DEPTH PSYCHOLOGICAL PERSPECTIVES ON
ALIENATION AND VIOLENCE IN THE SCHOOL SYSTEM

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ABSTRACT

Depth Psychological Perspectives on Alienation and Violence in the School System

by

Ingrid Rose

This dissertation employs a thematic hermeneutic method to explore experiences of alienation and violence found within the school system. A depth psychological view is used to illuminate the phenomena of alienation and violence occurring in schools, their relationship to each other, and their impact on all levels of systemic functioning. The subject matter is approached through three perspectives, namely, Jungian, imaginal and psychodynamic, with the use of composite case studies to illustrate theoretical premises.

The study suggests that expressions of school violence are linked to experiences of alienation inculcated by a variety of factors. A Jungian lens is used to study how repression of aggression and violence on cultural and socio-political levels may lead to individual violent expression. This often results in scapegoating of individuals, and loss of support for the individuation process. The study shows how individual and collective shadow material found in incidents of school aggression can become teleologically pertinent when transformed through conscious awareness.

Imaginal ideas and methods are introduced through the use of image, myth, and fairy tales. Process-oriented approaches show how awareness of body experiences and form give rise to images useful in understanding experiences of

alienation. Techniques of active imagination and the use of dream images are also used to illustrate group casework with violent impulses.

In exploring antisocial tendencies, deprivation and achievement-based standards in the school system are seen to be factors linked to individual experiences of shame, revenge, hatred, and anger. In attempting to fulfill needs for recognition and inclusion, aggressive acts may be a cry of hope that the individual's longing for attention will be filled. Acts of violence temporarily bring the individual a sense of power and provide connection with others, breaking through the wall of isolation behind which the school avenger feels trapped. Intrapsychic factors such as grandiosity and envy are also explored. Implications for both depth psychology and clinical psychology are introduced.

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I wish to acknowledge, with heartfelt gratitude, the many children and adolescents

with whom I have worked over the years. I have been a witness to their struggles and

triumphs. My special appreciation goes to the youth who have suffered through the

indignities of being teased, excluded, expelled, and in the worst cases, imprisoned.

Thank you for keeping the spirit of hope alive.

To my own children, Sean, Dana, Darryl, and Rowan,

You have been my greatest teachers. May your paths through life bring joy and

fulfillment.

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Chapter 1
Introduction

> The five- and six-year-olds in my class have invented a new game called *Suicide*. They play it in the room when they've finished their work, and outdoors at recess. I have never seen a game I hate so much in which all the children involved are so happy. (Katch, 2001, p. 1)

Most adults would be horrified to witness children playing this game. The feeling reaction that Jane Katch expresses reflects the attitudes of families, schools, and societies in the Western world where most expressions of aggression and violence by children are now almost totally banned in public arenas. What, though, should children do with the inherent need to express violently through, play, fantasy, and personal relationship? This challenge becomes particularly difficult when adults are shocked by games of this sort or use punitive measures to curb this behavior. Subjected to this repression, how then will children be able to access personal meaning found through the expression of behaviors such as that in the game described above?

In line with the topic of this dissertation, namely, alienation and violence within the school system, Katch (2001) presents a deep dynamic whereby adults and children, having very different experiences and perceptions, largely fail to understand each other's worlds. Whereas adults in most Western societies hold positions of power and rank over children and youth, adults are the ones who dictate patterns of behaving and interacting. Often, children's suffering from this disregard and lack of acknowledgement of their worlds contributes to a sense of being alienated that may begin early in life. A process of isolation may be created that can become exacerbated on receiving further discouragement. Many psychological repercussions may arise

from the experience of alienation, such as depression, hopelessness, hatred, revenge, and violence, among others. Those who act out the pain of alienation through these means of expression are wounded on an individual level, and also represent repressed and disavowed characteristics of their culture. From a depth psychological perspective these parts, asking to be lived, are calling for attention. The more these aspects are disregarded, the more maleficent they become, eventually creating havoc.

Researcher's Interest in the Topic

This dissertation focuses on the experiences of alienation and expressions of violence found within the school system. At present, the school system in the United States is under barrage on a number of fronts. One of the most prevalent criticisms concerns the expression of violence and the underlying alienation, anger, and pain among young people. Robert Morrell (2002) maintains that schools, far from being peaceful and safe places of learning, are sites of violence. Successful restoration of peace to the school system, he says, requires understanding violence from a viewpoint that is neither moralistic nor prescriptive but that grapples with the continued existence of social inequalities and their toll on those who suffer from them. Like Morrell, I am interested not only in explaining the psychological dynamics found within the individual child but also in emphasizing the social, cultural, and political aspects of the phenomena under discussion. This dissertation will introduce material intended to highlight effective ways of addressing both alienation and violence through exploring individual psychology. Socio-political factors will also be examined within the school system in the United States and, to some extent, within the larger context of Western cultural beliefs and behaviors. Although my primary

interest remains with schools in the United States, due to my varied experiences in working internationally with multicultural groups, I will also be including research and ideas originating in other countries, including those in which expressions of violence mirror closely what is happening in schools in this country.

The idea for this dissertation evolved after the shocking incident at Thurston High School in Springfield, Oregon, on May 21, 1998, when, after murdering both his parents in their home, Kipland Phillip Kinkel opened fire on his classmates, killing one and wounding 23. Between February 1996 and August 2006, there were 34 reported school killings in the United States. More than the ghosts of those who have been massacred, the spirits of the killers haunt me. I heard the sobs of Kip Kinkel immediately after the killing, on being interrogated by the police; I encounter the pain, hatred, and anger of many adolescents in my private practice; and I hear about the fantasies of murder shared by teen participants in the groups I facilitate. The stories of those teased and taunted by others in the classroom or on the school playground are rarely told. As these children are filled with shame and self-abnegation, their stories are hidden from the judging eyes of others. The bullies too have their own suffering and secrets, which they hold close to them, if they are conscious of them at all.

Some of these stories will be related in this dissertation through the use of composite case studies that will trace the dynamics found both individually, within children and adolescents, and systemically, as they encounter various levels of interaction within the schools they attend. The approach to examining these dynamics will be through depth psychology. This topic has not been researched from a depth

orientation, and I am hoping that my exploration will provide new insight into the deeper layers behind what is perceived merely as outbursts of violence.

I am interested in a depth psychological approach because I believe it enables the exploration of less obvious layers of experience underlying phenomenological expression. Generally, individual, social, and cultural phenomena are approached in a fashion that relies on the views and interpretations agreed on by consensus of the mainstream population. In utilizing this manner of thinking, aspects of what exists in layers of the psyche closer to unconscious material, or on the fringes of awareness, are often missed or disregarded. A method of inquiry based on depth psychology, however, offers insight into aspects of the unconscious underlying more obvious behavioral dynamics. In this way, understanding on both cognitive and experiential levels is reached, illuminating previously misunderstood or unacknowledged qualities and processes important to the individual and culture. This will be discussed in more detail under the section on depth psychological perspectives.

Rationale for the Study

There is often a lack of connection between what adults know about children and what they do with them. Adults may know that a child is having difficulty at school, as evidenced by low grades and poor attendance. They may even recognize that this particular child is being teased or singled out for ridicule by classmates, or alternatively, is acting out the role of bully within the peer group or among younger children. The inner experience of this child remains largely unknown to parents, siblings, teachers, and peers. Adults often struggle with the socio-emotional language with which to affiliate with children going through hard times. Their own suffering

from school-going age is frequently long forgotten or marginalized, and they may find it difficult to identify or even imagine the underlying experiences of a troubled adolescent. It is this unknown or unremembered material, so difficult to reveal and access, which is calling to me to unravel its mysteries, not only as it exists in an individual, but also as a phenomenon that reflects Western society's social, cultural, and political beliefs and institutions.

Children and adolescents have their own difficulties in relating their experiences and expressing their feelings about them for a number of reasons. Hopelessness develops when the child attempts to speak of what is happening for him or her and is then misunderstood, criticized, or controlled. This leads to greater withdrawal on the part of the youth and more difficulty in maintaining open pathways of communication. The breakdown of communication is, I believe, also due to the emphasis on perfectionism encountered so frequently in U.S. culture. Most youth feel a tremendous pressure to perform perfectly, to achieve the highest, and when failing to do this, an inner dynamic develops resulting in the individual suffering from anxiety and shame. A vicious cycle of self-criticism and self-hatred then becomes established. This dynamic makes it difficult to talk with adolescents about problems that reflect a lack of the perfection expected within the cultural system. In addition, the relegation of denied and repressed violent or aggressive fantasies to the realm of the shadow exacerbates the shame experienced at having violent feelings. The contradiction between being exposed on a daily basis to violent media reports and films filled with bloodshed and hatred and the derogation of expressions of this kind in family and school life add to the inner confusion experienced by developing youth.

School offenders, no matter how small the offence, are treated with disdain and are ostracized. They are often punished in some way, teased by their peers, suspended from school, and at times expelled, depending on the severity of the "crime." Even kindergarten children who are perceived as threatening because they may refer to hurting another child during a game, or brandish an imaginary weapon, are often sent to the principal for castigation and perhaps even punishment. Under this threat, children who feel driven to retaliate for being hurt by becoming angry or threatening themselves are not understood for their need to defend themselves and are left defenseless against bullying, unable to protect themselves out of fear of being punished. This tendency in schools sets up a pattern whereby there is little recourse for children being picked on by others besides holding the anger and pain internally until the need for revenge becomes so consuming that it explodes in some kind of violent expression. The structure of most schools does not offer sufficient means of addressing bullying patterns among school children, and both those who bully and their victims, as well as those who are excluded and diminished for other reasons, have little recourse to address associated issues and feelings.

Organization of the Study

The majority of the research being conducted in the area of school violence is focused on various means of dealing with violence once it emerges. Peer support groups, behavior modification programs, parent training, and negative reinforcement initiatives for problematic behaviors are some of the measures taken to deal with violence after the fact. Alternatively, procedures suggested as preventive measures include conflict resolution training, self-defense or martial art classes, the

identification of factors that contribute to problems that prevent healthy development, positive behavioral support that focuses on improving and extending comprehensive interventions for individuals with severe problem behavior, and mediation training for children and parents. Although some studies do mention the phenomenon of alienation and link it to school violence, my research of the literature revealed few that explore the phenomenological aspects of it. In an attempt to fill this gap, the ways in which alienation influences behavioral dynamics will be a focus of this study. Experiences of alienation within the school system, including the factors that contribute to its growth, will be investigated in a number of ways using a depth psychological perspective.

To better understand the suffering a school student experiences due to alienation or violent impulses, this study will attempt to unravel the systemic issues, relationship dynamics, and individuals' inner experiences that often go unnoticed or unexplored within this context. Very little in the literature comprehensively addresses these three levels and their interaction. Within the school system, structures, rules, decisions, and interactions at all levels are a reflection of roles and positions held in the particular quantum field that it comprises. Arnold Mindell (2000) points out that experiments demonstrating quantum interconnectedness show that the photons from a given source of light are interconnected. Researchers experimenting with a pair of light photons have shown that whatever happens to one particle seems to be connected to what happens to the other, regardless of how far apart they are or how long they have been separated (p. 238). According to quantum mechanics and field thinking, roles may be inhabited by different individuals at different times. When

stuck in particular roles without access to any other awareness, behavior, or pattern,

escalation of conflict may occur between positions (Mindell, 1995). Alleviating this

escalation is the awareness that each part of the field mirrors and reflects dynamics or

aspects of each other part on a quantum level, connected in the same way as are

particles. When one becomes aware that the experience of others or characteristics of

the system are mirrored within oneself, one is better able to grasp and incorporate

those as part of one's own self-growth.

In incorporating a holistic approach to exploring the field of school violence, I

intend to demonstrate the following:

1. Disturbing patterns found on a personal level are also symptomatic of

   socio-political ills. The holographic view reveals the meaning of school

   disturbances on individual, relationship, and systemic levels. It attempts to

   address all of these as part of an overall social pattern.

2. The application of the holographic view of David Bohm (1980), in which

   each unit of a whole reflects the whole itself and the holistic structure

   reflects each miniscule part, is pertinent to the school system.

3. A phenomenon or dynamic expressing itself through a part of an organism

   or individual is also reflected within relationships and within the system as

   a whole. Exploring each level of the expression of this dynamic enhances

   an understanding of the whole.

4. Aspects marginalized by a society or culture manifest through the

   behavior of individuals or within relationship dynamics with the social

context (Mindell, 2000) and can therefore be addressed on any of these levels.

Chapter 2 will describe the methodology of this study. In chapter 3, Jungian concepts will be explored and related to dynamics found in the experiences of alienation and violence, as illustrated in composite group case examples. Chapter 4 will introduce the images described by individual youth in composite case studies of alienation and violence. These images will be amplified and unfolded to provide phenomenological understanding of experiences mentioned. Chapter 5 will explore the psychodynamic underpinnings of experiences of alienation and violence, including psychoanalytic perspectives. Chapter 6 will include discussion and conclusions made from the research conducted.

Theoretical Approach

A depth-oriented approach has been chosen to address all of these levels because this perspective has rarely been utilized to uncover greater understanding of the forces at work in the domains of alienation and violence. As previously mentioned regarding incidents of school violence, much has been written (see Literature Review) on the inherent demographics such as economic factors, gun control, standing in the community, criminal activity, school record, mental illness, social coherence or its lack (ethnic, racial, religious, political), teen culture, disciplinary and teaching practices of schools, and family history. Little research has been conducted from the viewpoint of depth psychology in the area of school violence. A depth perspective tunnels beneath the above factors to take an in-depth look at often hidden or unknown internal, relational, and systemic levels of political, psychological, and emotional

factors influencing the social and educational experiences of the school-aged child. Within a depth psychological framework, I will be addressing specifically a number of factors that so far remain unexplored under the umbrella topic of school violence.

The teleological perspective, so notable in Carl G. Jung's approach to psychological dynamics, has been virtually absent in this arena. Rather than viewing disturbing behavioral expressions as something needing to be eradicated through punitive measures, this dissertation proposes embracing them as meaningful both for the individuation process of each individual as well as for the growth of cultural awareness on the collective level. From a depth psychology perspective, individual experiences of alienation and violence can be seen as shadow material or repressed archetypal forces (Hillman, 2004). People do not readily accept or talk about their inner worlds, wherein they may feel alienated and alone. Because Western society does not support the expression of violent or aggressive thoughts, they remain repressed or marginalized, contributing to the larger pool of the collective shadow needing a channel through which to express itself.

The depth-oriented view of *scapegoating*, one aspect of violence in schools, has not been applied in the context of school disturbances. This study will explore the phenomenon of the disruptive student becoming the scapegoat for the system, thus eliminating the necessity for the system to acknowledge its own shortcomings. The scapegoat played an integral part in ancient societies in ritualized practices that alleviated the building up of tension and aggression within communities (Perera, 1986).

Another factor that has been disregarded in exploring school violence and bullying, except within the work of a few authors (Guggenbuhl 1998; Hillman, 2004; Katch, 2001), is the world of the mythical and the imaginal populated by numinous figures engaged in interaction. Archetypal characters, ancient and modern, often contribute to intrapsychic phenomena that lead to aggressive and violent expression. Material from these realms will be introduced through individual and group-composite case studies.

Aggressive impulses arising from experiences of alienation may be an attempt to escape the pain of isolation and lack of acknowledgement. This pain will be explored through a psychodynamic lens, incorporating ideas on shame, hatred, power, envy, and revenge.

Methodology

My desire to expose the deeper context underlying the problems of alienation and violence within schools is matched well by a method of inquiry that utilizes Jungian, imaginal, and psychodynamic theory. Approaching this field with psyche as the essential ingredient of research is, I believe, an important key in understanding the core issues yet to be addressed. Within each section, theoretical aspects from each of these approaches will be used to highlight in-depth understanding of underlying factors. Composite case examples from individual and group work will help to further illustrate theoretical constructs as well as to unravel underlying dynamics hitherto unexplored within this topic.

A hermeneutic method will be used in exploration of the dissertation topic. This will be described in detail in chapter 2.

Biases and Predispositions of the Researcher

I enter this project with a number of assumptions. Primarily, I assume that most of the adults in interaction with children and adolescents are unable to enter or acknowledge the mental and emotional worlds in which youth dwell. This information has been gleaned from the many children and adolescents with whom I have worked in my own practice or within the school system; however, this population mainly consists of already troubled youth whose opinions and experiences do not necessarily mirror the experience of other youth.

In my various encounters with the school system, child and protective services, group homes, and foster organizations, I rarely encounter someone who seems to understand the inner world of the child or adolescent. Even as I write this, I am aware that this statement is also biased against those who are working in these organizations.

I further surmise, based on my own observations, that within the school system most teachers, principals, and other school staff have neither the time nor interest to engage with youth in order to discover their experiences and viewpoints. Studies (Gutmann, 1999) do show that nearly all school policies are dictated by state or federal governments and that in the drive to adhere to policy, the human factor tends to be overlooked in interactions with youth. My bias is skewed in the direction of assuming that this neglect of engagement and understanding is influential in creating school violence.

I am aware that in my work with children and adolescents I sometimes find myself in the role of the child advocate standing up for children's rights and points of view. Certainly, as a therapist, I have had to attend to my bias on their behalf, taking care not to polarize against the parents or guardians. It may well be that this same bias may creep into my writing here; hence, I am obliged to draw the reader's attention to this possibility. It may seem to the reader too that I am being one-sided in my emphasis on the "ills" occurring in the school system. In delving into the areas I am exploring, many of these "ills" will be flushed out in an attempt to understand what is occurring under the appearance of a functioning system. Rather than seeing them as "negative" or needing to be excluded from our human repertoire, I am attempting to illuminate them as avenues for learning and development on individual and collective levels. My emphasis on what is "wrong" within the system, rather than what is "right" may be construed, nevertheless, as a bias.

I acknowledge a bias in favor of methods based on a depth-psychological orientation as being more effective in both preventing and alleviating the symptoms and occurrence of alienation and violence within the school system. Other than one study reporting good results from depth-oriented interventions (Guggenbuhl, Hersberger, Rom, & Bostrom, 2000), plus my own findings from working with youth, there is little evidence to support this thinking, mainly because so little research has been conducted in this arena.

I believe that it is of the utmost importance that youth be acknowledged and supported for the variety of the ideas, impulses, and fantasies they have as well as the experiences they go through. Unfortunately, the social structures provided for youth

generally do not provide this kind of support; on the contrary, adults' interface with today's young people, who will be the elders of tomorrow, attempts to force them to conform to society's ideal. Sadly, promoting this "ideal" falls far short of providing a working model of a whole human being because it fails to encourage each individual's development in a way best suited to his or her own growth and potential. The individuation processes of students are mostly disregarded in the rush for them to achieve better grades and adopt appropriate behavior. My perception is that as a result of these factors, the youth within U.S. society feel generally oppressed and disregarded with a resultant sense of isolation, loss, and anger.

Relevance of the Topic for Clinical Psychology

The field of clinical psychology has been notably absent in the focus on global issues. Other than a small number of clinicians such as Alfred Adler (1929) and, more recently, others in the field of developmental psychology such as K. Dodge (1983), J. Coie (Dodge & Coie, 1987), K. Fallis and S. Opotow (2003), social issues have not been a concern, and have not been considered relevant in the clinical setting. Although these days more emphasis is being placed on cross-cultural awareness in therapeutic and group encounters, there has been little research conducted on the influence of social and political structures on the psychological experience of the individual. This dissertation will contribute to the field of clinical psychology in this arena by linking experiences of alienation and violence in school settings to relational, social, and political structures found in the prevailing *zeitgeist*.

Within the clinical field, other than in the work of Sigmund Freud and later psychoanalysts, depth psychology has received little acknowledgement. I trust that

my work here will enlarge the boundaries of clinical psychology to incorporate depth-oriented approaches as applicable to problems found in clinical practice with individuals and communities. The figures and images that emerge through exploring archetypes and imaginal representations can function beneficially in the realms of clinical psychology by bringing awareness to the experiential aspects of disturbance both behaviorally and psychologically. As the clinical focus in psychology becomes more centered on neurophysiology and pharmacology, I believe it is important to revitalize understandings of the unconscious. In viewing archetypal and imaginal aspects of the field of school violence through a clinical lens, the field of clinical psychology will be enriched and expanded.

Clinical psychological approaches have not been applied to the exploration of alienation and violence in schools. The factors explored in this study will add to the clinical understanding of the roots and development of hostile and violent tendencies in schools as well as factors which cultivate experiences of alienation. This may in turn create a precedent for application of clinical psychological approaches to other systemic areas where they can provide useful tools and interventions to alleviate suffering and problematic behavior.

Literature Review

Introduction

Due to the thematic structure of this dissertation, the literature review presented in this section will provide an umbrella review of writings and research on the general topic of alienation and violence found in schools as well as an introduction to the literature on this topic from a depth perspective. Subsequent

chapters will present relevant literary references to the specific themes under discussion in those sections. Although an overview of the entire topic of alienation and violence in schools will be provided, particular emphasis will be placed on the depth perspective on these themes. The literature review will move the reader from a broad overview of these dynamics as experienced in the school system to a narrower focus on a depth perspective that will include theoretical, archetypal, mythical, and imaginal perspectives. The discussion will also reflect on intrapsychic phenomena from a psychoanalytic perspective and will provide a brief overview of the relevant literature. The topic of child and adolescent alienation and violence has rarely been investigated from a depth perspective, particularly in respect to the school system. My study will therefore make a valuable contribution to the body of research already conducted in this area, adding to an understanding of the deeper psychological phenomena implicit in acts of violence arising from experiences of alienation, an aspect generally disavowed within the context of culture and society. This study will contribute both to the available literature on the topic of school disturbances and to the field of clinical psychology.

