UN says that “effective global governance can only be achieved with effective international cooperation.”¹¹⁴

The key word is ‘cooperation’. Schwab and others are pushing for a power driven One World Government in which a quasi-Communist ideal mixed with techno Fascism where all opposition censored or removed. Cooperation requires a give and take of another’s viewpoint and not a heavy-handed coercion as we saw from the World Health Organisation and its regularly changing guidelines and support for Communist China. This is where big business and governance encourage corruption. If one’s funding comes from a nation or corporation, they are less likely to hold their behaviour to account. In fact, funders of such organisations as WEF and WHO are likely to promote their funders ideals over an objective and impartial standpoint.

The election of Donald Trump in 2016 ushered in a rise of awareness and what these organisations represent, that is a global control mechanism with blatant biases and a hidden political agenda. In the following passage, Schwab discusses WHO:

The US went on to withdraw funding from the WHO but, no matter the underlying rationale of this decision, the fact remains that it is the only organization capable of coordinating a global response to the pandemic, which means that an albeit far from perfect WHO is infinitely preferable to a non-existent one, an argument that Bill Gates compellingly and succinctly made in a tweet: “Their work is slowing the spread of COVID-19 and if that work is stopped no other organization can replace them. The world needs @WHO now more than ever.” This failure is not the WHO’s fault.¹¹⁵

Again, what he fails to mention is that Gates is one of the largest donors to the WHO and as we have seen, those that fund an organisation, exert control over its policies. Schwab also tries to relate Covid-19 to so-called Climate Change¹¹⁶ by saying that they both have an affect on humankind and our interactions with nature. He bases his argument on the spread of

¹¹⁴ Ibid, page 82

¹¹⁵ Ibid, page 84

¹¹⁶ There is no climate crisis. <http://www.arc-design.com.au/Studies/Climate&Politics3.pdf>

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Zoonotic¹¹⁷ diseases due to deforestation and increased carbon dioxide emissions.¹¹⁸ It has since been shown that the virus was manipulated in the Wuhan Institute of Virology where it was given 'gain of function' with funding from the US turning it into a bio weapon and released into the population to hinder populist movements and thwart opposition to the globalist policies.

Another statement in Schwab's book shows that his main concern is unity in projected form onto the world and nature:

To do this effectively, it will be incumbent on us all to rethink our relationship with nature and question why we have become so alienated from it.¹¹⁹

Well-being has to be addressed holistically; we cannot be individually well in a world that is unwell. Therefore, planetary care will be as important as personal care, an equivalence that strongly supports the promotion of principles we previously discussed, like stakeholder capitalism, the circular economy and ESG strategies.¹²⁰

Schwab seems to see nature with 'rose coloured glasses' much the same as Marx did. In reality, nature provides all our food and life but has no compunction to wipe out whole species when a situation changes. As discussed previously, nature is both positive and negative and represented by the character of a mother. If an individual had an all giving, nurturing and loving personal mother, then Mother Nature would be seen through that lens. A selfish, cruel and controlling personal mother will create the opposite idea.

Shame is a moral emotion that equates with feeling bad: an uncomfortable sentiment that mixes regret, self-hate and a vague sense of "dishonour" of not doing the "right" thing.¹²¹

We can see from the above text that he struggles with moral concerns as if he is discovering his own nature and the need to control it. This is typical when an individual sides with consciousness alone and sees their unconscious in the physical world rather than part of their own psychic makeup. He even states 'fear of death ends up overriding all other human emotions'¹²² which shows that his idea of unity and recognition of nature in himself (unconscious) is exerting pressure and fear in him. This is why he

¹¹⁷ Zoonotic diseases are those that spread from animals to humans.

¹¹⁸ SCHWAB, K., MALLERET, T., Covid-19: The Great Reset, WEF, 2020, page 97

¹¹⁹ Ibid, page 98

¹²⁰ Ibid, page 143

¹²¹ Ibid, page 150

¹²² Ibid, page 151

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wants to control the world because he sees his own problems in the world and wants to fix them there. He could take a lesson from his compatriot Carl Jung, and look at himself through his dreams, visions and ideas and ask himself, what does this mean to me?