Incidents of Violence in Schools

During 1996-97 approximately 4,000 incidents of rape or other types of sexual battery were reported in United States public schools. Weapons were used in about 11,000 incidents of physical attacks or fights and 7,000 robberies in schools that year. Approximately 190,000 fights or physical attacks not involving weapons also occurred at schools in 1996-97, along with about 115,000 thefts and 98,000 incidents of vandalism (National Center for Education Statistics, 1997). In a survey conducted

by the National Council for Education Statistics (NCES) in 2000 (National Center for Education Statistics, 2000) the following information was noted. According to school principals, 71% of public elementary and secondary schools experienced at least one violent incident during the 1999–2000 school year (including rape, sexual battery other than rape, physical attacks or fights with and without a weapon, threats of physical attack with and without a weapon, and robbery with and without a weapon). In all, approximately 1,466,000 such incidents were reported in public schools in 1999-2000. One or more serious violent incidents (including rape, sexual battery other than rape, physical attacks or fights with a weapon, threats of physical attack with a weapon, and robbery with and without a weapon) occurred in 20% of public schools.

Controlling for all other factors, five school characteristics were related to the likelihood that a school would experience at least one serious violent incident: enrollment size, urbanicity, percentage of males, number of serious discipline problems, and number of school-wide disruptions (National Center for Education Statistics, 1997). In the 1999–2000 school year, 20% of American public schools experienced at least one serious violent incident. In those schools, about 61,700 serious violent incidents occurred. The most commonly occurring serious violent crime was the threat of attack with a weapon, with 11% of schools experiencing at least one such offense during that school year (National Center for Education Statistics, 2000).

The majority of research on violence is based on a multifactor approach.

According to this approach,

> effective intervention and prevention should also assess the teacher's work, take into account the structure of the schools and reflect the educational approach practiced at a particular school. The entire school needs to be the focus and not only the behavior of the students. (Balser, Schrewe, & Wegricht, 1997, p. 3)

School shootings. In 2001, the United States Congress requested that the National Research Council study the phenomenon of school violence that had been occurring in increasing frequency between the years of 1992 and 2001 (Moore, Petrie, Braga, & McLaughlin, 2003). This report focused on specific incidents that included school shootings in which one or more students or teachers had been wounded or killed. Detailed case studies were developed on the perpetrator, the school situation, the community in which the violence took place, and the circumstances leading to the expression of violence. The committee failed to reach firm scientific conclusions about the causes of the shootings or suggest effective means of preventing or controlling them; however, the information gathered provides interesting insights into the psychological, emotional, and social dynamics present in the lives of both the shooters and the communities in which they lived. The data from this study relevant to this dissertation, highlight areas such as experiences of alienation, teasing/bullying in schools, relationships within the school system between teachers and students and among students, shooter traits, and other factors.

Regarding alienation, Moore et al. (2003) found in all of their case studies that youth perpetrators experienced alienation from adults in their communities and that parents had little information about what their children were really experiencing. A disconnection was detected between how adults and parents experienced the

adolescent, and the actual internal experiences of the adolescent. In addition, the evidence showed a separation of teachers from students, including little personal knowledge of students on the part of teachers. Parents and most teachers evidenced poor understanding of the children's exposure to changing community conditions, their experiences in social situations, and their interpretations of those experiences.

Generally, most of the adolescent shooters had not been considered at high risk for violent behavior by the adults around them. Although some of the student perpetrators were perceived as having a place in one or more groups within the school social scene, they were generally viewed as being on the margins of these groups. They saw themselves as being either "loners" or not quite belonging or fitting in anywhere within the social fabric. Shooters showed an intense concern about their social standing in their school and among their peers. Most had experienced recent changes in peer relations with attempts to affiliate with other "loners," kids with behavior problems or fringe identities such as Goths, a subculture arising from Gothic-influenced rock music that tends toward darkness, horror, and death ("Goth," 2006, para. 2). In many cases, increased social withdrawal was noticed, with fearful, angry, or depressed mood becoming more evident. There was a common factor among the shooters of school grades falling in months prior to the attack and a resultant change in school status. In nearly all of the cases studied, the shooters had been victims of bullying by others. Another common element found was the presence of exclusivity in student groups or cliques, some mainstream and some marginal (Moore et al., 2003).

J. R. Meloy, A. G. Hempel, K. Mohandie, A. A. Shiva, and B. T. Gray (2001) found adolescent mass murderers to have the following characteristics: all were male, 80% were white, 70% were described as loners, 43% had been bullied by others, 37% came from divorced or separated families, 44% were described as "fantasizers," 42% had a history of violence of some sort, 46% had an arrest history, 62% had a substance abuse history, 48% were preoccupied with war or weapons, and 23% had a documented psychiatric history (p. 723). In their categorization of adolescent mass murderers, the authors described classroom avengers as being likely to think about mass murder and to come up with a conscious plan. They also found classroom avengers often to be the victims of bullying and to be preoccupied with fantasies of killing and murder. J. P. McGee and C. R. DeBernardo (1999) echo the idea that school shootings are calculating and premeditated, adding that they believe them to be motivated by vengeance. They examined 12 shooting incidents in North American middle and high schools between 1993 and 1998. They described the shooters as fantasizing about revenge and triumph over their adversaries, with vivid mental rehearsals of their chosen methods of violence. Guns, violent media, and bomb-making had become special fascinations for them. The characteristics of these school avengers suggested a clinical diagnosis of atypical depression and mixed personality disorder with paranoid, antisocial, and narcissistic features. McGee and DeBernardo arrived at a typical profile of the school avenger based on their study of these 12 shooting incidents. They describe the school avenger as follows:

> A white male from a working or middle-class background living in a rural area or small city. Dysfunctional family background and relationships are likely. Parental discipline is often harsh or inconsistent. Problems with bonding and social attachments are common. Most likely depression manifests

through sullen, angry, and irritable moods or actions. Blame for personal failure is easily projected on others. There is low tolerance for adversity with unstable self-esteem ranging from self-reproach to grandiosity. (p. 17)

In addition, the authors maintain that shooters often had a desperate need to let others know what they were planning and expressed it in journal entries, letters to others, threats, or boasts to peers.

The reviewed studies indicate differing opinions on the feasibility of developing a specific profile of a school shooter. Many traits and situations as those mentioned above seem to be commonly experienced by those perpetrating school violence, but quantitative studies have generally been contradictory or inconclusive in this regard.

Bullying. It was not until fairly recently (early 1970s) that bully/victim problems began to be studied systematically, initially in Scandinavia. Attempts to understand this phenomenon have been made in other countries since the late 1980s, including the United States, Australia, and The Netherlands. Dan Olweus (1993) defines bullying or victimization as "a student being bullied or victimized when he or she is exposed, repeatedly and over time, to negative actions on the part of one or more other students" (p. 9). Anne Garrett (2003) cites findings of a study conducted by the National Institute of Child Health and Human Development:

Males tend to bully and be bullied more frequently than females. For males, physical and verbal bullying is most common; for females, verbal bullying (both taunting and insults of a sexual nature), and spreading rumors are more common. Bullying generally begins in the elementary grades, peaks in the sixth through the eighth grades and persists into high school. Bullying among primary age children has become recognized as an antecedent to more violent behavior in later years. In addition, a negative school climate where negative behavior gets most of the attention encourages the formation of cliques and bullying. (p. 11)

Children who are chronically aggressive or socially rejected in peer groups are at risk for more severe antisocial outcomes, including juvenile delinquency, psychiatric impairment, and adult psychopathology (Dodge & Coie, 1987). One of four children who bully will have a criminal record by the age of 30. Factors considered as contributing to bullying and aggression are individual characteristics of the child, family atmosphere, peer influences, and school climate. Garrett (2003) also reports the following statistics relevant to bullying and violence in schools:

- 10% of high school dropouts do so because of repeat bullying.

- Younger children, grades 6 to 10, are more likely to be victims of violence in schools than senior high school students.

- Nearly one-third of students have heard a classmate threaten to kill someone.

- 54% say it would be easy for them to get a gun.

- 67% say it would be easy for them to make a bomb (p. 12).

Exploring the effects of bullying and marginalization, James Garbarino and Ellen deLara (2002) used extensive interviews with high school students and school personnel to highlight the degree to which bullying, harassment, stalking, intimidation, humiliation, and fear contribute to toxicity in the school environment. Students' reports indicated the numbers of youth who are traumatized on a daily basis in a variety of ways in classrooms, bathrooms, locker rooms, corridors, playgrounds, and buses, in situations that constellate intense fears of being unsafe for those students being preyed upon as well as for those observing these acts of emotional violence. The authors found the effects of this kind of emotional violence to be just as

traumatic as physical and sexual violence. The emotional well-being of these children suffers, often resulting in intense shame, depression, hopelessness, anger with a sense of helplessness, and sometimes the perpetration of bullying in return. In the worst cases, suicidality or thoughts of attempting to harm or kill others emerged. The perpetrators of the Columbine High School shooting, Eric Harris and Dylan Klebold, were known to have been harassed, bullied, and put down on a daily basis for years (Garrett, 2003).

Another interesting fact evidenced in the interviews by Garbarino and deLara (2002) was how little trust these adolescents had in the ability or willingness of adults to do anything about the bullying situations. Teachers generally wanted to stay aloof from behaviors of this kind, believing it was not their domain to have to deal with student conflicts. Roughly 40% of bullied students in the primary grades and almost 60% in secondary/junior high reported that teachers tried to put a stop to it only once in a while or almost never (Olweus, 1993). Only limited contact was made by teachers with the students involved in order to talk about the problems, particularly in junior high school. Olweus' study shows that sufficient adult involvement reduces the number of bullying incidents. Parents of bullied students and of those who bully are often unaware of the problem or the extent of the problem; therefore, there is little awareness of the necessity of talking with their children about difficulties. In the study by Garbarino and deLara (2002), parents who did have some knowledge of the bullying situation generally felt unable to intercede on behalf of students with the school authorities, or on the other hand, were either not interested in their children's problems, or suggested that their kids in turn beat up those inflicting the teasing or

bullying. Those parents who did in fact take steps to address the difficulties were far in the minority. Some adolescents were afraid that if their parents did address this with school personnel and the culprits were identified, and then no steps were taken to rectify the situation, the consequences in the future would be far worse.

An Australian study (Slee, 1995) found that 8.14% of 112 male and 108 female subjects were bullied at least once a week or more. Bullying was associated with poorer health, depression, and a tendency to bully others. Toronto's Board of Education (Garrett, 2003) documented that in grades 4 to 8, one child in five was victimized periodically, while one in 12 was bullied weekly or daily. According to the National Association of School Psychologists (cited in Garrett, 2003), one in seven children is a bully or the target of a bully. It would seem that the prevalence of bullying is on the increase, but this perception might be due to the possibility that bullying in schools has recently become more acknowledged. Olweus (1993) maintains that it is difficult to ascertain whether the frequency of bully/victim problems has actually increased in recent years, as there are no good data available. He suggests that there are signs that bullying now takes more serious forms.

Although many adults working in schools consider bullying to be a normal part of growing up, a rite of passage or part of a developmental stage, more and more states in the U.S. are beginning to require schools to adopt antibullying policies (Limber & Small, 2003) although, to date, not much has been done in terms of prevention. Many youth complain of not being guided in terms of how to address the bully or defend themselves (Garrett, 2003). Although many of the policies suggest complete weapon control, metal detectors, zero tolerance for bullying with severe

consequences, (Columbine High School, for instance, now has a zero tolerance for violence policy) (Columbine High School Massacre, 2006), school systems still do not provide a means for addressing the underlying problems of the individual, as well as the larger cultural components. In the many interventions that are suggested for addressing bullying, very little focus has been placed on how to address the actual bully or instigator in a way that supports more inclusion of the teleological aspect of the dynamic that is expressed in such incidents. Mostly instigators are approached in a punitive, marginalizing, and shaming way, thus perpetuating and exacerbating the problem. What I intend to do in this study is to explore how the perpetrator is actually a symptomatic reflection not only of the dysfunction in the school system, but also a mirror of our cultural and interpersonal myopia, giving rise to the problems discussed above. In looking at mythical and clinical aspects, I will not only present the facts in a scholarly way, but will also examine aspects that have not been studied previously to any great extent.

Other Factors That Provoke Aggression and Violence in Schools

Among other factors in schools that may provoke aggression and violence, peer relationships based on enmity or animosity are expected to produce serious and often negative consequences for children and adolescents. Enmities are described as relationships based on hatred, hostility, and fear, and in which the disdain is personalized and perhaps more intense than the unilateral dislike of peer rejection (Hodges & Card, 2003). Being enemies constitutes an extreme form of antipathy, which is regarded as a class of relationships that may include bully-victim dyads, rivals or competitors, former friends who have fallen out, and children who are averse

to each other (Abecassis, 2003). Mutual antipathies characterize relationships in which a child dislikes a peer and the peer reciprocates the dislike. Rates of antipathy vary between studies and show the likelihood of between 15% to 65% of 3rd- and 4th- grade children evidencing some of these characteristics. Same-sex antipathy is associated with aggression, antisocial behavior, social withdrawal, and a lack of friendship support, whereas mixed-sex antipathy evidences antisocial behavior and bullying in boys, and victimization, depression, and lack of prosocial behavior in girls.

Half of aggressive behavior reported is displayed by just 10% of boys in a sample population (Dodge & Coie, 1987). Dodge and Coie refer to two general subtypes of aggressive behavior: proactive and reactive. A child's interpretation of a provocation by a peer is a major predictor of the likelihood that the child will retaliate aggressively toward the peer. Further, it is the child's perception of the provocateur's intent, and not the actual intent, that determines whether the child will respond aggressively. Given this obvious relation between the attribution of hostile intent and an aggressive behavioral response, researchers have hypothesized that individual differences in the tendency to behave aggressively may be related to a tendency to attribute hostile intentions to peers in provocation circumstances. Dodge (1983) found support for this hypothesis by assessing attributional tendencies and behavioral reactions to ambiguous provocations among chronically aggressive and nonaggressive boys. Both subject groups were more likely to respond aggressively when they attributed hostile intent to the provocateur than when they attributed benign intent; however, the aggressive group was 50% more likely than the

nonaggressive group to attribute hostile intent and to generate aggressive behavioral responses.

This tendency to attribute hostile intent to others is more closely linked to reactive aggression than to proactive aggression. According to this formulation, retaliatory aggressive behavior is understood as a defensive reaction to a perceived threatening stimulus. The perception of threat and experience of anger thus lead the individual to retaliate aggressively. The function of this type of aggressive behavior is to relieve the perceived threat. This aggressive behavior is thus construed as reactive rather than proactive (Dodge & Coie, 1987).

Proactive aggression is a relatively unemotional display of injurious power that is clearly aimed at some external goal, such as food, dominance, or territoriality (Dodge & Coie, 1987). The behavior is controlled, almost ritualistic, and is characterized by its lack of emotion, its deliberateness, and its focus on goals. A history of environmental hostility and maltreatment is suggested as an implication in angry reactive aggression, whereas a history of exposure to successful aggressive models and positively reinforced experience with coercive behavior is suggested as an implication in proactive aggression.

Even though both behaviors fit definitions of aggression, they clearly differ in structure and function. Some antisocial children may be characterized as highly reactively aggressive, whereas others may be characterized as highly proactively aggressive. Dodge and Coie (1987) found, however, that this specificity occurred in only a small percentage of boys, whereas the majority of subjects were found to experience both reactive and proactive aggressive reactions. In cases of school

shootings, as mentioned, it has been found that many of the perpetrators had been previously bullied or marginalized by others. Many initially showed signs of isolating and withdrawing in a hostile fashion, seen as reactive aggression, to later become proactive in the overt shooting incidents enacted at schools.

Factors such as gun violence, the influence of violent media, peer antipathy, and the lack of a model to cultivate a sense of belonging may all contribute to some degree to the cultivation of hostile acts and the acting out of aggression, but they are beyond the scope of this dissertation. The relevance of aspects of the educational system and its evolution in the United States is, however, emphasized in the following section of this review.

Education and the School System

Since the 1950s, American education in high schools has been dramatically influenced by the vision of educational administrator James Conant (1959). In accord with Conant's attempts to universalize the high school system as an American institution, providing a milieu in which youth from a diverse range of social classes and groups could be brought together to receive a comprehensive education, by the 1960s high school had become more popular, reaching a wider range of American youth. One of the effects of this was that adolescents became segregated from the rest of society for a significant amount of time each week, contributing to the development of a strong youth culture (Rury, 2005). As youth began to feel more identified with each other as a separate cultural component, the distance between other segments of the population increased. Youth culture has not only divorced youth from the larger community and acted as a point of departure from shared

values, but has resulted in a set of youth subcultures, each a peer-based school society with its own distinct culture, set of values, and style. This dynamic has been described as a "peculiar contest of competing or co-existing groups, each pursuing its own goals" (p. 57), often with boundaries relatively closed to members of other groups who are often derogatorized, stereotyped, or scapegoated. As evidenced by NCES studies (1997, 2000), it is these dynamics that often contribute to experiences of bullying, teasing, and marginalization experienced by individual students seen as "loners" or on the fringes of cliques or culturally distinct subcultures. As the growth in size of schools increased dramatically during this period, a greater numbers of students were found to be excluded from school activities, contributing to more widespread alienation from the institution. It appears that greater school size also inhibited student learning due to greater difficulty in meaningful communication and making personal contact (Haller, 1992). The increased size of schools made it difficult for students to identify with school as a community-oriented institution with a resultant level of disengagement and resistance. Schools had become referenced with negative points of view and oppositional attitudes (Eckert, 1989). Currently, this situation has become even more exacerbated as funding for education is cut and smaller schools are being closed down. The remaining schools are increasing in student population on a daily basis.

Reflecting this overall trend within the school system, in a study on school violence, D. S. Sandhu (2000) finds a link between alienation and violence. In studying the experience of 17 students who showed disruptive, addictive, or violent behavior at school, he conducted lengthy interviews with each student to learn the

reasons for their disruptive behaviors. He asked these students to write autobiographies. A major focus was students' descriptions of significant others and the quality of these students' relationships with them. Sandu states that "the results were startling and eye-opening in that all of these students had one major underlying theme that could be summed up in one word, alienation" (p. 81).

How are children viewed? Not only do negative attitudes exist on the part of students towards the school system and its internal structures, but the reverse is true also. The question of how adults, teachers, parents, principals, and the society and culture as a whole view "kids" is raised here with some concern. Along with other authors (Fildes, 1986; Piers, 1978; Rohner, 1975), Lloyd deMause (2002) documents how the hatred of children was endemic in many early societies in which children were "killed, abandoned, battered, terrorized, sexually abused and used for the emotional needs of adults" (p. 240). According to this view, children have been the receptacles of poison projected on them through the intolerable pain adults suffered as children themselves. The child has been hated in a variety of ways; for example, in the hatred of mother toward the individuating child when the mother becomes envious of the child flourishing while she feels unhappy, or when she views her children as burdens and impediments to freedom.

Remnants of these attitudes toward children still exist in today's society. Putting forward a psychogenic theory, deMause (2002) maintains that the evolution of culture is ultimately determined by the amount of love, understanding, and freedom experienced by its children. He states,

> Only love produces the self-integration and individuation needed for cultural innovation. Every abandonment, every betrayal, every hateful act toward

children returns tenfold a few decades later upon the historical stage, while every empathic act that helps a child become what he or she wants to become, heals society and moves it in unexpected wondrous new directions. (p. 242)

Even though current child-rearing practices reflect a vast improvement on those of previous centuries in nearly all cultures of the world, deMause (2002) maintains that there is still a long way to go because the hatred of children is still very evident in many of society's institutions as well as in our relationships with children. A reflection of this is found also on a global level where wars abound and oppression is rife. Children are often seen as burdensome nuisances, consciously malicious and difficult, or rebellious and destructive. The attitudes in schools often reflect these beliefs. Rules and regulations are structured to keep youth in check, reflecting the belief that if given more freedom their "evil" natures and inherent destructiveness would create havoc. In the drive to increasingly contain youth, the pressure upon them to be appropriate and conform also increases, contributing toward more aggressive behaviors. As deMause explains,

> children throughout history have arguably been more vital, more gentle, more joyous, more curious, more courageous and more innovative than adults. Yet adults throughout history have routinely called children beasts, sinful, greedy, arrogant, lumps of flesh, vile, polluted, enemies, and fiends. (p. 285)

The vestiges of this kind of thinking are evident today in the mistrustful ways in which youth and their behaviors are often approached. It would seem that these kinds of attitudes permeate the world of children and adolescents, contributing to experiences of low self-esteem, depression, hatred, rebellion, retaliation and violence.

James Hillman (personal communication, March, 2005) explains that the lack of interest in children in our society has led to their knowing that they are not honored. He points out that as society continues to locate its disorders in the child,

children begin to feel like rats in a maze. As they are taught coping behaviors or are

medicated, they are forced to adjust to the madness of the maze, thus destroying the

things that call to them and give them wings. Their fantasies become trapped in

society's expectations of them and in society's emphasis on material possessions as

they strive for achievement and perfection. As long as society continues to ignore the

things that inspire them, the more it extinguishes their light. Hillman draws attention

to the amount of violence in the world and asks, why then is it a surprise that schools

reflect that violence, too?

Attitudes and goals of education. In the modern school situation, the aim of

education has become the development of rational mind, namely the acquisition of

scientific knowledge and objective reasoning. Through education, students are

expected to gain a wide range of theoretical knowledge, highly developed powers of

reasoning, and the qualities of objectivity and emotional distance (Martin, 2005, p.

198). This split between reason and emotion epitomizes the separation of mind from

body, head from hand, thought from action, and self from other that psychologist and

educational reformer John Dewey (1916) spent many years trying to draw attention to

in his attempt to unify education. Not only have these dichotomies emerged as the

educational system has advanced, but according to Michael Lerner (2000),

contemporary schooling teaches students that their own success depends on their

ability to do better than others, thus further eliminating a sense of connection to

others and exacerbating the alienation already experienced in other ways. One of

these other ways most decried by Lerner is the use of the Scholastic Aptitude Test

(SAT), which negates the ability of the individual to be creative, caring, and

connected to deep truths in literature, art, and philosophy. Instead, he says, the SAT measures the capacity to think in a mechanistic way under highly competitive circumstances, divorced from human understanding and meaningful thought. This serves as a blueprint for the strong emphasis on academic skills and achievements in education today. David Purpel (2000) draws attention to a statement made by President Clinton in the late 1990s in which "he endorsed public school choice and chartering as long as every school is measured by one high standard, namely whether children are learning what they need to know to compete and win in the global economy" (p. 183).

As a connection continues to be made between academic achievement and economic success, school curricula increase in size and requirements for graduation rise, further alienating students from developing a true love of learning and inquiry. Instead, the joy in learning is substituted with pressure to reach higher and higher standards in order to be recognized. Schools are now generally judged on the basis of the students' academic achievement largely determined by standardized scores. Parent training and community support are virtually absent in schools, which are themselves struggling to cope with the pressures of the education and economic systems, and can barely educate their own teachers on what students need for support. This hardly provides an atmosphere conducive to the cultivation of community spirit or inclusiveness. In fact, students interviewed by H. Svi Shapiro (2005) drew attention to how the ever-increasing emphasis on achievement and success in schools has resulted in less and less meaningful focus on community and respect for others (p. 164). Rewarding experiences in school are often available only to students who

perform well academically. Students who do not meet the expectations in academic areas are denied access to rewards in other areas such as athletics, thus further alienating them (Gottfredson & Gottfredson, 1985). It is thus clear how students become alienated not only from an inherent curiosity and expansion of their own sense of self through a meaningful exploration of knowledge, but also from others in the quest for higher grades stemming from competition and achievement.

As the emphasis on test scores and standards has grown, the curriculum offered in most schools has become more standardized and conventional, offering a rather limited selection of what may be studied. This leaves students with little autonomy to make choices according to what inspires them or best fits their own temperaments. According to Amy Gutmann (1999), "a just educational authority must not bias children's choices, but it must provide every child with an opportunity to choose freely and rationally" (p. 34). She stresses the danger of the professional autonomy of teachers and school structures denying students any influence in shaping the form or content of their own education. In schools where teachers share authority with students over a wide range of decisions, students report a care about learning and a real sense of community. Such things as critical thinking, education for personal expression, education for social responsibility, interdisciplinary studies, environmental education, and so on, have been abolished from most curricula, further alienating students from their natural inclinations and interests (Purpel, 2000). Purpel views these dynamics as "a dangerous and potentially devastating blow to our vital principles and traditions of teacher autono my, community involvement, and student participation, and as an important aspect of an irresistible tide of centralized rigidity,

uniformity and control" (p. 187).

Counter-culture and students' rights. In the 1960s, along with the birth of cultural revolution and counter-culture, demands for political and economic democracy extended to public schools (Berlak, 2000). Demands for change in the school setting included an increase in emphasis on student creativity, imagination, and critical thinking, along with active participation in decision-making processes by students, parents, and the community as a whole. Due to the costs incurred by the Vietnam War and associated public issues at that time, however, funds were funneled away from the public school system and the drive for more democratic school structures lost its impetus. As school violence increased, more rules and restrictions were imposed on students, thus further reducing student rights and autonomy. J. T. Pardeck (2001) discusses the relationship between changes in children's rights and school violence. He suggests that curtailing students' freedom in an attempt to address violence within schools exacerbates the violence rather than reducing it. M. Seeman (1975) highlights how schools have adopted a zero-tolerance policy for any kind of potentially violent expression, which in turn has intensified the problem, as these kinds of emotions become repressed and increasingly have no milieu in which to be expressed. Findings by Gary Gottfredson and Denise Gottfredson (1985) indicate that disruption is greater in schools in which teachers express punitive views and actions as compared to those schools in which teachers express attitudes implying that students and parents should be included in how the school is run. These days even young elementary school students are suspended or expelled for bringing anything sharp such as a penknife to school, resulting in an intensification of feelings

of rejection and alienation. The ABC News Channel's (1999) program on school violence suggests that the installation of metal detectors and other such devices may incite students to commit more violence as an act of rebellion, particularly when inclusion, recognition, and acknowledgement are their need and hope.

Moving into the new millennium, as students' rights were increasingly overlooked, the division between assigned roles in the school system became more entrenched. The idea of belonging to a coherent community of interests, where decisions were made through democratic deliberation, was often abandoned altogether (Rury, 2005). Gradually local control of schools fell away and by 2003, virtually all school curriculum decisions could be overridden or imposed on by the dictates of the Bush administration. Teacher education programs as well as school structures and curricula were standardized and continue to be controlled by the federal government (Rury, 2005).

It becomes clear how policies such as these have eroded all levels of the school system, strongly influencing the existence of democratic choice on the part of all those involved. The organization of the school, the selection of administrative and educational content, as well as the teaching itself, illustrate how progress in democratically founded institutional structures as well as the growth of social and political awareness have been short-circuited. The journey of the self, the individuation process, does not figure into the school picture. The development of youth on an intrapsychic level is not considered at all in the linear progression toward higher achievement and the race toward "success." The imaginative life of children is not supported and is instead replaced by a mechanistic model relying on stylized

cognitions within a narrowly defined idea of what education is. The principles of democracy have been lost as has the freedom to shine in a way that steps out of the expected standard.

Democracy in Schools

Physical and emotional maltreatment by teachers and administrators and the increasing use of police-like disciplinary tactics contribute to the climate of alienation in America's schools, and often can lead students to commit violent acts. The toxic climates in most schools have a dramatic effect on students, leading some to commit extreme acts of violence, including suicide, while having a lasting impact on the physical and mental wellbeing of others. All of the students who have committed violent crimes in schools have one thing in common: they are alienated from others (Society for the Advancement of Education, 1999).

Students. According to Gutmann (1999), schools clearly lack a democracy that could permeate the whole institution. This would be evidenced in the relations between teachers and students, and as an extension, the larger community. Deliberation and decision-making carried out in a democratic way would thrive on diversity, and would require discussion and dialogue in order to flourish. Adults would play a role in modeling and fostering a participatory style vital in sustaining democratic principles in educational settings. This in turn would be closely allied with individual development and a focus on catering to individual needs throughout systemic structures, policies, and philosophy. As Gutmann (1999) points out, however,

> in the judgment of many critics of public schools in the United States, the
> record in teaching democratic virtue ranges from disappointing to disastrous.

Critics have ample evidence to support their charges—public school systems in this country have engaged in educationally unnecessary tracking, they have presided over racial segregation in schools and classrooms, and they have instituted some of the most intellectually deadening methods of teaching that one might imagine. (p. 65)

Fallis and Opotow (2003) find that violence is a consequence of students being in an institutional context in which they have no choice and in which they are exposed to forces and directives over which they have no control. They propose that encouraging students to air their feelings and describe their experiences, making sure they understand they have been heard, will not only help them to learn to express themselves effectively, but will also support them in their relatedness to others in the school system in creative and constructive ways. These authors suggest that having more choice in how classes are structured and in the development of their own curricula will empower students and encourage a sense of belonging.

Teachers. Turning from a focus on the alienation experienced by students within the school system to the experiences of teachers within that same system, the contention of this dissertation is that teachers also feel alienated on a number of levels, namely within the system, among each other, and from the students. As such, teachers can be seen to hold the same dynamics and symbolic roles as those of the students. The alienation factor occurs in a holographic pattern on each level of the system. In looking at how this occurs in the teaching role, the hope is that the infiltration of the dynamics of alienation into other levels of the system will be traced. There is also a hope that how archetypes and mythical elements manifest and exist within each player in this field will be acknowledged and contained, even though possibly existing at the level of the unconscious. In being able to acknowledge the

existence of the holographic principle with reference to alienation as it occurs in schools, the scapegoating of certain elements within the system will fall away to reveal that each person carries within him or her the seed through which an archetype expresses itself. Jungian analyst Murray Stein (personal communication, April 7, 2006) discusses how all humans hold the instinctual forces of the archetypes within them. Some may have the ability to be more consciously aware of these forces and, thus, are able to counteract or make them useful, whereas others may not. In this case, these forces lie in the unconscious and can more easily take over and act through one. Examining teachers' experiences may allow recognition that dynamics such as these are found within each part of the system, although they may only be expressed in the behavior of some.

According to Gutmann (1999), the professional responsibility of teachers is to uphold the principle of nonrepression by cultivating within the students the capacity for democratic deliberation. This might call on teachers to resist the larger educational structures' dominant emphases such as SAT-oriented learning and, instead, instill an ability in their students to think critically and explore ideas intellectually in their own ways, potentially conflicting with preordained ways of thinking and deliberating. As previously noted, due to increasing pressure for achievement in a particular way—namely, scores on structured tests such as the SAT and those imposed by the *No Child Left Behind Act* signed into law by President Bush in 2002—this opportunity mostly falls away for teachers who are obliged to school their students in expected ways. This alienates teachers from the inherent meaning and philosophy of teaching and what may have been initially their own ideals and

hopes for education.

In order to support democratic deliberation among students, teachers should be sufficiently connected to their communities in order to understand the issues students bring with them to school. Unfortunately, this is largely not the case in present-day schools, where workload and resultant time constraints prohibit most teachers from knowing much about their students or their communities in a personal way. Gutmann (1999) states that "most teachers who begin with a sense of intellectual mission lose it after several years of teaching, and either continue to teach in an uninspired, routine way or leave the profession to avoid intellectual stultification and emotional despair" (p. 77). With the strong emphasis on discipline and avoidance of conflict, teachers are mainly seen as technicians enforcing the structures of the system. Teachers in turn have little control over the subject matter they present, and like students, little choice about what they offer in the classroom. They suffer low pay, low social status, and, in most public schools, difficulty in developing a positive sense of professionalism. Little attention is given to teachers' needs for support and acknowledgement, and like students, an appropriate context in which to air feelings, needs, and ideas is mostly absent.

Teachers and violence. Teachers also experience a variety of indignities in schools ranging from rare but serious offenses such as rape or assault, to more frequent, pervasive experiences of verbal abuse (Gottfredson & Gottfredson, 1985). Forty-eight percent of junior and senior high school teachers reported that students swore or made obscene gestures at them, 12% reported that they were threatened with physical injury, and another 12% that they were afraid to confront misbehaving

students for fear of their own safety. These authors' research results imply that school characteristics, including staffing, size, and resources, in addition to educational and social climate, make a difference in the amount of teacher victimization in the school. Basically, this research found that the greater the teaching resources are, the smaller the school is, the less punitive teachers' attitudes are, the more proficiency in teaching exists, and the more sensible the disciplinary measures are, the less teacher victimization will be experienced. As mentioned previously, it seems that all of these measures are rapidly deteriorating in the present-day public school system, resulting in a higher incidence of teacher victimization and alienation. The number of students rotating through classes taught by different teachers also influences levels of teacher victimization in high schools. When teachers are involved in the education of large numbers of different students without sustained contact with them on a daily basis, the educational climate is impersonal and leads to disruption. This again highlights the importance of the personal bond between members of the system in creating meaningful relationships and a sense of inclusiveness and community.

A. P. Goldstein, J. Palumbo, S. Striepling, and A. M. Voutsinas (1995) collected over 1000 teachers' reports of aggressive incidents in the classroom or school setting. These reports cover a range of behaviors such as rules violations, physical threats, fights, attacks on teachers, and group aggression, They suggest a number of interventions, both verbal and physical, for teachers to use in these instances, whereby students' behavior can be either curtailed or physically restrained. In the authors' documentation of some of these incidents, it becomes clear that rather than addressing the underlying dynamics that initially cause the disruptive behavior,

thus preventing further occurrences, the focus in schools is placed on restricting students and their behavior, and implementing harsher rules and limits for the future. Teachers are therefore trained to impose these measures in the classroom situation, rather than educated about how to establish rapport with students and provide an environment wherein problems can be discussed and shared. The teacher's obligation to be watchful about potentially aggressive behavior and to maintain the readiness to intervene places a further strain on the teacher-student relationship, further inhibiting the freedom of expression of teachers. This is another aspect of the alienation that occurs for the teacher in the school situation that also has an impact on bonding with students as well as community building. This, of course, also increases the student's own experience of feeling alienated from teaching staff.

These factors demonstrate the way in which the situation for teachers also reflects the dynamics inherent in the school, and mirrors, to some extent, the experiences of the students. Along with experiences of alienation occurring among teaching staff in schools, they are also the focus of acts of violence in various ways ranging from defiant behavior in the classroom to threats and, sometimes, perpetration of violent acts. They may also feel disempowered and suffer from lack of acknowledgement and support. Teachers are also known to perpetrate violent or hostile acts such as some type of emotional attack on a student, a denigration of a student's work, a particularly harsh attitude, or even, in extreme cases, as has occurred in the past in various cultures, physical punishment ranging from a slap on the hand with a ruler to severe caning on the buttocks. Although the focus of this study is not based on reports and experiences of teachers' violence within the school

system, this behavior is mentioned to illustrate how the phenomena under study occur on all levels of the system. What is experienced on one level of the system is also encountered on all other levels and within the system as a whole. The degree of violence in the media, domestic violence, torture in prisons, harsh treatment of enemies during war, and so on all reflect the violence that occurs on all levels of society and culture. It could therefore be assumed that the experience of alienation and the possibility of violent expression arising from it are integral parts of human nature, and a distinct possibility in all sectors of society. This concept will be explored in more depth in following chapters.

Summary

The above review provides literary evidence of alienation and violence in schools, giving a statistical, historical, and socio-political overview of factors occurring on many levels within the school system. Regarding social and cultural factors such as emphasis on perfectionism, freedom of choice, dislike of children, and teachers' difficulties, the topic of alienation was opened and will be explored in further depth. Concerning alienation, it has been shown that youth perpetrators of violence feel alienated from parents as well as other adults in their communities, and have difficulty expressing their experiences. The research also shows that ostracism breeds violence in return, particularly in the cases of school shootings. Many shooters had been either bullied or excluded from peer groups. Most youth lack trust in the ability of adults to do anything about bullying situations, and this perception leads to hopelessness, apathy, or revenge. The political movement of the school system away from individual attention to students toward a standardized method of educating and

testing has left an ever-widening gap in relationship interactions among students, teachers, and administrators, resulting in additional alienation and hostility.

In providing statistics and information on bullying and school violence, a selection of readings on attitudes towards, and ways of intervening in, violence within the school system has been offered. In almost all of the literature reviewed, emphasis is placed on the experience of the victims, whereas the perpetrators are summarily dismissed through punishment or imprisonment. Few attempts have been made to explore the psychology of the perpetrators themselves, and little is known about the intrapsychic dynamics that they experience. On another level, a lack of awareness exists concerning a consideration of the perpetration of school violence as a reflection of the violent tendencies that exist within humankind either repressed or denied. This paucity in the research results in a scarcity of knowledge about the dynamics that lead individuals to commit acts of violence within schools. I am hoping to extend this knowledge through my research.

Delimitations

Many other aspects of violence in schools are not addressed here due to limitations on the length of this dissertation. It is hoped that they will be explored in further research. Although most of the research on school violence is based on a multi-faceted approach, little has been written about how collective belief systems influence this field and there is even less reflection on patterns of alienation and violence in schools from a depth-oriented perspective. Both of these avenues will be explored further in following chapters.

Relevant Research

The study of violence in schools is relatively new and is consistently increasing, particularly since incidents of violence and shootings in schools have been on the rise. Most of the existing research focuses on factors which contribute to the violence such as abusive family backgrounds; community and neighborhood violence; the school as an alienating environment, its own system producing violence; over-emphasis on achievement; the school as a community in constant flux and change influenced by societal, cultural, and economic factors which might not have the students' best interests at heart; and poor mental health services. Whatever the causal basis for the expression of violence, a major concern of the research has been how to address it.

The research that addresses prevention of violence in schools has been diverse. R. Y. Mau (1992), in a study on student alienation, finds that by helping students develop feelings of belonging, schools can reduce the painful experiences of feeling alienated or isolated, thus reducing the potential for violence. G. Zivin et al. (2001) present a study that assesses the effectiveness of traditional martial arts as an approach to preventing violence and delinquency in middle school. Four levels of violent behavior were measured and all levels showed improvement after the practice of martial art was introduced and integrated as an extra-curricula program. A framework for promoting school-based health and youth development has been suggested by N. D. Guerra (2003). Wellness is encouraged through identifying the factors that contribute to problems that are not linked to healthy development. Attempts are made to match services to individual needs as well as to identify

benchmarks of healthy development and strategies to support this across contexts. G. Sugai and R. H. Horner (2002) developed a system of positive behavior support (PBS) that focuses on improving and extending comprehensive interventions for individuals with severe problem behavior and developmental disabilities as a means to reducing school violence.

Teaching children and parents mediation skills has been suggested as an alternative to using suspensions as behavior modifiers. In one study, disturbers and their parents were brought into mediation training sessions and encouraged to apply the techniques learned to potential conflict situations (Breunlin, Cummarusti, Bryant-Edwards, & Hetherington, 2002). S. Brion-Meisels and R. L. Selman (1996) spent 7 years researching student, parent, and community opinions on what would constitute a good school system. They also explored means to improve interpersonal negotiation strategies among students and developed a system of peer mediation in which they trained the students in mediation skills. In part, their findings reflected a strong need on the part of parents, students, and teachers to have a container in which to discuss and negotiate issues of importance to them concerning school and student issues.

Other studies suggest a variety of approaches for addressing school violence. Improving teacher involvement with students and developing communication skills in order to make better contact with students concerning discipline was proposed by T. K. Capozzoli and R. S. McVey (2000) to enable more personal interaction between students and staff, in the hope of reducing alienation. Humanizing the school environment through teachers valuing individual differences and knowing more about the homes and communities in which the students live is suggested by N. Noddings

(1996). F. Bemak and S. Keys (1999) suggest conducting group counseling with students as a way to provide an environment in which problems can be addressed. Learning and applying conflict resolution skills based on dispute resolution is suggested by K. Girard and S. J. Koch (1996).

The above studies and findings are included here because they reflect some of the research already conducted in the area of interest of this study as well as highlight where additional exploration is needed. Much of the literature suggests certain methods of intervention, but to date, many of the suggested techniques have not been implemented, which indicates a lack of integration of actual researched data. Among the studies mentioned in this literature review, few of them address school problems of alienation and violence from a depth perspective. I trust that exploration in this area provided by this study will be a valuable addition to the already existing research. In utilizing a previously unused lens in order to view these problems, it is hoped that a different perspective will bring a deeper and richer understanding of this topic, which may then be helpful in relieving the difficulties that schools are facing now and in the future.

The next section of this literature review will focus on depth psychological perspectives. Rather than focusing on specific ideas from the various paradigms contained within the category of depth psychology, a brief historical overview of depth psychology will be presented, with emphasis on those areas informing this research. This next section will trace the development of depth psychological thinking with specific reference to dynamics that reflect on the ideas to be presented in later chapters.

Depth Psychology

Having addressed the background information and logistics of school alienation and violence, this study now turns to depth psychological perspectives underlying the phenomena explored in this research. In order to bring forth aspects of depth-oriented theory related to the topic of this study, a brief overview of Jungian, archetypal/imaginal, and psychodynamic paradigms is presented, emphasizing some of the premises that reflect on the central themes explored here under the topic of alienation and violence within schools.

The Origins of Depth Psychology

What is depth psychology? This term was first used a little over a century ago by Eugen Bleuler, Swiss psychiatrist and contemporary of Freud and Jung, to refer to the varied experiences found within the unconscious depths of individuals' psyches (Progoff, 1956). He claimed that the study of the unconscious concerned the phenomena that do not lend themselves to the kind of evidence common to the natural sciences. Depth psychology is the study of that which is not accessible to direct observation. It moves from what is revealed to what is concealed. Throwing light upon unconscious material and bringing it to awareness makes conscious what was previously unknown. The process is one of diving into the unknown, into secrets in order to reveal their existence and content. The process of this movement, and the struggle between this concealment and revelation, is depth psychology (E. Craig, personal communication, July 7, 2003). In order to get to the depths of the psyche, some dwelling with and openness to phenomena that present themselves is required. "The fundamental insight of depth psychology is that all human activity, creative as

well as pathologic, derives from a source that is deeper than consciousness" (Progoff, 1956, p. 40). In ancient religious disciplines, such as those found in the Orient and Greece, the existence of "depths" within the person was recognized as the basis of spiritual experience. This recognition led to a variety of spiritual practices and doctrines. In Europe and Western civilization however, the idea of the *unconscious depths* of the personality has mainly been used as a conceptual, intellectual tool for explaining the phenomena of the psyche. Depth psychology as a science of psyche, initially explored by Freud, has been expounded upon by Freud himself, by his associates—specifically Adler and Jung—and by those who followed on from there. From their creative contributions to theory and practice, a psychological science of depth has emerged and continues to grow and develop.

Until Freud's time, the notion of the unconscious was a general concept used to refer to deeper mechanisms underlying the conscious mind. Freud, however, through dream analysis and the use of mythological symbols, crystallized this into a definite concept, useful in clarifying some of the confusion around human behavior and personality. In finding a way to plumb the unconscious, Freud made the idea of depth psychology come alive in practice (Progoff, 1956).

Each of the various schools of depth psychology has its own *weltanschauung*, or *world view* (Wyss, 1973). The main schools of depth psychology first begun by Freud – psychoanalytic; Jung – analytic; and Hillman – archetypal, each have numerous proponents and authors who succeeded the founders. The interpretation of psychic activity that each school embodies implies placing observations of personality and behavior into a significant context. Each depth psychological

theoretical framework utilizes a different conceptual base for this process, although

most of the depth psychological paradigms do maintain a common root that threads

its way through the developed theoretical perspectives. It might seem that because of

the use of specific jargon as well as the focus on different layers of symptomatology,

each depth-oriented approach comes from a different orientation; however, even

though their views might be distinct, they tend to complement each other and further

a continuous and cumulative development of the science of depth psychology

(Progoff, 1956). The following review points out some of the commonalities as well

as the areas in which divergence occurs among the various orientations.