Existential crises like the pandemic confront us with our own fears and anxieties and afford great opportunities for introspection. They force us to ask the questions that truly matter and can also make us more creative in our response...the pandemic provided an opportunity to think more deeply about who we are, what really matters and what we want, both as individuals and as a society.¹²³

Once again, Schwab's own concerns are projected onto the wider population as he says: 'The verdict seems clear: we need to change; we should change.'¹²⁴ With that last statement, I shall leave Schwab to his dilemma of controlling the world and plead that his nature does not kill him in the process.

Another method engineered by the small group of e-lites to manoeuvre the world into one world government is the removal of borders and incentivising mass migration. The desired result is to dilute the culture and mix differing viewpoints into a homogenous population. The problem with this approach is that it throws many belief systems together which may not be compatible. It is a naïve belief that a culture, which includes language, food, traditions, arts, laws, rituals, mythology and so on, can be transformed by flooding a nation with immigrants. Cultures evolve over time based on more than psychic determinants. They evolve based on the 'spirit of the land', which includes climate, landform, food, clothing, shelter as well as the reflections of these in the form of psychic expressions (ideas).

Cultures evolve very slowly and over many years and a population within a culture is resistant to dramatic change or transformation. It belongs to their identity, values and way of life. It is not an overstatement to say that nations have a definite character. For example, the romantic French are quite distinct from the stoic and efficient Germans or the 'stiff upper lip' of the British. The Australians are known for their friendliness, easy going and fun-loving attitude. The Japanese are known for their polite and civilised society, the Americans for their can do and loud attitude and so on.

¹²³ Ibid, page 164

¹²⁴ Ibid, page 172

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The determinants of a nation's character are wide and varying. They include geographic location, climate, food and their distinct psychic expressions. It is a spurious wish based on the will to power to believe it can be altered by regulation or force. When the Mongols invaded China in the thirteenth century the indigenous population absorbed them within several generations. This is the nature of the 'spirit of the land' and how physical and psychic criteria influenced human populations.

g. Summary

The idea of power is by its nature and integral aspect of human and animal functioning. The instinct to survive drives an individual and provides a setting for the propagation of the species. It expresses itself in several ways including the urge to control other people, the environment and most importantly, the unconscious contents that balance the instinct. This is the aspect of the idea of power that most leaders deal with when their instinct becomes all encompassing and out of balance.

We saw this with the life of Karl Marx and how his idea of power possessed him. He wished to transform the world to state controlled institutions that distribute resources equally, remove private property, control the means of production and oppress all other aspects to bring the idea to fruition. As I have shown above in the "Idea of Freedom", the evolution of humanity moves towards freedom and self-determination. This is the natural course of humanity, which is unalterable except for momentary setbacks brought about by so-called leaders with their own undiscovered issues.

We believe that consciousness and the exercise of will is the ultimate human achievement. More often than not however, consciousness and will are at the mercy of psychological complexes. Many political leaders suffer this problem, particularly those that have global ambitions for complete control and an undeveloped conscience. These individuals are themselves led by their inner urges and ideas, which makes them comparable to leaders in the animal kingdom. Possession by the will to power and self-awareness rarely goes hand in hand. This is the state of development of humanity at this time.

When we speak of complexes, we can compare them to 'demons' that harass our thoughts and actions and take possession of consciousness. Possession by such an inner character leaves the individual open to all that inner character dictates, both positive and negative and as we saw, Marx's ability to adapt to the world was severely hampered. Nietzsche too, was ill adapted to the world and professed the very thing he did not have in his life and that was power. On the other hand, an individual like

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Schwab has power and adaptation but projects his personal issue (demons) onto the world. He is going through transformation and approaching his unity but due to his habitual one sidedness, can only see it in projected form and wanting everyone else to live out what he himself needs.

This seems to affect political leaders more than ordinary people, particularly when oriented to the outer world alone. This extraverted attitude is prone to see their own inner issues in projected form as they find it difficult to look at the unconscious directly. This is particularly true when individuals' side with all that is good¹²⁵ in their personality and project all that is bad in them onto other people. In this instance, they see their own shadow in other people and criticize them for it.