Teleology

Teleology is defined as the explanation of phenomena by the purpose they

serve rather than by postulated causes ("Teleology," 2002, p. 1482). A particular

meaning or purpose is perceived as occurring within particular symptomatic behavior,

expressions of the personality, or events. Each depth psychological perspective, in

noticing or addressing the presenting disturbance, harnesses its meaning in different

ways. Although proponents of the various paradigms agree that there is indeed this

underlying teleological point of view, the particular areas in which meaning is found

differ among the various perspectives.

Freud. Freud interpreted psychic activity in accordance with teleological,

quantitative, and causal principles (Wyss, 1973). In terms of the teleological

perspective, Freud believed that neurosis occurs when unacceptable material is

repressed, becomes unconscious, and can no longer be contained in this state. To

Freud, the unconscious is comprised in part of latent acts waiting to emerge and,

therefore, unconscious on a temporary basis. These latent parts are very similar in form and nature to those that are already conscious. Repressed material, often instinctive, is also held in the unconscious due to its rather distinctive nature, potentially posing a threat to the identified ego (Gay, 1989). A censorship process maintains the repression and keeps this material in the unconscious; however, this repressed material is not completely cut off but can communicate with the ego through the id.

The ego, representing reason and common sense, seeks to bring the influence of the external world to bear upon the passions of the id and its tendencies. This part of the ego, named by Freud the *ego-ideal*, or the *superego*, exerts pressure on the individual to act in accord with family and cultural norms or expectations. The id, being that part of the oneself which is instinctive and subject to natural law, is defined by both external and internal perceptions, resulting in the development of the ego, which in part rests on the id itself (Gay, 1989).

According to Freud, very little is known about the internal processes of perception, which are more primordial and elementary than perceptions which arise externally, and which are more easily identifiable (Gay, 1989). The internal perceptual field, together with repressed impulses, exert a driving force without the ego noticing this at the conscious level. Due to repression, these perceptions cannot be experienced as sensations directly, but can emerge as physical pain and other neurotic symptoms. To some degree, therefore, the ego becomes powerless in the face of the more unknown and uncontrollable forces that are part of the id, including the material repressed by the superego (Gay, 1989).

This topographical model of Freud's construct of the psyche, illustrating defining principles of depth psychology, might also be considered teleological. It certainly provides an explanation of how the individual psychically maintains a system allowing one to survive and function, both within one's own psyche, and within the confines of conventional society. It is when the repression becomes so intolerable due to its extreme content or magnitude, that the content bursts the barriers of the superego to emerge in extreme behavior or neurotic symptoms. In this way it can be addressed and brought to consciousness in order to restore psychic balance once again. In exploring the contents of the unconscious through dreams and associations, meaning is found within presenting symptoms. The teleological perspective here concerns the liberation of repressed material, making it accessible to the conscious mind. When liberation does not occur, unconscious forces may exert strong influences upon the ego causing disruptive, disturbing and possibly destructive behavior (Gay, 1989).

The idea that repressed experience, frowned on by personal, family, and cultural structures, must emerge in some way, is central to this dissertation. Due to its repression, it is forced to erupt in a disturbing or destructive pattern. In Freud's explorations, focus for this dynamic was placed on the individual. This study will also be extending this theory to the social level. What is repressed becomes alien to one and often results in one feeling alienated, not only from others but also from oneself. Although Freud did not address this aspect in these terms, he did touch on this concept in his work with patients who manifested behaviors that were foreign to the norms of conventional society.

Jung. Jung placed emphasis on the teleological perspective, while also following alchemical and Gnostic philosophies (Wyss, 1973). Jung states that "the psychic process, like any other life process, is not just a causal sequence, but is also a process with a teleological orientation" (1928/1953, p. 131). Jung (1927/1969) writes:

> Life is an energy process. Like every energy process, it is in principle irreversible and is therefore directed towards a goal. That goal is a state of rest. In the long run everything that happens is, as it were, no more than the initial disturbance of a perpetual state of rest which forever attempts to re-establish itself. Life is teleology *par excellence*; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves. The end of every process is its goal. Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. (p. 405)

On the basis of the above principles, Jung constructed his theory of hero mythology, conceiving the hero's journey as a symbolic expression of the movements of libido in the psyche. The hero, just like the energy of the psyche, is drawn forward toward a goal as a natural progression of the movement of psyche (Progoff, 1956).

Closely connected to the above ideas is Jung's exploration of the individuation process, a teleological perspective of the psyche's unfolding of greater awareness of the deeper layers of the self, so that a "knowing" of levels of unconscious material can occur for the individual on his life path. Jung (1927/1969) describes individuation as a regulating principle acting as an integrative, unifying power, drawing attention to its presence through dream images and symbols.

> When universal laws of human fate break in upon the purposes, expectations and opinions of the personal consciousness, these are stations along the road of the individuation process. This process is, in effect, the spontaneous realization of the whole man. The inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human

being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. (p. 292)

For Jung, the unconscious is an ontological reality, having its own being and essence. Everything arises from it. Psyche exists long before any ego consciousness and will remain as such (E. Craig, personal communication, July 7, 2003). Consciousness is influenced by the unconscious, and as one becomes more aware of the unconscious, one becomes more conscious of who one truly is. This process increases the choices one makes about one's being in this world; however, if one does not pay attention to the unconscious, it will unconsciously live out one's life for one. The unconscious is a unified field in which all differentiation falls away. As aspects of the unconscious arise to consciousness, they become differentiated into polarities, entrenching themselves in the ego. The Divine or numinous, which is not to be touched or seen, lying deep within the unconscious, manifests itself through the conscious and can only reflect on itself using human awareness, which has the ability to be self-reflective. The teleological aspect of this process is found in the birthing of awareness of previously unknown aspects of the unconscious (Moore, 1989).

This metaphysical perspective is at the core of Jung's theories, reflecting his teleological perspective, the final meaning of working with psyche to bring aspects of itself to consciousness. "The principle of finality recognizes no cause posited at the beginning, for the final standpoint is not a causal one, but an end which is achieved" (Jung, 1927/1969, p. 4). When one is unable to pick up aspects of the unconscious that are calling to one through dream symbols, physical and psychological symptoms,

synchronicities, and collective phenomena, these will manifest of their own accord, seeking finality in the fulfillment of their lived essence.

Essentially, Jung's ideas here are similar to those of Freud's, in that unconscious material is brought to the conscious mind in order to relieve symptoms. Freud's approach rests very much upon the freeing of repressed material, whereas Jung places more emphasis on the restoration of the nature or essence of life as an impulse of the deepest layers of psyche. The process whereby this occurs involves an exploration of individual psyche, although Jung incorporated the idea of the collective unconscious and its array of archetypes as also exerting a teleological influence.

Jung's teleological perspectives on both individual and collective expressions of psyche are important to this study. They support the premise that both the experience of alienation and the occurrence of violent expressions among youth are meaningful and contain finality—some end purpose or goal, even though unknown. Some possible meanings held within these disturbing behaviors will be explored further in this dissertation.

Hillman. Hillman attempts to reconnect depth psychology to the mythical perspective held within the images of soul, which perspective he claims lies at the base of any psychology. Rather than view only the personal experiences of the individual, he also makes reference to cultural phenomena and finds it important to open to the richness of the pantheon of Gods or archetypes they include. He asserts this as a kind of "religious passion in a culture where personalism confines passion to 'my' emotions, inside my private developmental history and my own body" (1975, p. xi). He stresses that the study of psyche must not only rest on the personal, but must

embody the perspectives of the images that are so closely connected to soul.

For Hillman, meaning emerges through this connection when the imaginal represents itself through one's experience of it. He identifies *daimons*, powers, and personified principles that make up the mythical patterns of the unconscious, as the very patterns that rule humans, even though they may be unconscious of them. These archetypes form the structures of one's consciousness as if they were Gods creating of themselves.

> In speaking of psychology, Hillman does not view it as a branch of knowledge:
>
> The soul is less an object of knowledge than it is a way of knowing the object, a way of knowing knowledge itself. Prior to any knowledge are the psychic premises that make knowledge possible at all, and all knowing may be examined in terms of these psychic premises. (1975, p. 131)

Hillman suggests here an archetypal *episteme*, an archetypal theory of knowing (p. 132). A style of thought, therefore, expresses an archetypal mode of consciousness including its style of behavior. The teleological aspect of his approach embodies coming to know the archetypes while consciously perceiving through their eyes, sensing through their bodies as if they are existing through one and one is existing through them. An understanding of how to do this allows psyche to manifest through one's awareness of it.

Depth psychology asserts that what is not admitted into awareness erupts in disturbing ways, reflecting the precise qualities that consciousness is trying to avoid (Hillman, 1975). These eruptions may occur through dream images, fantasies, and symptoms. Freud declared that the unconscious is revealed only in pathological material (Gay, 1989). Hillman (1975) echoes this when he states, "The psyche does

not exist without pathologizing" (p. 70). It is in the disturbance, the difference, the

craziness and deviance, held internally in one's relationship with oneself and

expressed in daily life and moments of crisis, that one can best meet the world of the

unconscious and its riches. In embracing these as gateways into soul, one is fulfilling

the purpose the gods intended for one. In being able to embrace these mysteries as

teachers—as guides along the path of consciousness—one embarks on a journey

leading one into greater knowledge and awareness. I believe that exploring the

behavioral expressions of perpetrators of violence within the school system will open

the dream door to insight into these difficulties. Through unfolding the symptomatic

behavior, the teaching that lies inherently in this disturbing behavior will emerge and

point the way to both the individual's individuation process, and also to greater

wisdom for the collective society.

To Hillman, psyche has its own method, which is the method of meaning

lying between the body and the mind, between biology and philosophy. Hillman

adopts ideas from the two fathers of archetypal psychology, Jung and Henry Corbin.

Jung's idea that the psyche is image (1927/1969), and Corbin's premise (1972) that

humans exist in the imagination, meaning that the world of experience is the world of

images, are both central to Hillman's theories. If life becomes too one-sided, the

unconscious is likely to constellate some challenge to that, manifesting something

that disturbs one in some way. The spark of the archetype that needs to emerge shows

itself in what is unusual, uncanny, mysterious, or odd, challenging one to attend to it.

The symptom, therefore, serves the psychic equilibrium by inviting one to enter its

imaginal field to bring those experiences to consciousness. Differently from Jung,

Hillman sees emphasizes the intensity of the archetype and the way it grabs one, rather than viewing it as an expression of mythology, symbolism, or religion, as Jung did. Anything can be archetypal, according to Hillman. The critical thing is the way in which it is engaged. Hillman does not view archetypes and the collective as Jung did, in terms of motifs or how cultures express different archetypes, but considers the universality of the feeling experience of being with something that is larger than oneself, connecting to a little piece of the universe (G. Slater, personal communication, June 23, 2003). To Hillman, meaning is found in the experience of the archetypal image and its thrust toward consciousness as one enter its world and access its nature.

Summary

The above section briefly touches on some of the teleological aspects of the work of depth psychologists Freud, Jung, and Hillman. This is a rather reduced glimpse into just one aspect of their philosophical and psychological premises. The idea of *telos* as an aspect of depth psychology is emphasized because this aspect has been almost entirely disregarded in the search for solutions to the problem of school violence. Moreover, the perpetration of school violence generally is not viewed as representing something meaningful trying to emerge from a deeper level of awareness. In addressing these problems from a depth orientation, new inspiration may emerge to foster understanding among individuals, communities, and societies regarding the problems of alienation and violence within the school system.

Until recently, social and political aspects were little addressed in the field of depth psychology. Although modern physics and spirituality are turning more toward

acknowledging the interconnectedness of all layers of society (Mindell, 2000), depth psychology has not made a point of exploring social and political influences on individual psychology. As this is one of the central ideas included in this research, a short introduction to some of the latest thinking on depth psychology, politics, and society is presented next.

Socio-political Views

In tracing some of the developments of depth psychology above, teleological underpinnings to various views are considered regarding the way in which consciousness arises from the perspective of psyche. Although Freud, Jung, Hillman, and other depth psychologists have to some degree touched on parental, family, and cultural influences on the expressions of psyche within the social context, these aspects have not constituted a large focus of their work. Moreover, in these orientations, the guiding sources into the world of psyche experienced internally by the individual have been repressed material, or symbols, images, associations, and symptoms. Primarily, the internal world of the individual and internalized dynamics have made up the material addressed in the utilization of the various methods of depth psychology. Work with families, communities, and systems has not been among the modalities for in-depth approaches when addressing symptomatic behavior or personal development. I intend to develop further aspects of depth psychology that do incorporate social and political influences within their theoretical constructs as meaningful and central to this dissertation. Some of these ideas are mentioned below in reviews of the work of Alfred Adler, founder of *individual psychology*; analytical psychologist Andrew Samuels; Fred Weinstein and Gerald Platte, who are prominent

in the field of psychosocial theory; and Jungian analyst Arnold Mindell, who founded process-oriented psychology.

Besides exploring individual characteristics and problems, Jung also believed that problems in childhood could be traced to the unlived psychological life of the parents (Samuels, 1985). Issues which impinge on the individual psyche may in fact stem from unresolved issues within the psychological makeup of the parents of that person, and be passed on to succeeding generations if not brought to the forefront of consciousness and resolved. The development of attachment theory led to reflection on the importance of the psychological and emotional makeup of the parents as well as their own attachment dynamics, and how those affect the psychological functioning of the child within family and social contexts.

Adler. Adler places presenting problems in the context of the family constellation, placing emphasis on social feeling as a humanistic, religious experience (Progoff, 1956). Adler's point is that humankind, as an inferior species, needed to develop mental and other capacities in order to survive. In order to adapt to nature in the most beneficial and affirmative way, humankind has sought situations in which human inferiority would be minimized and the abilities of a psychic organ would be maximized. According to Adler, the stimulation emerging from this feeling of inadequacy causes the human soul to develop to its present state. Not only does this inferiority cause the development of human psyche, but also makes the individual a social being, for as he said, "no human being ever appeared except in a community of human beings" (quoted in Progoff, 1956, p. 53). Through community and adaptation to social life, the human species has been able to continue its existence. Adler's term

gemeinschaftsgefuhl can be loosely translated as *social sense*, or *social feeling*, and conveys an inner sense of intimate connection with the community. Adler was the first depth psychologist to draw attention to social factors and their part in the development of psyche.

Samuels. Samuels (1991) brings attention to the limited role depth psychologists have played in the political happenings of this century. He suggests that every political process has a depth psychology that can be made apparent. A contribution to depth psychology can be made in the form of political and social analysis in order to understand the riddles of the world and their impact on individual psychology. Politics means the arrangements either within a single culture or, cross-culturally, of the organization and distribution of power, particularly economic power. Politics therefore refers to the interplay between personal and public power. The political and the personal intersect and each cannot be fully understood without incorporating insight into the other.

Samuels (1991) urges those involved in depth psychology to find meaning in the potential of political engagement itself. He emphasizes that involvement in the external world is as psychologically valuable as an interior perspective. "We are not the isolated solipsistic nomads that some psychological theories would lead us to believe. A more evolved understanding of politics and the personal is something to work on in the consulting room."

Samuels (1991) addresses the concept of the shadow and discusses when it is useful to include and incorporate shadow-related thinking and expression in both the personal and the political. In speaking of Machiavelli, Samuels comments on how

morality should be of a flexible nature. He illustrates how the Prince is required to choose evil in spite of himself. In wanting to achieve the goals he set for himself in politics, he learns how to deal with his goodness, which proved to be an obstacle in his way. According to Machiavelli, a prince should not deviate from what is good if that is possible, but he should know how to do evil if that is necessary. I find this insight fascinating and relevant to what I will be exploring later in terms of intrapsychic dynamics of school offenders.

Samuels (1991) points out how Machiavelli was able to make a morality out of the shadow content one would rather disown. Even in politics, shadow material is disowned despite most politicians operating from this perspective. In denying the existence of "evil" in the political arena, shadow material is forced to manifest through individual expression. Motives such as greed or desire for power are difficult for a politician to accept in him or herself, and for the collective to accept in its leaders. Shadow is generally evacuated from accounts of political motivation and structure. When flexibility is lost, and the shadow disavowed, one engages in grandiose fantasy and deception, even lying to oneself. Samuels suggests that depth psychology, through clinical practice, would be able to generate new models of political collective and individual imagery. It may even be able to find a politics of imagery that can be incorporated on individual social and political levels.

Weinstein and Platt. Weinstein and Platt (1973) endeavor to illustrate the usefulness of various aspects of psychoanalytic theory in the development of sociological theory. They stress the interaction between individuals and groups as vital for an understanding of the flexibility of individual personality, as well as the

ability to analyze it, while pointing out the degree to which psychoanalytic thinking

lacks this focus, devaluing external influences in the world. In their writings they

attempt to show that "any network of object relationships constitutes a context of

psychic support and gives meaning to situations, and that identity is comprised of

such relationships" (p. 16). Personal psychic processes interact with one another but

are also in direct exchange with culture and society. Social stability or change

therefore affects individual psychic processes. Personal stability thus depends to the

greatest degree upon the continued integrity of the social order. Revolutionary acts

decry the brutality, senselessness, exploitation, and oppression of a system or society.

The revolutionary is not deterred by threats of punishment but is compelled to make a

statement against present structure, pushing for change in the social fabric. Future

developments in the psychoanalytic field, according to these authors, must be in the

direction of greater recognition and understanding of social and cultural influences on

individual psychology, recasting psychoanalytic propositions in psychosocial terms.

 Mindell. Mindell (1988) developed the concept of the *city shadow* as holding

the repressed and unrealized aspects of all people. He suggests that we are just

learning about the forces and effects which move people and that those who manifest

unusual behaviors which disturb us can show us the way to more understanding of the

human process. The disturbance becomes an awakener for the individual and the

culture in which he or she lives. Information can be found within it that addresses

cultural and global symptoms, ushering in greater awareness of the growth and

integration that may occur if the path of nature were to be followed with more

attention. According to Mindell (1985), following nature implies a process-oriented

view of experience as a flow of energy, equivalent to "the way" of Taoism or the path along which all things move. Nature manifests itself through psychic phenomena such as dream figures, mythical events, symptoms, relationship, and world events, all of which hold information that can be brought to awareness for the growth of consciousness on individual and global levels.

In Mindell's (1988) view, disturbers of a collective identity might be meaningful for the society and city in which they live, but as with any *identified patient*, there is a great resistance to acknowledging this because it might call for change on a collective level, rather than placing the responsibility on a small sector of the population. In broadening the societal attitude to those presenting cultural symptomatology, and exploring systemic and cultural factors attributing to disturbance, the *identified patient* is freed of his burden, which is then held and processed by the communal family.

Summary. In the above material, an attempt has been made to broaden the way in which depth psychology views symptomatic individual behavior, not only by placing responsibility on the individual and his her ability to change, but also on collective dynamics of a social or political nature. This view extends the field of clinical psychology into a framework which can work with cultural factors so as to also effect change in social and political milieus. The contention of this dissertation is that one cannot address school issues such as alienation and violence without some insight into the influence of the larger field embodied by the society. In this way development and change can occur on all levels.

Statement of the Research Problem and Question

The Research Problem

In order to address the problems associated with alienation and violence within the school system in the United States more effectively, new insight and understanding is needed. This study will provide new, depth-oriented ways of viewing and experiencing dynamics associated with alienation and violence within the school system, expanding the knowledge already accumulated in this field. Rather than placing emphasis only on individual phenomena, this research will attempt to uncover relational, systemic, social, and political aspects that may be part of the problems experienced.

The Research Question

This study has one main research question:

How can a depth psychological view illuminate the experiences of alienation and violence within schools, as well as clarify the relationship between these phenomena?

Under this umbrella question, a number of secondary questions are raised:

- How are socio-political dynamics reflected in experiences of alienation and expressions of violence?

- How do marginalized experiences in a cultural setting manifest through the behavioral expression of a small percentage of that population?

- How do archetypes and imaginal representatives of the unconscious act through individuals in order to expand awareness on individual and social bases?

- How might the inner psychology of disturbers be understood and addressed in the context of school alienation and violence?

Definition of Terms

Alienation. A state of estrangement in feeling or affection. Hostility, division, isolation, distancing (Pearsall & Trumble, 2002, p. 34).

Violence. The use of physical force aggressively; the unlawful exercise of physical force. From old French, Germanic, and Latin *violentia*, meaning "violent" (Pearsall & Trumble, 2002, p. 1613).

Depth psychology. The study of the varied experiences found within the unconscious depths of the individual and collective psyche.

Chapter 2
Research Methods

Depth Psychology and Hermeneutics

In depth psychology, the ways in which phenomena are studied do not lend themselves to the kind of evidence common to more traditional scientific approaches, but rely instead on symptoms and symbols, pointing to the underlying meaning of observed phenomena as they are brought to consciousness. In this way the experiences and messages brought from hidden layers of psyche are contacted. In a similar way, hermeneutic research approaches do not rely on purely objective approaches to reveal concealed information. According to R. E. Palmer (1969), hermeneutics is the process of deciphering the latent or hidden meaning beneath the manifest content.

Human beings are always concerned with understanding themselves, their world, and everything in it. They attempt to find the meaning in what they observe and experience. They try to understand existence from an ontological perspective. Martin Heidegger refers to the foundational human mode of being in the world as *hermeneutic* due to humanity's constant quest for understanding (Palmer, 1969). As such he sees all humans as *hermeneuts*. Depth psychology also reaches for illumination and understanding, attempting to find meaning in both conscious and unconscious aspects of the self. It attempts to unravel unconscious phenomena and dynamics and bring them to light. The search for meaning and understanding places teleological emphasis on the depth psychological process, and in this way reflects the striving for understanding found within the hermeneutic perspective.

Hermeneuo, a Greek verb, means "to interpret," in its general sense (2002,

p. 660); however, hermeneutics is more than just interpreting; it is understanding through grasping meaningfulness. Regarding literary interpretation, "this deciphering process, this understanding of the meaning of a work, is the focus of hermeneutics" (Palmer, 1969, p. 8). M. J. Packer states that "as social agents ourselves, we always find meaning in a course of action, not by abstracting from it a logical structure, but by understanding what human purposes and interests the action serves" (1983, p. 1085). Hermeneutics explicates and elucidates a practical understanding of human actions by providing an interpretation for them. As a method of inquiry, it focuses on interpreting, understanding, and persuading, rather than on measuring or proving. Depth psychology too is interested in unfolding or unraveling the hidden depths of a phenomenon, seeing it as part of a larger universal consciousness, similar to the ontic reality or "beingness" inherent in modern hermeneutics (E. Craig, personal communication, July 7, 2003). Lionel Corbett (1996) stresses the importance of hermeneutic skills for depth psychology, as they assist in seeing directions for new understanding that are not generally visible. In this way they assist in deciphering symbolic events, bringing their meaning to consciousness. Both depth psychological views and hermeneutic methods are employed in this dissertation in an attempt to illuminate the underlying meaning of symbolic experiences and expressions found in the phenomena of alienation and violence within schools, thus enhancing understanding on individual and social levels.

Historical Aspects of Hermeneutics

Historically, hermeneutics was developed from a number of different perspectives. After its introduction into Greek culture as dialectic and primordial

interpretation, it was used in the 17th century as a method of interpreting scriptures and in attempts to explicate each passage in terms of the whole. This theory of biblical exegesis reflected the belief that there was an essential meaning to be revealed which appeared in the parts of the text as well as the whole. In the 18th century, hermeneutics was the method of philology used in studying language and literature in attempts to establish the authenticity of texts and their authors. At the same time, in the practice of jurisprudence, the focus fell on the establishment of interpretive principles that lawyers and judges could use to interpret legal texts. During the 17th and 18th centuries too, two avenues of philosophical discourse were being developed, one based on dogmatic principles for discourse (a more objective approach), and the other on more historical and human perceptions of reality (leaning toward subjective experience) as they create a foundation for what happens in the present. These early endeavors provided a framework and foundation for the later development of hermeneutic thinking applicable both to linguistic understanding and methods appropriate for the human sciences (E. Craig, personal communication, July 7, 2003).

Through his engagement in the science of linguistic understanding, 18th-century German philosopher Friedrich Schleiermacher became the first person to bring hermeneutics to a philosophical science of understanding and to give it a humanistic perspective by including the intentional, psychological, or subjective aspects (Woolfolk, Sass, & Messer, 1988). He introduced hermeneutics as a consolidated science in and of itself, independent of other fields. In addition, he developed the concept of the *hermeneutic circle* by expanding on the idea originating

in the theory of biblical exegesis: the part cannot be understood without an understanding of the whole, and the whole only grasped in the context of each of its parts. The circle of understanding involves the movement back and forth between part and whole. Schleiermacher refers to this process as the *hermeneutic circle* because "understanding inevitably involves reference to that which is already known, it operates in a circular, dialectical fashion. A fact does not stand on its own independent from its context or its interpreter, but rather is partially constituted by them" ((Woolfolk, Sass, & Messer, 1988 p. 9). He emphasized the importance of moving from the text to the idea, bringing in the subjective element in moving from the phenomenon to understanding. This concept was also very much integrated into depth psychology in dream analysis, as suggested by Freud. In analyzing dreams, Freud suggested that the manifest content of the dream needed to be explored and deepened in order to reach an understanding of what its latent aspect, which was usually unconscious, was bringing to the dreamer. The phenomenon is unfolded to gain understanding and the dream text is made conscious in this fashion (Gay, 1989). This emphasis on the interconnectedness of part and whole, observer and observed, is also a central reflection of this dissertation's study of the systemic levels within schools. The individual disturber does not stand on his own, but mirrors symptoms and disturbances found within other aspects of the system.

Following on the heels of the science of linguistic understanding, 19th-century German philosopher Wilhelm Dilthey applied the hermeneutics of Schleiermacher to the human sciences. Although Dilthey sympathized with an objective human science, he did not accept that there was only one point of view from

which to consider life. He maintained that "the human sphere is different from the

domain explained by the physical sciences" (quoted in Woolfolk, Sass, & Messer,

1988, p. 7). To interpret human life and its expression, Dilthey believed in the need

for an historical understanding as distinct from the way science interpreted the natural

world, and what this implied was personal knowledge of what being human meant

(Palmer, 1969). He referred to lived experience, *erlebnis*, as providing the meaning of

human existence. Dilthey's method of *verstehen* placed emphasis on understanding

the subjectivity of people and cultures and the re-living, or co-living, of texts and

objective expressions of human experience through the inner lives that are expressed

therein (Sass, 1988). This way of thinking not only influenced humanistic psychology

to a great degree, but also engendered an oppositional reaction, which in turn

contributed to the development of ontological hermeneutics, as initially propounded

by Heidegger.

Heidegger, as a student of Edmund Husserl and transcendental

phenomenology in the early 20th century, was schooled in the contemplative attitude

of phenomenological observation as being the revealer of the foundation of all

experience (Sass, 1988). For him, observation did not reflect a complete mode of

existence. A world where there was no split between subject and object, between an

inner and outer realm, constituted a lived reality or *dasein,* a *being there*, or *being in

the world*. Heidegger's thought differentiated between the old hermeneutics

(developed up to that point) and the new hermeneutics, whereby hermeneutics

becomes constitutive of human beingness or *particular being*. Heidegger's approach

embodies the *ontic*, the concrete everyday appearance of things. Everything is a

particular being. This evolution in philosophical thought also reflects the movement

in psychoanalysis away from Freud's work, where the focus was on historically

objective interpretation, towards psychoanalytic views such as Robert Stolorow's

(1987) intersubjective approach that places emphasis on the contributions of both

patient and analyst within the transference situation. The psychoanalytic situation is

seen as an intersubjective phenomenon. Within this framework, each part of the lived

experience is a reflection of, and affects, every other part, and there is therefore no

sense of a "self" as distinct from another. According to Heidegger, the world makes

humanity and humanity makes the world, and there cannot be a separation between

human being and the world. In this way, everything engages humans, and they are

engaged to it. This ready-to-hand way of existing in the world is Heidegger's *dasein*,

wherein the essence of something can not be understood independently of individual

existence. Heidegger's theory, as well as the intersubjectivity proposed by Stolorow

and his colleagues, reflect this study's proposition in terms of the phenomena of

alienation and violence in schools: one cannot distinguish between the experience of

the individual and aspects of the world, and attempt to describe them as separate

phenomena. They are interconnected and mirror each other as well as the whole.

    The work of Heidegger and more recent, late 20th-century hermeneuts such as

Hans-Georg Gadamer and Paul Ricoeur highlight a turn in philosophical thinking

transforming old hermeneutics into new hermeneutics as described above (E. Craig,

personal communication, July 7, 2003)). The human sciences, like analysis, starts

with the phenomenon in question such as the symptom. Exploration of this

phenomenon cannot go beyond a certain point in understanding its field. At some

point, the limit of the known or understood is reached; the particular horizon in relation to the phenomenon has been explored to the fullest extent. Beyond that there is nothingness, the mystery, or the unknown. This is a concept referred to in many disciplines ranging from Eastern mysticism to Jungian psychology, which adds the element of myth that lies beyond the limit. This evokes Freud's understanding that not every mental representation was immediately accessible to reflection (Gay, 1989). At the heart of *dasein* philosophy, Eastern thinking, and the depth psychology of Freud, Jung, and other depth psychologists as well as the work of new hermeneutics is the idea that every phenomenon has the potential to open up into meanings that are so deep they disappear into mystery—they go beyond language and understanding— and that this is the nothing out of which being emerges. In depth psychological terms, this mystery is described in many ways: psyche, unconscious, Self, *unus mundus*, and so on.

The Hermeneutic Method

Having evolved through philosophical thought as described above, *hermeneutics* is a term that refers to the art and science of human understanding that often emphasizes interpretation as one type of understanding. In terms of the Greek etymology of the word *hermeneutic*, it is possibly associated with the god Hermes, the god of thresholds and of travelers, who both reveals and conceals, being responsible for epiphanies. Statues of Hermes were often seen at crossroads, symbolizing the transition from one journey to another. Moving inside a text, one enters the threshold space, crossing the boundary between one way of seeing and another. The ear turns to hear what is inside the text and the heart opens (Corbin,

1972). One enters a transitional space in which the quality of time and the direction of thinking are altered and a liminal space is touched. Old ways are let go as another way of perceiving is experienced. In these spaces of not knowing, new ways and directions, new knowledge can emerge. Space is opened for discussion in order to come to some understanding or new meaning, rather than seeking a direct truth.

Hillman (1975) describes Hermes as the "embodiment of the principle of connection" (p. 15). Hermes as the messenger god transmutes what is beyond human understanding, or that which lies hidden in the unconscious, so it can be grasped by human intelligence. Hermes, in supporting soul, allows association and intuition to lead one deeper into the unknown, to bring one to another path—another way of seeing and understanding. Hermes' way is not direct. It is acausal, leading one into the mystery. In order to enter previously unknown territory, one must immerse oneself in, engage, and merge with the topic in order to allow the possibility of unveiling material previously unnoticed. There is always the attempt to translate, to decipher, as one enters the stream in search of that which is buried. The thrust of unraveling leads as close as possible to the unknown, the essence, or the Tao that cannot be said. After each interpretation, one returns to original text with new understanding in order to dive in again, encountering the text over and over again in a dialectical relationship. According to Heidegger (Palmer, 1969), deconstruction of all the things of the world is necessary before it can truly reveal itself.

In immersing oneself in the text and encountering it over and over again, the text becomes an alive presence, not a divorced object, but part of one, as one is part of it. The researcher metaphorically moves inside the text, its image and experience, and

once inside it, is more able to gain understanding of what it brings. Intuitive knowing

is activated and all of one's being is touched by the being of text, into which one has

entered. Both the interpreter and the text are affected by the exploration while mutual

transformation between researcher and text occurs.

Methodology of this Study

A hermeneutic methodology best fits a depth psychological study such as this,

particularly as both approaches uncover the relationships existing on the continuum

of experience within existing dimensions. Jungian analyst Wolfgang Giegerich (2001)

maintains that depth psychology is a process where speaking about the unspeakables

reveals them. The aim of depth psychology is to look into the soul in order to become

conscious of aspects of the unconscious, and ultimately of the Self. Hermeneutics

aims at understanding the depths of meaning held within the deepest knowing before

reaching the mystery, the limits of the known of any phenomenon or text. It gets close

to the lived experience through analysis and interpretation. Both approaches are

ideally suitable when embarking on a voyage of discovery of the lesser-known

aspects of school alienation and violence. The process of diving into the material

enables a re-emergence with new insight that can then be applied to the whole field,

opening a dialogue between consensus reality thinking and deeper realities. Many

secrets, awaiting discovery, can be accessed in this way.

Organization of this Study

A thematic structure will be used in approaching the various dimensions of the

topic of this study. At the center, the hub of the wheel, lies the topic of alienation and

violence in the school system. The material will be organized in a way that allows the

core theme to be addressed through three different lenses and from a variety of perspectives. Each of these will make up a spoke of the wheel, a theme related to the issues of alienation and violence within school dynamics. Chapter 1 will introduce the reader to information gathered concerning incidents of bullying and school shootings from historical, socio-political, and relational views. Depth psychological perspectives will also be introduced here with specific emphasis on aspects of depth psychology that support a deepening understanding of the core topic.

In subsequent chapters, an attempt will be made to get closer to the lived experience of youth through analysis and interpretation. Through the use of nonidentifying, composite case studies drawn from individual and group experiences, concepts from Jungian, archetypal/imaginal, and psychodynamic approaches will be used to gain insight into the experiences of those feeling intense alienation and also of those expressing violent behavior at school. The method of analyzing the composite case studies through these three lenses will be both analytical and imaginal. Theoretical concepts will be used to deepen insight into psychological dynamics, while imaginal methods such as reverie and dreaming will be used to flesh out the images inhabiting the worlds of the individual perpetrators of violence as well as other roles present in the field, such as those found within social and political contexts.

Each chapter will disclose its own underlying meaning of the central theme from the viewpoint of the particular paradigm used therein. As the spokes of a wheel hold the hub in place and connect it to the outer rim, so each chapter will relate back to the center, as well as to the whole, demonstrating how the various parts

interconnect, fit together, and reflect each other. In chapter 3, Jungian ideas will be explored as they relate to individual and collective phenomena; in chapter 4, imagery and mythology will be related to the worlds of alienation and violence; and in chapter 5, psychodynamic factors inherent in experiences of being alienated will be explored. Certain themes will be more specifically related to alienation and concomitant factors, and others to violence and its symbolic meaning. Lastly, the relationship between alienation and violence in the school system, and its link with the socio-political fabric of American culture, will be considered.

Regarding the implications of findings for the school system in the United States, light will be shed on the way in which the field of clinical psychology may expand to incorporate systemic problems within its scope of expertise, particularly as they relate to individuals suffering the inner torment inculcated by not only individual psychological phenomena, but also by those of the society and culture in which they live. Integration of the new knowledge gained through applicable techniques is a focus for further research.

Limitations

This research may be limited due to the lack of qualitative evidence collected through interviews, practical application of interventions with subjects, and heuristic experience. The first intention was to make this a quantitative study working with groups to cultivate process-oriented dialogue on the topic of alienation and violence, with a pre- and post-test to ascertain whether interventions made brought about change in the degree of alienation or violence experienced. A hermeneutic method has been selected instead as most suitable because it allows a far wider reach into the

unexpressed and secretly held internal dynamics on all levels of the school system

and society. In unraveling the thread provided to the *hermeneut*, the lesser known

realms can be tapped to provide a rich source of understanding, thus supporting the

unfolding of greater meaning for upcoming generations entering the school system.

Perhaps emergent findings will play a small part in making school a more palatable

place to be.

Ethical Considerations

All cases mentioned in this study will be composite case studies. In no

circumstances will actual case material be used or presented in order to protect the

confidentiality of individuals and group members with whom I have worked.

This research will follow the guidelines of the American Psychological

Association, and in doing so will be based on ethical principles and their application.

Chapter 3

Depth Psychological Perspectives - Jungian

Having introduced the reader to background information concerning school alienation and violence, the focus of this study now moves into the depth psychological dynamics that underlie phenomena previously mentioned. This chapter specifically looks at Jungian psychology and its relationship to this study. Chapter 4 explores image and myth, and chapter 5 explores aspects of alienation and violence through a psychodynamic lens. Within these chapters, a variety of aspects of psyche will be addressed and linked to how they manifest within systemic functioning and within student experiences of alienation and violence. Composite case material taken from personal interactions with adolescent groups and individual clients will be included. Theoretical views will be introduced in order to reflect on the case examples.

Jungian Psychology

In chapter 1, aspects of Jungian psychology connecting to the field of alienation and violence in schools were briefly discussed under the heading of teleology. This discussion also included reference to the unconscious and its manifestation in conscious awareness. Jungian ideas will now be further elaborated in order to highlight the Jungian approach to individual awareness as well as influences of the collective unconscious on the individual.

The Shadow

I have been working with groups of adolescents at a local high school facilitating dialogue, processing dreams, and using exercises to support the growth of self-awareness and individuation. Although very reticent at first, group members have begun to speak a little more openly about their home lives, their relationships with their parents and siblings, their feelings in relation to their school situation, their views on life, and, very hesitantly, their inner experiences. The group is slowly becoming a *temenos*, described by Jung (1911/1956, p. 364) as a "sacred precinct," a sacrosanct place impenetrable to threat to those within its boundaries. Below is a composite case study taken from various experiences that occurred within group situations. No mention is made to specific experiences of either an individual or a group. Case material will appear in *italics* in order to separate it from theoretical reflections.

> *I am facilitating a group of 8 adolescent males and females all over the age of 16. We have been working together once a week for the past 3 months. The group discussion today turns to parties. Hilarity breaks out as people share outrageous stories of their own or others' deeds while "high" either on drugs, alcohol, or on party atmosphere. As the discussion progresses, some members describe fights breaking out in the midst of partying. The group becomes more solemn. There are pauses, moments of silence. In one such hush, Gwen begins to speak. She tells of how she used to physically fight other girls and wanted to kill them. She still hates people and often feels murderous. She is trying to curb her anger and hatred, and has succeeded in stuffing it deep down, she says. Sometimes it explodes and she finds herself physically attacking somebody she dislikes. This gets her into trouble with authority. She prefers to keep her feelings bottled up and doesn't want others to know what she is really thinking and feeling. She doesn't want to get into trouble any more. She has been given a number of warnings for violent behavior and feels threatened to be on her best behavior. Then in almost an aside she confides that she is on medication for depression.*
>
> *Gwen's sharing in the group makes a space for others to divulge their inner secrets. One girl who is slovenly and overweight begins to talk about how*

much she hates people. "In fact," she says, "I would like to kill nearly everyone I know." "I hate people!" she says with great passion. This is a young woman who sat beyond the edges of the group for many weeks, usually in a corner. Previously made fun of by her peers, she has now gained the respect of other group members for her rather extreme views.

After these two statements, there is a hush in the group. Some participants are looking down as though in deep feeling. We have never before spoken of the desire to kill. This is a new topic for the group. A young man turns to me. "This will stay just among us?" he asks, making sure that our confidentiality policy is still in place. Violence is taboo in the school.

Aggressive and violent feelings are forced to go underground in a culture that both represses and punishes their expression. Not only are they disallowed in terms of outer expression, but within the internal worlds of these kids they are kept under lock and key (Guggenbuhl-Craig 1990). Usually there is a great deal of shame and guilt accompanying these kinds of feelings or impulses. All of this sustains the development of shadow material on both personal and cultural levels while also contributing further to it.

The shadow is defined as those elements, feelings, emotions, ideas, and beliefs with which we do not identify and which are repressed due to education, culture, or value system (Guggenbuhl-Craig, 1990, p. 224). It is everything that has been rejected during the development of the personality because it did not fit into the ego ideal. The shadow is co-created by a number of different forces, including personal experiences, traumatic incidents, parental upbringing, school education, enculturation, and moral/religious precepts found within cultures. When the individual personally represses particular psychic contents, the shadow is primarily personal; when a subculture or culture is responsible for the repression it is primarily collective (Guggenbuhl-Craig, 1990). Collectively, the shadow can be seen as an

archetype, having a potential for behavior present from the beginning and closely related to the instincts (Jung, 1951/1959). Shadow material is something we react to in others but often cannot recognize in ourselves. According to Jung, "to become conscious of it involves recognizing the dark aspects of the personality as present and real" (p. 8). Even when shown these parts by others, it can be very difficult to acknowledge them and even more challenging to integrate them back into the whole personality. In speaking of the shadow Jung maintains that the material constituting the shadow has an emotional nature, almost an autonomy, which results in affect happening to the individual, rather than the individual initiating that emotion him or herself. These emotions are mostly unrecognized and usually uncontrolled, stemming from the unconscious, and when they burst out one is "not only the passive victim of affects, but also singularly incapable of moral judgment" (p. 9). Gwen's description of how her anger sometimes takes over with the result that she finds herself in a fight, while trying her best to keep her anger bottled up, alludes to the shadow of aggression. This is both a personal phenomenon for her, but is also reflected in her culture, where children from a young age are taught that aggression is not "good" and should therefore not be experienced or expressed (Guggenbuhl, 1997).

There is usually resistance to becoming more conscious of shadow material and attempts to integrate it into the ego identity are not always successful (Jung, 1951/1959). When faced with previously unconscious parts of the self, one tends to experience discomfort, shame, guilt, and defensiveness. These resistances usually go along with projections in which the disavowed aspects, both personal and archetypal,

are projected onto others, often resulting in criticism of the other, stereotyping,

discrimination, racial hatred, and war. Jung (1951/1959) maintains that

> the effect of projection is to isolate the individual from his environment due to the illusory nature of the relationship that forms. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable. The resultant *sentiment d'incompletude* and the still worse feeling of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified. (p. 9)

The above quote from Jung encapsulates a central theory of this dissertation,

namely that adolescents suffering difficulties in relationship become more and more

alienated by the projections heaped upon their environment until at last the resultant

hatred of their projections on a collective level cannot be held in any longer and

expresses in an act of destruction. The clash between collectivity and individuality is

a general human pattern, writes Whitmont (1990, p. 15). It can be projected either

individually in the ascribing of evil to other people, and/or on a collective level as the

Enemy, personifying evil as a collective entity. This is exemplified by the following

example.

> *On another occasion in the group, Derek arrives for the group meeting in a foul mood. Derek is usually a loner, and suffers from a sense of inadequacy, usually overlaid by bravado about his abilities. Today he is very threatening to other group members, derisive and snarling, and at one point gets right in my face talking over me. He is muttering about his parents, his teachers, and some of his peers. According to him they are vindictive and hateful, never appreciating or acknowledging him, but generally putting him down in a mean way.*

> *Trying to support him by acknowledging his point of view and taking his side goes nowhere, and his behavior continues to cycle. Attempting to represent the "hateful" role in the group also gets no response from him. As he gets louder and more threatening, one of the girls shares that she knew Derek had used meth earlier that morning. Derek has a history of drug abuse. It is a rule in the group that no member can participate if they are "high" on something*

and Derek, who grudgingly attends group sessions, has managed so far to avoid indulging. However, today he has succumbed to his addictive pattern, and as a result is aggressive and threatening to others in the group. In worrying that he will become physically violent, I ask him to leave the group. Derek leaves the room muttering to himself about how unfair this is as he has not done anything, and that it is all the fault of those f----ers out there.