Under normal circumstances, the attainment of power is as natural as the need to survive. Coupled with love and the urge to propagate makes it balanced and natural. Projection is also a natural system of connection to begin relationship. In other words, the idea of an object including other people, is the beginning of a deeper engagement based on the object's force of attraction or repulsion. If the object attracts, further study eventually differentiates the idea from the object as we saw with the ancient's and our contemporary view of the moon.

The overarching question concerning political and other leaders, is why we follow them into areas that on occasion end up in darkness?¹²⁶ We tend to admire strength and look down upon weakness especially in adults. In other words, we look for authority in our leaders so we can feel taken care of much the same as a parent takes care of a child. This is the projection of authority onto another individual that has found them self in a hierarchical position of authority. We create these hierarchies because it is in our nature to do so, much the same as it is in the animal kingdom.

Leaders possessed by their own unconscious urges, tend to exploit projection by offering authority based on a common language and the manipulation of problem solving potentials. They propose rewards with the promise of a better life, gifts, money and so on. The old saying that power corrupts is an apt description of the imbalance addressed by the compensating unconscious and its ability to possess consciousness.

The attainment of power in the physical world tends to inflate the ego so that one feels more important and influential than ones frail and common

¹²⁵ I use these terms relatively as each individual has a different perspective on good or bad.

¹²⁶ I equate darkness with unconsciousness and a loss of moral certainty. When culture loses its way it can be disastrous and deadly. When an individual goes into darkness it is equally dangerous for the individual, but at least it is just them at risk.

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body suggests. This inflation is purely psychic, as one's body and its needs have not changed¹²⁷. When the psychic inflation becomes habitual, as it generally does, and supported by the population, the individual loses the connection to reality and becomes a vessel of all that is good and bad in all individuals. Leaders are often led as if an inner voice gives them instructions. Without a strong ethical framework and will, the voice simply instructs the leader to do whatever it wants without ethical concerns. Instincts and their associated inner characters are pure nature without moral concerns. Only a strong and defined will of consciousness has the power to challenge the inner pressure or satisfy it in other ways.

This is why some leaders begin with good and noble intentions and end up despotic murderers full of darkness. The eventual inflation is compensated by an inner pressure that wishes to undermine the inflation and bring the individual back to normal balanced functioning. If the pressure is projected onto the physical world and other people, then there is an enemy around every corner. The imagined and real enemy then takes over the conscious intentions of the leader and they must suppress or even eradicate the pressure projected onto the world and become murderous.

There is a difference between attaining power in the physical world and power over one's own unconscious impulses. When an individual leader cannot see their own unconscious and their associated complexes, they are likely to see them in the world through projection. We can see this clearly in the writing of Schwab from the WEF. He perceives an urge to transform and find unity, but due to his inability to look into himself, projects this development onto the world tries to transform billions of people.

We are all born from a mother; nurtured and grow into adulthood with help from her and our father. In other words, we begin totally dependent on our parents, grow and move towards independence and self-sufficiency. Actual parental authority gives way to the idea of authority. This can be projected onto another person such as a mentor, boss, political leader etc., or the idea taken at face value and seen as a magical, omnipotent and guiding character such as a god or other being. This character can be contained within an established religion or found in oneself directly.

The physical growth of the individual from birth to death is a linear journey in time as the slow aging of our body shows. The growth of a psyche is

¹²⁷ Obviously a leader can work out and strengthen their body but this does not give them much advantage over other individuals. On the other hand, ideas (psychic information) and our inventions can enhance that physical strength. I refer to the myriad of weapons that humanity has accumulated to express such strength.

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however, not linear but revolves around a reducing circle (spiral) slowly moving towards the centre. At any given moment, a mandala is the expression of this journey. This journey called 'individuation' and Nietzsche called the 'eternal return', includes the development of one's power, but also the development of one's ability to love. The journey oscillates between outer activity and inner reflection as it moves around the spiral. Projecting this natural tendency in one self onto the world and people is the one defining problem humanity has with leaders, especially when they have no eyes for their own inner process.

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