The existence of the shadow is grounded in instinctual nature. Overlooking the dynamism or imagery of the instincts can result in injury to oneself or others around one (Stein, personal communication, April 7, 2006). When the self is alienated, many of its aspects, such as the shadow, retire into the background and remain beyond the realm of the conscious mind. The collapse of the conscious mind means falling back upon the collective unconscious resulting in either great deeds, or catastrophes where morbid ideas take root or oddities develop (Jung, 1928/1953, p. 131). Alienations of the self, in which the self is divested of its reality in favor of external roles or fantasies, can lead to the collective taking precedence. This may correspond to a social ideal, duty, and virtue, or on the other hand, the living out of primordial imagery usually not condoned by the social system.

When the field of school violence is informed through the application of Jung's writings on the shadow and alienation, one can see how the parallel experiences of the individual school "avenger," acting from a position where shadow material lies beyond consciousness, are projected onto others in the environment. In turn, the school and social systems, mirror this dynamic of projection where shadow is projected onto individual school children who do not measure up to the standardized image of what a student should be like. These children often hold the projections of the system in which they live and as such may easily be stereotyped and scapegoated. However, the shadow is not intrinsically evil. Whatever is repressed

and held in the shadow has a huge amount of energy, and if tapped can release a great

deal of positive potential. It can support the unfolding of creative and life-supporting

energy when it is revealed (Jung, 1951/1959, p. 266). The contents of shadow, when

encouraged and supported, may be used for growth and evolution. It is when there is

a refusal on the part of the ego, or the culture, to accept shadow contents that

disturbance and upheaval may occur.

> *This week the kids have been invited to bring along musical instruments to group. We know that Derek is a guitarist, as he has told us many times how good he is at guitar. We invite him to play for us. He introduces a song that he has written himself and launches into a heavy metal piece. The lyrics he has written embody the aggression the group experienced from him as described previously. However, in his music and words, behind the expressed aggression, lies a powerful statement of his views concerning power relationships. The violent tendencies he is usually prevented from showing seem to emerge in this case as a strong message against the abuse of power. His creative process has developed an outlet for repressed anger and has allowed its expression in a meaningful way.*
>
> *Derek receives positive feedback from others in the group about his music and song. In group discussion the strength of his lyrics and style of presentation are loudly acclaimed. Through this he becomes more conscious of how his "problem," namely his aggressive tendency toward violence in relationship, has actually contributed to his gifts as a songwriter. During the ensuing weeks in group, I notice a change in the way Derek engages with others. He no longer appears tense and angry much of the time, becoming more congruent in his communications, abler to express his feelings more directly. He had taken a positive step along his path of individuation.*

The Individuation Process

The individuation process calls upon us to recognize unconscious material that

emerges through instinctive expression, impulses, projections, dreams, symptoms,

and synchronicities. "The aim of individuation is nothing less than to divest the self

of the false wrappings of the persona on the one hand, and of the suggestive power of

primordial images on the other" (Jung, 1928/1953, p. 174). Individuation fulfills the

peculiarity of one's own nature by supporting the definite, unique being one is. Jung

(1928/1953) writes:

> Individuation means becoming an "in-dividual," and, in so far as
> "individuality" embraces our innermost, last and incomparable uniqueness, it
> also implies becoming one's own self. We could therefore translate
> individuation as "coming to selfhood" or "self-realization." (p. 173)

> Not only is individuation a process of differentiation, having for its goal the
> development of the individual personality. Since the individual is not only a
> single entity, but also, by his very existence, presupposes a collective
> relationship, the process of individuation does not lead to isolation, but to an
> intenser and more universal collective solidarity. (p. 155)

In divesting the self of its reality in favor of an external role, or an imagined or

expectant fantasy, the self retires into the background and is taken over by either the

imperative of social recognition, or a primordial image. In these cases collective

considerations and obligations take over, often corresponding to a social ideal or an

impulse from the collective unconscious. This results in self-alienation. In following a

propensity for imitation ensuring social order and an acceptable persona, the

uniformity of individuals' minds becomes intensified into an "unconscious bondage

to the environment (p. 155). It therefore becomes difficult to find the truly individual

in oneself, the authentic individual lying beneath the collective order, thus leading to

alienation from the self.

According to Jung (1928/1953, p. 155) archaic symbolism such as that found

in art, dreams, and fantasies, are collective factors, as are basic instincts and basic

forms of thinking and feeling. A large amount of individual psychology is really

collective, found in all universally agreed on, understood, and expressed phenomena.

Individual traits, according to Jung, are almost completely overshadowed by the

collective, and therefore it becomes extremely important to pay special attention to

the delicacy of individuality if it is not to be smothered. To Jung it is imperative that we become conscious of ourselves through self-knowledge in order to diminish the hold that the ego has over our personal world, widening our personal consciousness and bringing the individual into communion with the world at large (p. 178). Jung believes this is indispensable because "through his contamination with others, the individual falls into situations and commits actions which bring him into disharmony with himself" (p. 225). This takes personal problems to the level of the collective, activating not only the personal unconscious but now the collective unconscious. The unconscious therefore produces aspects that are valid for the individual concerned, and also for others, "in fact for a great many people and possibly for all" (p. 178).

This statement of Jung's clearly validates the interconnectedness of personal and collective psychology and clarifies how important it is to develop personal consciousness in order to enrich that of the collective. Personal experience needs to be made conscious thus aiding not only the individuation process, but also collective awareness. Although the form of experience manifests through the subjective and individual, the substance of the form is nevertheless collective being made up of universal images and ideas common to all of humankind. If these contents remain unconscious the individual is not differentiated or individuated (p. 225). How aptly this applies to the problems raised by school violence. It can be seen how supporting the development of individual awareness within the school avenger, and unfolding deeper layers of consciousness within his or her psychology, not only can add to broader consciousness of violent tendencies within the larger community, society, and world, but can also create a sense of connectedness for the individual with the larger

community, thus reducing the sense of alienation that occurs. Not only does this

support greater understanding for the global community, but also aids the

individuation process of the individual suffering the disturbing symptoms.

Jung (1928/1953) states further:

The collective instincts and fundamental forms of thinking and feeling brought to light by analysis of the unconscious, constitute for the conscious personality an acquisition which it cannot assimilate completely without injury to itself. It is therefore of the utmost importance in practical treatment to keep the goal of the individual's development constantly in view. For, if the collective psyche is taken to be the personal possession of the individual or as a personal burden, it will result in a distortion or an overloading of the personality which is very difficult to deal with. (p. 279)

This is just the dynamic that appears when the individual school child carries the

burden of the collective alienation and violence, resulting in a breakdown of the

individual's ability to contain all that this implies. Addressing this problem from

Jung's standpoint would be supportive both for the individual, his or her growth, and

for collective awareness of human alienation and violent tendencies. In this way, the

system itself would be supported to explore areas in which it may be holding

aggressive and violent tendencies thus enabling it to identify and acknowledge these,

reducing the degree to which the individual is forced act this out, albeit

unconsciously. As discussed in chapter 1, Guggenbuhl et al. (2000), offer ways in

which to work with this in their study on schools in crisis.

Alienation and the Mother Imago

In linking projection and the archetype of the mother, Jung (1951/1959, p. 11)

refers to the projection-making factor as "The Spinning Woman" or the Eastern,

Maya, setting in motion the illusory fashion of perception. Whereas the Great Mother

or archetypal mother figure offers containment and nourishment, the mother imago

reflects the idealized manifestation of the hope for complete nurturing and acceptance, held within the allure offered by the real mother. Due to the disappointment and insecurity suffered at the failure of the real mother to meet these expectations, the mother imago replaces her, holding within her all the qualities longed for by the child. The archetypal mother, together with the real mother in the form of the mother imago, symbolizes everything that functions as "mother" for the individual. In associating happiness and fulfilled longing for life with the mother imago, the individual is unable to support his own initiative as well as his own abilities to break through the challenges of the world. Instead, "he is crippled by the memory that the world and happiness may be had as a gift from the mother. The fragment of world which he must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force" (p. 12). His initiative and staying power become immobilized through his belief that everything is attainable through the mother. In wanting to be enveloped and held by the mother, in staying loyal to her, he seeks the protection and nourishment that are unattainable in the world. This remains an illusion that he is forever seeking as he lives regressively from a psychological viewpoint, despite his desire to organize his world and live within it in a satisfying way. The imperfections of real life cannot compete with the state of inviolable fulfillment offered by the lure of the mother-imago, taken to be the real mother (p. 12). He becomes more removed from the real world while at the same time longing for engagement with it. The school child who encounters challenges within the school environment that he or she feels unable to meet, seeks protection from the

real mother, who on failing to provide the succor that is sought for by the child,

exacerbates the child's attempt to hide within the folds of the mother imago's skirts.

This further alienates the child from the reality of the world he or she is facing at

school, as well as from his or her own capacity to overcome the obstacles presented,

resulting in disappointment, self-hatred, anger, and revenge.

This dynamic has been clearly illustrated by Moore et al. (2003), previously

mentioned, where in many cases school shooters showed increased social withdrawal

with fearful, angry, or depressed mood becoming more evident. School shooters were

generally viewed as being on the margins of social groups and saw themselves as

either being "loners" or not quite belonging or fitting in anywhere within the social

fabric, despite their intense concern about their social standing in their school and

among their peers. Shooters easily gave up trying to affiliate with social groups when

not included. A common factor was found among the shooters indicating school

grades falling in months prior to the attack and a resultant change in school status.

> *Gary had flunked all his classes in the prior school year and had been referred to a special program at his high school. He had also been reported to the school principal on a number of occasions for fighting with other boys during recess, and had been caught stealing a couple of times. He had been offered the opportunity to become part of a sports team when noticed for his natural ability and talent at this sport, but had dropped out of that about a year prior to joining the group. In group he is generally apart from most of the other children, in a depressed mood, and often complaining about the work load and the quality of teaching. He is also down on himself for not being smart enough to get through school. In our group meetings he will often lie on the couch nestling his head into the lap of one of the girl participants who is his one close friend. He tends to gravitate toward her each week in the group and will often find a spot close to her, either on the couch or sitting side-by-side with her in chairs. He always makes physical contact of some kind with her, usually in a posture that allows him to receive some kind of nurturing contact. Gary idealizes his mother, who is rather enmeshed with him, identifies as Gary's buddy and idolizes him, at the same time trying to "fix" his life. Gary's mother though has problems of her own.*

Winnicott (1984) refers to the phenomenon of the mother *imago* somewhat differently to Jung. In referring to children and adolescents who engage in the activity of stealing, he maintains that the child is looking for the sweetness that can be provided by the good mother. Without this loving sweetness, he becomes "more and more inhibited in love, and consequently more and more depressed and depersonalized, and eventually unable to feel the reality of things at all, except the reality of violence" (p. 116). Winnicott differentiates love from sentimentality, which he refers to as the tendency to sacrifice everything for the "happiness" of the child (p. 33), or the condition of indulgence (p. 71), leading the child to direct destructiveness, although in a less sentimental milieu destructiveness evidences as a desire to be constructive (p. 91). According to Winnicott, an unsentimental attitude reflects the appreciation "not so much of talent, as of the struggle behind all achievement, however small" (p. 91). In not receiving the "happiness" offered through the indulgence of the mother, when searching for it in the world, the child falls into a regressive state unable to construct an alternative way of encountering life. Destructiveness on inner or outer levels then occurs.

It is apparent that when the imperfections of the real mother fall short, children who attempt to cling to the idealized mother image in the hope of being able to deal with the world may become disillusioned and angry. Their inability to "make it through" in ways expected of them lead to tendencies to hold on even more tightly to the longing to be held by the mother imago. In a repetitive cycle of recrimination, bitterness and disappointment lead to a diminishment of the individual's ability to

function. This in turn results in increased hostility toward the environment and all within it, who are unable to provide the support, nourishment, and recognition desired. Acts such as stealing, fighting, and aggression towards teachers and other students may become common and cause concern to others within the school system.

Aggression

Guggenbhul (1997) suggests that if we can begin with an assumption that aggression is a part of human nature and that "pleasure in destruction and violence is an ancient, human *ur*-quality," we can begin to make space for the shadow and help children draw a distinction between natural aggression and violent fantasies, and other acts which would be considered unacceptable as outright harmful violent expression (p. 42). When children's natural tendencies to fantasize and express aggression through play are refused, disallowed, and reacted to with strong disapproval, the result may be an inner obligation to live these out in some way; to bring the repressed material out into the world in a somewhat amplified or distorted form. The more the disavowal and repression, the greater will be the symptomatic behavior that results in the expression of violence as a shadow quality (Stein, 1995). The more we disavow or split off certain characteristics, the more they will become "loss of soul" (Storr, 1983, p. 217), and give rise to expressions that may be considered destructive or evil. Akhtar, Kramer and Parens (1995) maintain that regulated aggression is essential for development and personal survival. One's capacity for self-defense ensures survival and needs to be supported in a life-supporting way in the young child (p. 44).

Those studying aggression and conflict in zoology and sociology suppose that aggression and conflict are linked with survival in species and are so specifically rewarded in humans that conflict will appear whenever the social system provides opportunities and approval for it (Hamburg, 1963). Humans are observed to learn and practice aggression more easily than most other species and to use aggressive routes to solve both interpersonal and international problems. Even though most of humankind does not readily identify with its tendency toward aggression, destructive behaviors abound in the world, and it is evident that a large part of humanity over a long period of time has enjoyed such things as torture, war, and devastation of other people/s (Bell-Fialkoff, 1999). Aggression is favored as a natural way of dealing with conflict, either internal or external, offered by natural laws of evolution (Hamburg, 1963). Guggenbuhl (1997) suggests that we can be masters over our aggression by learning to use it skillfully rather than destructively. Jung might add that making aggressive tendencies conscious would support its teleological purpose and enable it to integrate into useful expression, thus linking it to the individuation process. As with any kind of shadow material, natural aggressive tendencies, when thwarted, manifest in a distorted form on the collective level.

In Mindell's (2000) view, disturbers of a collective identity might be meaningful for the society and city they live in, but as with any *identified patient*, there is a great resistance to acknowledging this, as it might call for change on a collective level. School shooters, bullies, and others showing aggressive tendencies do disturb the status quo of the system. Those reacting to school violence attempt to eradicate the disturber, usually through expulsion, rather than explore where the

disturber may be a reflection of the system itself. As discussed in chapter 1, aggression and violence occur on many levels of the system, such as in the imposition of standardized testing violating the creative and individual impulses of students, as well as oppressing teaching skills. In looking at violence more globally, aggression and violence can be noticed in all sectors of societies and cultures, although they are mostly denied, rationalized, or hidden. Individuals and groups often feel victimized by aggressive tendencies, viewing them as happening to them from a source outside themselves and beyond their control. There is little recognition that these impulses may manifest internally, and that they could be a source of increased wisdom when transformed. There are many instances when aggression and violence erupt, such as in gang assaults, political advertising, warlord rivalries, and so on, but little provision is made for exploring intrapersonal or interpersonal aggression, which is frowned on and made taboo. In broadening the societal attitude to those presenting cultural symptomatology, the *identified patient* is freed of his burden, which is then held and processed by the communal family (Mindell, 2000). This is a very important and core premise in this dissertation.

Scapegoating

In reflecting on man being what his consciousness knows of itself, Jung (1946/1964, p. 296) maintains that man generally sees himself as harmless, and although not denying that terrible things happen, man sees the "others" as doing them.

> Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals. None of us stands outside humanity's black collective shadow. Whether the crime occurred many generations back or happens today, it remains the symptom of a

disposition that is always and everywhere present--and one would therefore do well to possess some "imagination for evil" for only the fool can permanently disregard the conditions of his own nature. In fact, this negligence is the best means of making him an instrument of evil, leading to the projection of the unrecognized evil into "the other". This strengthens the opponent's position in the most effective way, because the projection carries the *fear,* which we involuntarily and secretly feel for our own evil, over to the other side and considerably increases the formidableness of his threat. What is even worse, our lack of insight deprives us of the *capacity to deal with evil*. We should, so we are told, eschew evil and, if possible, neither touch nor mention it. For evil is also the thing of ill omen, that which is tabooed and feared. This apotropaic attitude towards evil, and the apparent circumventing of it, flatter the primitive tendency in us to shut our eyes to evil and drive it over some frontier or other, like the Old Testament scapegoat, which was supposed to carry the evil into the wilderness. It would be an insufferable thought that we had to take personal responsibility for so much guiltiness. We therefore prefer to localize the evil in individual "criminals" or "groups of criminals", while washing our hands in innocence and ignoring the general proclivity to evil. (p. 297)

In the above extract, Jung refers to the projection of evil on to others due to

discomfort with one's own nature. In looking at the dynamic of scapegoating, it can

be acknowledged that it is not only evil that is projected on others, but also the many

aspects of evil, such as aggression and violence, among others, which are also made

taboo and thus disavowed as inherent tendencies in human nature. This is best

illustrated by a case example.

> *Stella has been seeing me for therapy for a couple of weeks. She has been anxious and depressed, not wanting to go to school. She has said that the other kids are mean to her, constantly teasing her and rejecting her from their social groups. Today her father comes into therapy with her to report that Stella has been expelled from school. She had taken a pocketknife with her to school and when surrounded and taunted by a group of kids, had pulled out the knife and threatened them with it. Stella is distraught. Through her sobs she tries to justify her actions. When she finally quiets down, I notice a change in her posture and tone. Her eyes become steely, her jaw set, and in a strong voice she says, "I'm glad that I did that – they deserved it. I'm glad that I'll never see them again"!*

Expelled from school, Stella she had been identified as the problem. The

behavior of the other children, their relentless persecution of Stella, and her apparent helplessness at their cruel treatment had not been addressed within the school system. She was seen to be the problem-maker, the disturber who had engaged in unacceptable behavior, delegated taboo at school. Stella became the scapegoat. Imbued with the violent tendencies and aggression denied by others, suffering from alienation after rejection by her peers, she was cast out of the school society in which she was hoping to find a place for herself. Does this leave the system free of aggression? By no means, and yet the belief is that in getting rid of the identified perpetrator, the system can then resume its apparently harmonious functioning. The suppurating unrest remains behind, even though overlooked or denied.

Perera (1986) draws attention to the rituals surrounding the separation of the collective from evil through confession and sacrifice (p.12). The scapegoat rite purified and renewed the community through ritual slaughter or sacrifice. The evil recognized as lying within the members of the society was symbolically placed into the sacrificial offering and was then released for the collective through the sacrificial rite. In some cases the offering itself was honored and revered by the tribe or community, and was chosen for certain qualities that inspired this honor. In other cases, however, those chosen for sacrifice were seen to be alien, such as the physically deformed or retarded, members of minority groups, or those fallen out of favor. In this way the unacceptable or evil aspects of humanity were vanquished and expelled from daily life. Through ritual, man and woman were once again re-united with God and a higher existence, in which a life of purity and integrity could be established. Perera's description of this rite aptly describes the process that occurred

in Stella's school situation and explains the need to extradite the bearer of the perceived impurity from the community.

Stella's eventual delight and sense of regained power when she felt some satisfaction at taking out her knife and asserting herself is well described by Perera (1986, p. 54). Perera maintains that scapegoated individuals have difficulty in distinguishing between power as an ego necessity and vengeful destructiveness. They therefore fear to wield any power at all, and it thus takes the form of aggressive and impulsive outbursts. Expressing power may provide moments of relief from the loneliness of feeling outcast, one's own sense of guilt and self-hatred, and suffering incurred by rejection. In these brief moments, the scapegoated individual may obtain a glimpse into what it is like to feel powerful. This was clearly the case with Stella, and her regained sense of power continued as she made choices about the next school she would attend. I lost touch with her at that point and have no further knowledge of how her future unfolded. There will be further discussion on aggression and power in chapter 5.

Evil

A view that takes Guggenbuhl's acceptance of aggressive fantasies and impulses even further embraces violence as an endemic part of humanity reflecting the qualities of God (Edinger, 1984; Jung 1934/1960; Stein, 1995). Here violence is supported as a force of nature, the expression of a god or archetypal figure. Jung (1934/1960) views both good and evil as principles. The word *principle* comes from prius meaning "that which is first," or "in the beginning." This leads to an understanding that good and evil as principles exist long before and far beyond that

which can be comprehended. Jung mentions that the ultimate principle is God and therefore principles are simply aspects of God (p. 490). Jung (1934/1960, p. 494) quotes Agrippa as follows:

> The spirit that penetrates all things, or shapes all things, is the World Soul. The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding and knitting together all things that it might make one frame of the world. Those things in which this spirit is particularly powerful therefore have a tendency to beget their like, in other words to produce correspondences or meaningful coincidences.

Jung postulates that there is a hierarchy of archetypes corresponding to soul and to each other; Lucifer corresponding to *anima mundi* and to *lapis philosophorum*. Evil as an aspect of the devil, found also in Luciferic energy, is also viewed as an aspect of God. Lucifer is a light bearer, bringing light into the darkness of the unconscious. Lucifer, meaning light bearer, is the bearer of consciousness, but is also synonymous with the devil. The devil therefore is viewed as an aspect of God bringing light into the darkness.

Imagine coming into the school situation with a view that is able to embrace expressions of the individual as principles, either "good" or "bad," as well as pathways to God. This belief would support the unraveling of acts of aggression and violence as an illuminating path of action, bringing us closer to the meaning of the self and its process toward individuation (God). With this view a place could be made for the disturbing actions to be explored in order to find where they may indeed be bringing a light-bearing message, illuminating the path to greater consciousness.

According to Jung, evil is the result of conscious material being relegated to the unconscious and then being enacted. Due to its displacement, this part of the psyche may either become a complex, dictating behavior from an unconscious

position, or it may constellate a compensatory pattern in order to restore balance. The degree to which the expression of these splintered parts is destructive rests on the intensity of the factors leading to the complex, and the extent to which this endangers the functioning of the psyche. The less there is an inner conflict raging between opposing forces within the context of the complex, the more susceptible the individual is to unconscious enactment. The conflict promotes more awareness of both oppositional forces as well as the alchemical transformation that may occur between them. According to this view, evil is a domination of the individual by hateful and destructive complexes within the personality, which tend to take over and possess the perpetrator. According to Stein (1995), "a strong influx of archetypal energy and content from the unconscious shades the light of ego consciousness and interferes with a person's ability to make moral distinctions (p.13)." On a collective level, Jung (1946/1964, p. 221) describes this as an "uprush of mass instincts symptomatic of a compensatory move of the unconscious which was possible because the conscious state of the people had become estranged from the natural laws of human existence." Evil is seen here as an estrangement from our natures or the natural laws of existence. Stein (public lecture, April 7, 2006) emphasizes the necessity of dialoguing with the ancient and primal instincts within us that tend to dominate us unconsciously. In bringing attention to them and engaging with them, we can then consciously create another scenario rather than acting them out unknowingly.

Jung (1946/1964, p. 457) also talks of evil as being relative and dependent on a judgment in a given moment. Jung deduces that evil is a product of consciousness.

It only really exists when someone makes a judgment that something is evil. When judgments are applied to our own personalities and psychologies, we are touching on shadow material, those parts of ourselves we judge, and out of shame or dislike hide away and repress. In *The Fight with the Shadow* (1946/1964, p. 221), Jung points out that "world-wide confusion and disorder reflect a similar condition in the mind of the individual, but this lack of orientation is compensated in the unconscious by the archetypes of order." Jung warns us that unless order is integrated into consciousness, its force will accumulate into destruction and disorder. He inspires us to take on this individual act of realization by integrating unconscious contents, and supports our moral evaluation and ethical responsibility in this task. He stresses that the further development of civilization depends on the few individuals who are able to carry this out.

In looking at the school disturber, one could surmise that this individual is both suffering from oppression imposed by personal and cultural judgments, as well as from shame and paralysis engendered by futile struggles in the world. In an attempt to satisfy a longing for repletion, or to achieve some superhuman feat, the unconscious influences the instigator to be a messenger for its denied and furious force. The more compelled one feels to relegate this type of power to the darkness and to close the lid on it, the more one is faced with outbursts of the kind described earlier in this chapter. As shown, the act of denial begins even in kindergarten, where youngsters are guided to hide their natural aggression, rather than to give it useful expression through the forms of fantasy, play, and movement.

Jane Katch (2001) gives a wonderful example of her own struggle when deciding what level of violent play would be acceptable for the 5 and 6 year-olds in her class. She describes the following scene in the classroom:

> Daniel, Seth and Gregory are playing the suicide game. Seth commands Gregory to sit on a chair so that they can blow him up. Seth hands Gregory a plastic apple pretending that he is feeding him and in a loud aside to the other kids says, "its really a hand grenade. Turning to Gregory he says, "Do you know you're gonna explode, Gregory? It's gonna kill you!" Their laughter contrasts sharply with their words, making the scene even more macabre and disturbing to me, but Gregory appears unconcerned. "I'm gonna commit suicide to myself," he chortles. "Eeee!" He explodes happily onto the floor." Can we put on a play of this for the whole class?" he asks. (p. 3)

After this game, Katch decides that she is going to be like all the other teachers and stop the expression of violent play in the classroom. The children are sad about this and try to negotiate with her around finding an acceptable level of violent play so that they will have the opportunity to express in this way. In attempting to validate her decision, Katch remembers an exchange she had with her teacher, Bruno Bettelheim, concerning a child in her class with whom she was running out of patience. Bettelheim had intimated that perhaps Katch wanted to do away with this child, not recognizing her own violent reaction to the child. Bettelheim had said to her, "you must find out, eh? If you want to understand the murderous fantasies of these difficult children, first you must be willing to look at your own" (Katch, 2001, p. 7). In order to learn empathy for the experience of the children, Katch was being asked to explore her own violent tendencies. Given this awareness of both her own aggressive impulses and those of the children, she poses the question, "can a place be made in school for understanding these fantasies, instead of shutting them out?" (p. 7). She

wonders whether she and the children can discover when play of this kind helps learning and self-development in a way that doesn't interfere with schoolwork.

Katch's approach to incorporating the natural aggressive tendencies of the children into the classroom reflects an ability to hold both "good" and "evil" in a container that embraces both. Support for impulses that are usually shunned will allow shadow material to rise to consciousness and make it applicable to interpersonal interaction in a meaningful way. As she suggests, not only does this need to happen among the children, but it is also necessary that she herself explore her own tendencies toward aggression in order to better understand and empathize with the children, helping them to support these expressions in a way which fosters growth rather than squelches it. This would be an important step for the individuation process of these children. This would also be an important step for the whole school system in encouraging each person on all levels to become more familiar with his or her own shadowy aggressive or violent tendencies.

In bringing these ideas back to the topic of alienation and violence in the school system, I would like to refer to a quote from C. H. Cooley (Rodkin, Pearl, Farmer & van Acker, 2003, p. 73):

> I do not look upon affection, or anger, or any other particular mode of feeling, as in itself good or bad, social or antisocial, progressive or retrogressive. It seems to me that the essentially good, social or progressive thing, in this regard, is the organization and discipline of all emotions by the aid of reason, in harmony with a developing general life, which is summed up for us in conscience. That this development of the general life is such as to tend ultimately to do away with hostile feeling altogether is not clear--that it ought to disappear is certainly not apparent.

Cooley's writings reflect some societal views in the 1920s concerning human nature and the social order. Dislike and enmity, along with love, friendship, and kindness, were seen as complementary parts of a developing sense of self towards wholeness, whereas hostility and other expressions of animosity were viewed as normal outgrowths of the individual's participation in society (Rodkin, Pearl, Farmer & van Acker, 2003, p. 73. Cooley's view highlights how easily society judgmentally favors certain natural human expressions while shunning others as dark and unsavory. The school bully or shooter embodies the expressions so often repressed by society. This marginalization leads to their manifesting in the city shadow mirrored in disparaged and misunderstood youth.

Summary

In reviewing the above chapter, the following points have been made:

- The shadow holds aggression, which has been disavowed and thus repressed, through cultural belief systems and individual discomfort. As with any marginalized quality placed in forbidden darkness, aggression builds into a malevolent force that bursts out in destructive ways. In insisting on expression, the instincts will make themselves known through these acts of violence and destruction.

- When the shadow is not recognized in oneself, it is projected on others, and it is then that aggressive or violent tendencies are seen as existing outside of oneself, thus alienating one's true nature from consciousness of the self.

- When collective denial of unconscious aggression occurs, individuals are scapegoated by the collective for holding this quality, and usually cast out from the community in order to rid collective consciousness of the undesirable aggression and violence. This too creates a process of alienation, in which collective awareness is alienated from itself in denying part of its own instinctual nature.

- In recognizing the collective shadow, the individual is freed from the role of the identified patient and disturbance can then be consciously addressed on a collective level.

- The individuation process becomes immobilized when longing for an *imago* figure leads to a loss of soul and alienation from the self. This may lead to acts of destructiveness and violence.

- In supporting and acknowledging the path of individuation, shadow material can be made useful, meaningful and creative. Individuation leads to collective relationship through communion with the world at large. The personal is developed to enrich the collective in a process where each informs the other.

The power of the unconscious figure, if not acknowledged by the conscious mind, may cause havoc and tragedy, for its power grows in proportion to the degree it remains unconscious and unrequited. In most cultures of the world, instinctual human aggression is disavowed. Although very prevalent in the more acceptable form of war and violence against others who are seen as threatening to the social or national identity, aggression is not supported in individual experience. As a result, aggressive

tendencies become a relatively unknown, denied, alienated, and uncomfortable experience closed out of most human interactions, at least consciously. Aggression and violence though do leak out from the unconscious realms in which they reside, often creating surprise, shock, and other reactions on their emergence. In bringing the floodlight of awareness to the internal unconscious violent dramas being played out, not only can the individual find a place to air and transform these, but the social system can learn more about these dynamics, aiding the collective community in learning how to deal with them in a way that benefits all. In terms of school violence, this would mean that all those involved in the school system would become educated in how to harness the meaning of unconscious imperatives so as to foster the growth of the system and everyone within it. This aspect of education is sorely missing from schools, betraying the true goal of education, namely the flowering of each individual in his or her own unique way.

In this chapter, aspects of Jungian psychology that bear light on the topic of alienation and violence in schools have been addressed. Jungian theory is of course far more extensive than that presented here, and the reader who may be interested in exploring Jungian approaches more thoroughly is directed to the many works of Jung himself and to neo-Jungian authors. As discussed in chapter 1, Jungian views on psyche, and its functioning on individual and collective levels, are very apt for an exploration of psychological dynamics as found in experiences of alienated and violent youth. This chapter has been about exploring school disturbance, as evidenced in the symptomatic behavior of aggressive youth, through a Jungian lens. In the next

chapter, experiences of youth within the school system will be looked at through the

exploration of image, fairy tale, and myth.

Chapter 4
Depth Psychological Perspectives – Imaginal

In this chapter, the worlds of alienation and violence will be populated with

the figures, spirits, and archetypes that exist in realms that may not usually be held in

human awareness. The parallel worlds or other dimensions in which these figures live

out their myths and engage in their interactions, battles, loves, and deaths are usually

mostly unconscious, but present themselves through dreams, myths, fairy tales,

fables, synchronicities, disturbances, and symptomatic behaviors. The essential

qualities held within these presentations will be explored here using the tools of

process-oriented dreambody work, personification, active imagination, dreams, myth,

and fairy tales.

Image, Myth, and Fairy Tales

Image

Mindell (2000) talks of the essence and intentional field of all phenomena

from which images and experiences arise. This field makes its presence known so that

it can be integrated into awareness within consensus reality. In order for essence to be

embodied, it needs to be accessed through images and body experiences, bringing its

inherent quality and nature to individual conscious awareness. Mindell believes that

in accessing the tendencies of the intentional field, making them more known on a

conscious level, the path that nature intends is lived more fully. He writes:

> You are not emotionally or physically separable from anything you observe,
> be it a particle, a tree, or another person. The sense of separateness arises from
> marginalizing the non-consensus aspects of sensory-grounded perception.
> Every observation in CR (consensus reality) is based on non-consensual,
> participatory exchanges in dreaming. From the NCR (non-consensus reality)
> viewpoint in quantum mechanics, it is no longer clear exactly who is the
> observer and who is the observed. Both flirt with one another in NCR. You

are on safer ground if you say that from the viewpoint of NCR, each so-called human observation consists of a piece of nature looking at herself. (p. 568)

The process-oriented dreambody approach. "The dreambody begins with a subtle feeling or sentient experience, which manifests in the body in terms of symptoms and uncontrolled movements, in dreams, in synchronicities, and the like" (Mindell, 2000, p. 509). The dreambody communicates through body symptoms and experiences, dreams, relationship issues, and world events. Mindell gives an example of an individual who had a dream about a hammer, and while telling the dream taps his foot on the floor. In following the tapping of the foot, one follows the dreaming process, just as one might follow an aspect of the night-time dream. In allowing the movement of the foot to guide one, one enters through a "dreamdoor" into another reality or altered experience, in which the meaning of the tapping foot is accessed for the individual through a process of amplification and unfolding of the initial signal. In entering the dreaming field, one drops one's usual viewpoint in order to get the meaning brought by the dreambody. In integrating this message into everyday consensus reality, one can begin to change one's relationship to oneself, to others, and to the world, enlivening an awareness process that enriches life.

> The dreambody is your personal, individual experience of the Tao that cannot be said in consensual terms, while dreams and body experiences are like the Tao that can be said. The dreambody is analogous to the quantum wave function in physics. Just as the quantum wave function cannot be seen in consensus reality but can be understood as a tendency for things to happen, the dreambody is a non-consensus reality, sentient, pre-signal experience manifesting in terms of symptoms and unpredictable motions. (p. 510)

Process-oriented dreambody work provides a methodology by which identified aspects of individuals, relationships, groups, and systems can be unraveled in order to gain insight into the deeper meaning of what is calling to be discovered, enhancing

awareness of these usually unknown or unfamiliar aspects of existence. In order to embark on this journey, modalities such as vision, audition, proprioception (inner body feeling), and movement are used to enter behind the "dreamdoors"; to travel toward deep sentient experiences to re-emerge with new knowledge and awareness.

Body and form. Perceiving the world and its phenomena from a process-oriented, dreaming perspective enables one to access experience at a level beyond what is usually known and identified. Hillman (1975) also specifies that image is not only a visual phenomenon but can be experienced in other modalities as well, such as auditorily, emotionally, and through posture or gesture. Images, sounds, body experiences, and movements are gateways into the nature of phenomena which, once entered and traversed, bring one to an experience of the true nature of the dreaming field. Heidegger (Sass 1988) mirrors this direction of thought when he says that observation does not reflect a complete mode of existence, whereas a world where there is no split between subject and object, between an inner and outer realm, constitutes a lived reality or *dasein*, a *being there*, or, *a being in the world* (p. 238).

> *Maria and Carla sit together on the couch each time we meet for group. They seem to mirror each other, neither one saying very much, mostly staring blankly at other group members as we chat together. Initially, they do not engage in group activities, preferring to remain on the couch together. As they become more familiar with the group situation they do begin to contribute, although needing to be encouraged in order to engage.*

> *Their physical appearances are very similar, robust-looking, with rounded forms and glowing verdant skin, reminders of maiden goddesses. I become fascinated with how their facial expressions and postures are so contrary to the atmosphere conjured by the rest of their bodies. Each week, their faces carry a downward turn to mouths, lowered eyes, slight frowns – an almost grumpy configuration in their features, bodies slumped on the couch. In their brief sharing with the group they both identify as being depressed and having relationship difficulties with their families, who are over-controlling and*

oppressive. They had both been having problems in school due to insolent and angry behavior.

One week I bring my instant Polaroid camera to our meeting and offer the following activity to the group. We take photographs of each other as we engage in our usual fashion in the group encounter. Some of the photographs are of group members together, while others are of single individuals. We then sketch the outlines of shapes and forms that speak to us from the photos of ourselves. Maria and Carla become interested in a photograph that shows the two of them sitting on the couch. Maria draws the outlines of their bodies as two rounded shapes, huddled together.

The next step of the exercise is to imagine and feel into what it would be like to be that shape, in other words to become the shape, to take on the posture with one's own body, and to notice what that experience is like. What image emerges on becoming the shape, what feeling occurs, and what does this conjure up in one's imagination? Maria sees an image of a pair of ripe red apples in the rounded shapes of herself and Carla. I invite her to imagine being the apple and to notice the qualities that the apple embodies. After some minutes of introspection Maria says, "I am so juicy and full of sweetness; there is so much abundance in me! I am so full and round. I want to burst out of my skin and share my juiciness with everyone." And with that she stands up, flings out her arms with a huge smile on her face and looks around the group. "Go ahead," I say, "share that juiciness with us". Maria, still smiling, begins to sing, gesturing to other participants to sing with her. She sings and dances, pulling others to their feet and inviting them to join her. The atmosphere in the group has become festive and vital.

Afterwards Maria shares that she has had dreams about musicals in which theatrical stars show off their beauty and talent. She has never realized that inside her lies this juicy and abundant self. She has mainly identified as being oppressed, downtrodden, and miserable. Now her demeanor has changed, and she happily says that she will never forget who she truly is.

In the above experience, Maria was able to utilize an image to dip into a part of herself that was lying beneath her awareness. She had already been dreaming of this aspect, but was not identified with her dream figures. The unconscious nudged her into meeting the qualities held within the image of her rounded form, which had flirted with her in the photograph. In providing her with images as gateways to this new knowledge of herself, the essence of the juicy part of herself emerged to be

integrated into her conscious awareness. Prior to this, she would not have identified herself as "juicy" or abundant, being alienated from this aspect of her psychology. It could be surmised that this alienation was in part connected to her oppressive relationship with family members, who did not appreciate her expressive nature.

Berry (1982) depicts both "chaos and form as co-present" lying within image, so that "chaos mothers itself into form, and each form embodies a specific chaos" (p. 2). Chaos can be interpreted as the symptomatic, confusing, conflictual, lesser-known aspects of psyche. Encountering both chaos and form necessitates the giving up of traditional linear and literal ways of approaching a work, relying more on an imaginative approach that also embraces chaos. She expresses that working the images, developing our love of their play, being unknowing and fluid, all bring Eros back into the context, enlivening psyche's expression and an expansion of who we know ourselves to be (p. 3).

Archetypal psychology. Similarly to Mindell and Berry, archetypal psychology views the archetype as embodying the imaginal. Image is viewed as an expression of soul. The fantasy images hold the psychological content, and the exploration and deepening of image allows a symptom or presentation to become an experience. An image with its own sensibility and autonomy carries psychological potential for the subject (Hillman, 1975). The psyche is seen to be much larger than its personal representation, and as such embodies the individual and manifests through the experience of the individual, using him or her as a vehicle for itself. The basic unit in this process is the image, "a universal, cosmological entity, not

subjective and beyond the personal" (p. 48). The psyche is therefore autonomous and self-directed, and creates from itself through the medium of symptoms.

In archetypal psychology, experiences brought by the images present themselves to the individual. Symptoms are therefore psychic manifestations, pieces of psyche, bringing one messages of and from the psyche itself, as mirrored in oneself (Hillman, 1975, p. 110). Mindell (2000), Jung (1934/1960), and Hillman (1975) take the concept of the symptom, and its presentation outside of the personal, into the cultural component, viewing these images and archetypes as relevant to the collective, as well as to the personal individuation journey. The interconnectedness of the personal and collective aspects of psyche have been discussed in the preceding chapter and is also made relevant here due to the idea of image being a connecting factor between them. Image links the personal with the collective bringing information and consciousness to both.

According to Hillman (1975), in personifying images and representations of psyche, in recognizing them as entities in and of themselves, and in experiencing these as other bringing their own wisdom, we save ourselves from the tyranny of egocentricity by freeing the soul from its identity with the ego (p. 28). This is achieved through the multifold parts and many styles of the fantasy figures and archetypes that present themselves to us. Hillman (1975) uses the term *personifying* to signify basic psychological activity, in other words, "the spontaneous experiencing, envisioning and speaking of the configurations of existence as psychic presences" (p. 12). Personifying is a method of knowing through imagining and understanding.

Through dreaming into the experience of the other, we begin to feel and understand

the connectedness between that other and one's own mythical reality.

Psychological ideas arise from the psyche and return to it reflecting the

deepest questions of the soul (Hillman, 1975). Psychologizing an idea is to consider it

primarily a manifestation of psyche (p. 118). Psychologizing is an activity of looking

deeply into soul and recognizing its reflection mirrored in us. Hillman suggests that

psychologizing involves seeing into things and exploring them by means of fantasy. It

sees through what presents to find its psychological significance, and connects ideas

to their psychic premises in the archetypes. Maria's experience as described above is

a good example of how the activities described by Hillman as personifying and

psychologizing allow the image to present bits of psyche to awareness for integration

into the conscious mind.

Archetypal psychology does not have as its intention the fixing of the

symptom. Rather, it wants to make a relationship with the symptom, and bring into

awareness the different parts that are present, particularly those that are unusual,

mysterious, or disturbing. As with Mindell's process-oriented dreambody approach,

the images are hosted and enlivened, allowing the individual to gain an understanding

not only of how they exist within him or her, but also of how they connect the

individual to the larger realm of the collective and universal. In this way more

psychic space is developed and suffering is reduced when one is able to step outside

of the constriction that comes about from identifying only with the symptom and its

resultant discomfort. The realization that one's symptom is not only one's own but is

psyche speaking; that chaos is the nature of existence and the human condition, and

that symptoms are psyche's language, increases the experiential capacity of the individual and society to embrace and explore these phenomena.

In exploring the above ideas, the relevance of image and its usefulness can be noted. What lies within this symptomatic alienation and violence may well have deep meaning for the *zeitgeist* of this age. In exploring the images lying behind and within the alienation and violence of youth, insight may be gained into the attempts of psyche to manifest what is presently beneath the surface of conscious awareness. In addition, a pathway is found leading to the more natural expression of the pent-up energy of repressed archetypes misunderstood by our culture. This will not only allow a broader perspective of human nature to be lived, but will also contribute to the growth of individuation, relieving youth offenders from being the ones to carry the stigma for the culture. Understanding more about archetypal forces and the way in which they need to be lived through individual members of a society may also contribute to better understanding of the violent period in history existing at present. What needs to be incorporated into current approaches working with school disturbance is a reverence for image as representative of expressions of psyche. Further developing methods to support the exploration of image within the school context would provide helpful support for those distressed or disturbed by alienation, the acting out of aggressive tendencies, and violent outbursts in the school system.

Mythodrama. Guggenbuhl (1998) presents a model of working within the school system in Switzerland and Sweden on issues of bullying and violence. The intervention and violence prevention program introduced in a number of schools in these countries consists of seven steps:

1. Teachers and parents are consulted separately by the intervention team.

2. Parents gather in groups to discuss the situation in the school and to hear teachers' opinions.

3. The team gains an impression of the school culture and the atmosphere in classrooms, gathering information about each level of the school.

4. The core of the program, which is made up of the mythodrama sessions with the students, is implemented. During these sessions the facilitators reiterate the problem to the students without moral condemnation or distinction between perpetrators, culprits or victims, using a "no blame" approach.

5. A story, legend, myth, or real event, which is carefully selected according to the difficulties of the group within the school environment, is presented to the students, depicting the situation in a concealed way. The story is used to open the minds of the students and may be shocking, provocative, or outrageous.

6. The story is left incomplete and the students are invited to carry it on, fantasizing the end themselves, either individually or in small groups.

7. The fantasized ending of the story is used to bring an expanded perspective on the problem and possible solutions, which are then fed back to teachers and parents in the implementation of changes within the system.

The use of mythodrama serves to divulge the unconscious or hidden emotions, experiences, and anxieties of the students. It also empowers students to find their own

solutions to problems and to contribute these to the system. The facilitator assists in

clarifying imaginal conclusions and framing them in a way that can then be applied

within the school structure. Teachers and parents are included in these changes as

they begin to be instituted within the system.

Positive results in this method are reported in a quantitative and qualitative

study carried out in Switzerland and Sweden evaluating the interventions of

mythodrama made in schools in both those countries (Guggenbuhl, Hersberger, Rom,

& Bostrom, 2005). In placing emphasis on imaginal methods in working with youth

at school, Guggenbuhl et al. have found a way to access the deeper wisdom of

psyche, bringing it into all levels of school functioning. The insights gained from

working in mythodrama, thereby harnessing insights brought from deeper layers of

the unconscious, have proved to be useful in transforming school functioning for the

better. A collaborative approach to developing solutions for schools in crisis has also

proved most effective, particularly in reducing experiences of alienation on different

levels of the school system.

Guggenbuhl's mythodramatic approach is relevant to this dissertation in a

number of ways. It provides categories in which alienation and violence, appearing in

the behavior and interactions of youth, can be described. It provides a framework in

which attitudes towards teachers, and teaching styles held by both students and

parents can be explored, and it gives a template in which to bring these to the

awareness of all concerned within the school system. It includes students, parents,

and teachers, as well as the climate of the classroom in its interventions, preventing

the escalation of alienation and isolation through its collaborative approach. It also

provides a mythodramatic group technique, resting on an imaginal connection with unconscious levels of psyche, through which problems present are confronted and processed. A channel is opened for psyche's influence in increasing consciousness of underlying unlived forces and integrating them into everyday functioning.

The work of the above authors illustrates the importance of incorporating image and myth into working with youth as a medium most easily accessible to them. The use of fantasy, imagination, and story-telling combines into a powerful medium with which youth can easily identify, and which is nonthreatening and nonauthoritarian, valuing the input of each individual's supporting material arising from the unconscious.

Active imagination. In Jung's confrontation with the collective unconscious he discovered a way of using creative fantasy. He later called this method active imagination and used it to guide his journey through unconscious realms (Hannah, 1981, p. 1). According to Marie-Louise von Franz (Hannah, 1981), active imagination is the most powerful tool in Jungian psychology for achieving wholeness and encountering the unconscious. Barbara Hannah describes active imagination as

> a form of meditation which man has used, at least from the dawn of history, if not earlier, as a way of learning to know his God or gods. In other words, it is a method of exploring the unknown, whether we think of the unknown as an outside god - as an immeasurable infinite – or whether we know that we can meet it by contemplating our unknown selves in an entirely *inner* experience. (p. 4)

As one embarks on the journey through the practice of active imagination, one may meet parts of the psyche which are admired, disliked, or disagreeable, and in meeting them, consciousness is broadened to incorporate features of the self hitherto unknown, marginalized, or projected. To Jung (Hannah 1981, p. 9) active imagination

is about being able to tolerate the tension between the opposites, and if possible, uniting them in oneself. Not only is it about seeing the images of the unconscious, or actively dealing with them through fantasy; it is also about finding the place and purpose of the processed images in outer life, namely the application of their meaning to ongoing existence as an obligation that each individual carries. Failure to recognize and explore the images of the unconscious lead to painful fragmentation of one's own being (Hannah, 1981).

According to Johnson (1986, p. 20), the image-symbols of the unconscious find their way to the level of consciousness through dreams and through imagination. Imagination is described by Johnson as follows:

> A conduit that runs from the unconscious to the conscious mind that has the power to convert the invisible forms of the unconscious and make them perceptible to the conscious mind. Imagination is an organ of coherent communication, employing a highly refined, complex language. When we learn to watch it we discover that the imagination is a veritable stream of energy and meaningful imagery; the dream world flowing through us while we are awake. Just as with dreams, the symbolic meanings of the images may be understood by actively engaging with them through active imagination. (p. 21)

In the practice of active imagination, one brings one's attention to the image and engages with it through dialogue and action. One enters into an imaginative encounter with the image from the level of the conscious ego-mind, participating by enacting with the image in its drama, spinning out its story in one's imagination (Johnson 1986, p. 25). It is this conscious participation that cultivates the active component within the imaginative play.

> The coming together of conscious mind and unconscious mind on the common ground of the imaginal plane give us an opportunity to break down some of the barriers that separate the ego from the unconscious, to set up a genuine flow of communication between the two levels of psyche, to resolve

some of our neurotic conflicts with the unconscious, and thus to learn more about who we are as individuals. (p. 25)

Dipping into the imagination in this way brings about change in very deep ways, realigning one's attitude and approach to life situations, and enabling one to integrate previously unknown parts of oneself into everyday existence. This process expands awareness, enriching all levels of psyche and personal identity. Active imagination can be used with dream fragments or images, fantasy figures, and people or situations that present in actual life, resting on the premise that what makes itself known through image is part of the dreaming of the unconscious, beckoning for attention. Images, whether waking or dreaming, are similarly part of the unconscious forces making themselves known through the imaginal presentation.

Monica has been raised in a very strict home, where her every deed and social interaction is monitored closely by both her parents. Monica has been referred to the special school program as her academic performance has declined – in the previous year she failed every subject – and she has been openly talking of self-destructive acts and suicide. As she speaks in group sessions, I notice that she is quite bitter about life. Not only is she extremely self-hating, but is generally disparaging of others and their belief systems.

After Monica has spent some weeks in the group and is beginning to get more familiar and comfortable with us, she shares that she goes to bed each night with a machete under her pillow. She has fears of somebody coming into her room to attack her and wants to be prepared "just in case." When asked who this attacker might be, she replies that she has no idea, but has a gnawing dread that this threat will eventuate. I ask if she would be willing to explore her fear and when she agrees, I invite her to form an image of herself in bed, the machete under her pillow, and the threatening figure entering the room. I assure her that I am there to support her if needed. I coach her to engage with the figure and to begin dialoguing with it. Here is an extract from her work.

Figure: You've been a bad girl and I'm here to make sure that you behave

yourself. I've come to punish you in the worst way. You have no

idea how brutal I can be!

Monica: *(Shivering in fear). Go away--get out. I hate you!*

Figure: *I'm never leaving. You are going to do as I say, otherwise you will pay the price. You have had inappropriate thoughts; shown bad behavior. You're disgusting! I'm going to make sure you never do that again. (The figure steps into the room menacingly).*

Monica: *I'm so afraid of you. You paralyze me. I feel as though you have A hold over me that I just can't break. You have so much power. I wish you would leave me alone. I want to be free of you. (She sobs).*

Figure: *(Coming closer). Yes, I am so powerful--you have no idea. I can Tear you limb from limb, dismember you, feed you to the wild beasts. You will never know the full extent of my power.*

Monica: *I need power. Teach me about power. I want to know how to be powerful. You can teach me. I will be your student.*

Figure: *I am not here to teach. I am here to punish. I am full of rage and hatred. You are my victim.*
(The figure advances further into the room nearing the bed on which Monica lies).

Monica: *(Freeing herself from her frozen fear state, reaches for the machete. With a blood-curdling scream she launches herself at the figure, slashing with the machete again and again. The figure lies dying on the floor).*
Now, who is powerful? I have got you and you are in my power. You will never trouble me again. I have beaten you. I am the powerful

one!

As Monica completes this active imagination she stands up and moves to the center of the group. In a pose of victory, she flexes her muscles, showing her strength, a huge grin on her face.

In subsequent weeks Monica reports to the group that she is feeling a lot stronger in herself. She has been able to stand up to her parents a couple of time and assert herself more in her relationships. She is no longer having suicidal thoughts.

This composite case example clearly illustrates the effectiveness of using imagination in an active way to enter presenting images in order to engage with them. This engagement helps to support unknown parts of the identity that lie beneath consciousness. In Monica's case, she had little connection with her own strength or volition, having succumbed to the image of herself as "less than." She had turned against herself, hating who she was and giving up on her life, her life force subdued by her self-criticism and bitterness toward others. In entering the images that kept her awake at night, she had managed to access and unfold qualities that had previously been beyond her reach, enriching her identity and empowering her in her life.

Active imagination becomes a valuable tool for those who are able to apply its techniques. The use of image and the stories of image assist individuals in contacting unknown aspects of their imaginal selves, bringing this material to consciousness. As previously mentioned, some of the tools of active imagination have been applied in schools in the implementation of *mythodrama* by Alan Guggenbuhl and his colleagues, with excellent results. For suffering and victimized school students, the unraveling of the images appearing to them not only helps them to contact their emotional reactions and express them in some way, but also brings them to a deeper understanding of their own natures. The bridge between the known and unknown

parts of themselves, created through the technique of active imagination, allows them to journey between the divided parts of themselves and to gain access to formerly alienated collective spirits dwelling within them. Breaking through the alienation of these aspects of themselves, opening passages into them, allows recognition of parts perhaps projected on others, but certainly marginalized in themselves, thus reducing the spell of alienation suffered by these individuals. It is then that something new emerges in the self-identity, which can be made useful in outer existence.

Dreams. The images of dreams present themselves to awareness in symbolic form. These images are presented by layers of the unconscious in their quest to become known and integrated into consciousness (Johnson, 1986). Much has been written about dreams. For Freud and Jung, dreams and their images were gateways to the unconscious, dream analysis forming the foundation of their approaches. Indigenous tribes also utilized dreams to understand what lay beyond their known worlds, some seeing dreams as the messages of their gods (Kaplan Williams, 1977). Going more deeply into the origins and methods of working with dreams is beyond the scope of this dissertation, being a vast exploration in itself. The reader who is interested in learning more about dream analysis may wish to explore the writings of Freud, Jung, and the many dream researchers who followed after them in studying depth orientations to dreams and their meaning. One aspect of dreamwork will be highlighted here as a useful intervention in entering beyond the defenses erected by troubled youth.

> *In beginning sessions I am having an ongoing struggle in making connection with the troubled young people who have been referred to me for either*

individual or group therapy. My attempts to make conversation, be friendly, defer to them, invite them to speak, find out more about what lies beneath the hostility and silence, support their experience, be confronting, and so on, all fall flat. My suggestions for art, games, exercises, or sharing receive blank stares, snide comments, or silence. Some students are shy and reserved; others hostile and defiant. I ponder about how I am going to reach them.

After trying for a number of weeks to get our work together off the ground, I decide to use dreams as an access into relationship. Without much talk or explanation, at the start of our next group session I invite group members to take a piece of paper and draw a dream that they remember. I emphasize that this need not be a work of art, that even an abstract representation would suffice, and that they need not show their drawings or share their dreams if unwilling to do so. To my surprise, my suggestion is taken up with some enthusiasm.

For the next half hour there is a hum of engagement in the room as each person takes paper and crayons and busily immerses himself or herself in the drawing. When finished, group members begin to chat with each other sharing their pictures and dreams. I invite individuals to share these in the group, which many do with excitement. A new connection among us is formed through the sharing of dream images and stories. This experience creates a gateway into further deepening of relationship, also cultivating a sense of belonging in future group meetings.

Dream images provide a language so fascinating that few can resist its compelling nature. Once one enters the realm of the dream, the symbolic material pulls one into a parallel existence in which mythical elements speak to one, opening consciousness into different realities. The symbolic content of dreams has significance. According to Jung dream symbols act as a bridge from unconscious to consciousness transcending the opposition of conscious and unconscious by bridging the two. The symbols create the bridge leading to the inexpressible and bringing it to the conscious mind (L. Corbett, personal communication, July 16, 2005). Jung (1946/1964) says:

> The dream is a little hidden door in the most secret and hidden recesses of the soul, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far out

ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. (p. 145). It is from these all-uniting depths that the dream arises, emphasizing our blood kinship with all of mankind. (p. 147)

Dreams reflect motifs comparable to the motifs of mythology. Jung (1974) says that all dream images are important in themselves, reflecting psychological situations and having a special significance of their own (p. 32). The symbol in the dream has the value of a parable as it teaches about pieces of psyche and psychological dynamics. True symbols are expressions of a content not yet consciously recognized or conceptually formulated, but offering an entry into the unknown meaning behind the symbol (p. 104). According to Jung, it is important to consider the meaning of the symbol in relation to the conscious situation of the dreamer. This reflects on the dreamer's own psychological state. These symbols can then later be linked to archetypes, reflecting collective material. Once the collective aspect emerges, the link between individuals becomes more apparent, dispelling the isolation experienced by the lone ego-consciousness. Jung suggests working with the image and also beyond it into the numinous or mythical, thus touching the collective psyche. The numinous itself, described by Jung as "of profound spiritual significance" (Storr, 1983, p. 16), provides a connecting factor as a deeply shared experience even though it may be beyond words. It is then that the individual's own story can be located in the larger story of humanity (Jung, 1974, p. 105). The *numinosum* is spoken of by Jung as an external, objective, divine cause; a quality belonging to a visible object or the

influence of an invisible presence that causes a peculiar alteration of consciousness (Storr, 1983, p. 239).

Focusing on the dreams of group participants, and sharing the stories of these dreams within the group situation, helped break through the resistances evidenced by participants. The use of dreams facilitated the sharing of psychic material usually held secret, supporting a sense of connectedness among group members and allowing a recognition of the human condition shared by those present. The exploration of dreams brings an experience of the numinous. Entering the numinous in a group experience leads to strong bonding of group participants. The experience of somebody else as "other," of whom one needs to be wary, falls away as the sharing of images from dream realms brings a recognition of "other" as self. This experience of belonging and connection is of the utmost importance in working with adolescent alienation and violence. This will be further explored in following sections.

Having touched upon the concept of the mythical in the above section on dreams, the usefulness of myth will now be further unraveled.

Myth and Fairy Tales

In exploring violence and its mythical components, understanding of how a violent event may be better understood through recovery of the mythic will be illustrated below. Myths and fairy tales offer insights into psychological dynamics that present themselves during the course of life. According to Bettelheim (1975) both myths and fairy tales offer models for human behavior that give meaning and value to life (p. 35). Like dreams, myths and fairy tales speak in the language of symbols representing unconscious content and inner psychological phenomena in symbolic form. They appeal to both the conscious and unconscious aspects of mind

and to the need for ego-ideals. The figures and events found within the mythical

stories are archetypal, reflecting psychological aspects that promote higher states of

selfhood (p. 36). Events found within myths are grandiose, awe-inspiring, addressing

superhuman challenges and feats, whereas fairy tales bring themes concerning life

patterns and events in the every day lives of the story's figures. Responding to myths

and fairy tales brings forth emotional content stirring repressed or forgotten feelings

within the listener. Previously unconscious or lost material may then enter one's

awareness and become accessible for processing (p. 38).

Bettelheim (1975) maintains that more can be learned from fairy tales about

the inner problems of human beings, and about the right solutions to their

predicaments in any society, than from any other type of story (p. 5). Fairy tales speak

to all levels of the human personality by portraying the human dilemma through the

images held within the tale and by their interaction with each other. Fairy tales offer

new dimensions to imagination, allowing unconscious material to be revealed through

the contents of the tale. Within the myth or tale, good and evil are equally

represented, portrayed by the figures of the story. Evil is not disavowed, and in

meeting the evil witch or destructive giant, the reader is exposed to both the alluring,

powerful aspects of the evil one as well as the destructive havoc that they can

generate. Most fairy tales illustrate clearly how evil is overcome by good, providing a

container for the playing out of the struggle between these forces, whereas myths

generally do not have "happy" endings. Giving credence to these powerful stories

validates the internal and external ways in which these dynamics play out for

individuals and societies.

Ares. In exploring aggressive and violent events, a number of aspects of the god Ares may assist in bringing greater understanding of the meaning of these events. The violence of Ares can be seen as sacred, found in the altered states that take over when one is seized by fury. Ares presents himself through action, rage, and brutal power, and it can be assumed that in the background of any violent or aggressive act lies the god Ares, the act being a sacrament to him (Hillman 2004). Ares is "the divinity who rages, strikes death, stirs panic, driving individual humans mad and collective societies blind" (p. 42). Ares appears to be the most disliked of all the gods, inspiring little real devotion or affection. This force, this god-like power represented in the archetypal image of Ares, so prevalent in human behavior through recorded history in acts of violence and war, is deemed inhuman and relegated to the realms of the unconscious through dislike of him. Ares though is also an ancient god of agriculture, and Hillman postulates that Mother Earth demands violence and bloodshed in order to promulgate the new from her chthonic depths. Could it possibly be that the essence of violence gives rise to reformulation and rebirth and that the expression of aggression or violence is a needed dynamic on a collective level in order for something else to grow? "All great works of art find their full force in those moments when the conventions of the world are stripped away and our weaknesses, vulnerability and mortality are confronted" (Hedges, 2002, p. 91). Violence and its expression may create the impulse for creativity itself.

Jung traces this creative transformation to the presence of Wotan's archetypal presence. The Germanic god Wotan is described as both the god of storm and lord of the dead, and as the master of secret knowledge and god of the poets (Ninck 1936).

Wotan is not only a god of rage and frenzy, but intuitive and inspiring. Jung

(1946/1964) aligns Wotan with Hermes and his ability to work magic, and talks of

how Christianity changed the archetypal Wotan into a devil (p. 181). Jung

(1961/1965) describes Wotan as a nature spirit who "returned to life in the figure of

Merlin of the Grail legend and who became, as the *spiritus Mercurialis,* the sought-

after arcanum of the alchemists (p. 313). In addition to being viewed as a creative

force, violence is also recognized for cultivating love and connection.

"When faced with violence and its horrors, love binds those sharing the awful

(awe-full) experience in a potent way" (Hillman, 2004, p.142). The ancient Greeks

linked acts of violence with love, and indeed it was Aphrodite, the goddess of love,

who became the mistress of Ares, the god of war. In Homer's Odyssey (trans.1968),

Aphrodite, the wife of the ironsmith Hephaistos, takes Ares as her lover, and as the

two lie together Hephaistos casts a net of chain over them, imprisoning them. In those

moments the two are inseparable. The attraction that brought them together is the

inevitable striving for wholeness and balance, each compensating the other in areas

where there is a gap. Their union, representing the complementary forces of love and

violence, brings these qualities together, a *hieros gamos*, a sacred union, the final

coniunctio, the marriage of the opposites.

Indeed, there are many stories of how love bonds are formed by those

experiencing violence. After the Columbine High School shootings, members of the

community reported experiencing a bonding and connection with others never known

before. The experience of closeness among this community appeared to be sustained

over time. When the Red Lake shooting occurred, members of Columbine High

School visited Red Lake School to share their experiences and to be a support for the Red Lake community, creating a bond of compassion and love through their shared experience (Rury, 2005). Hedges (2002) draws attention to the close bond that forms between soldiers on the battlefield when surrounded by scenes of violence and horror. Not only does violence lead to appreciation of caring and friendship, but it also connects one with a higher spiritual meaning, binding those sharing the experience to each other. Violence provides a shared sense of meaning or cause, arising from the communal experience within the violent context. It is almost as if the surrender to a force greater than oneself constellates an experience so intense it is analogous to some kind of deep spiritual encounter (p. 158).

In examining the role that myths and fairy tales play in the field of school alienation and violence, it becomes apparent that within these stories a place is made for violence and aggression in which they are acknowledged as part of human nature. Indeed these qualities are seen as necessary forces in ensuring that both good and evil are encountered amidst the panoply of human possibilities. Without the opportunity to grapple with these parts within one's own nature, one may never be able to reconcile the challenges of life as incentives for the growth of self and psyche. If education included awareness of these dynamics, and children were guided and encouraged to deal with these forces both within themselves and within others, the repression of destructive forces would not need to occur to the degree that it does at present. Without this process occurring, it is no wonder that destructive impulses explode unexpectedly to create chaos and devastation within the school environment. Embracing the qualities that exist within the range of human experience through a

process of honing and cultivating them engenders a sense of acknowledgement and acceptance of them. This in turn leads to the feeling that one belongs among others of one's kind. Connection is formed through the sharing of common experiences, and a place is made for each individual within the web of humanity. This approach would certainly be helpful to the school-going child when encountering his or her own aggressive impulses and expressions. When guided to deal with these impulses in a supportive way, a sense of belonging to a larger system, able to contain all of one's expression, would be fostered.

Mother Moon. Pinkola-Estes (1990) tells a story that describes beautifully the struggle against evil and its relegation to a place of safety in illustration of the above ideas. It is the story of the Stolen Mother Moon, who is captured by the evil marsh dwellers living outside of a village. The evil ones push her down into the marsh and roll a huge boulder on top of her so that her light cannot shine forth. In the absence of Mother Moon's light, the evil ones are able to flourish. The villagers are no longer able to leave the village and fall into loss, suffering, and despair, beset by the presence of the dark evil. At last the villagers, unable to keep going, decide that they need to go and look for the Moon Mother, and they set out with torches into the bog to search her out. Eventually one night they find the huge boulder with a lip of light shining from around its rim and manage to roll it back. As they do so, the most beautiful light they had ever seen shines forth from the face of Mother Moon. Mother Moon, freed, climbs back into the sky, where she once again shines forth on most nights. The nights when she veils herself, people have learned to stay by the hearth,

where the light of the fire keeps them safe, until she reveals herself once again, in order to guide them through the bog.

Pinkola-Estes (1990) finds the following meaning in the tale. It can be seen that the village moves from paradise to upheaval and danger, representing the spiritual journey moving us from the paradise of infancy into encounter with the darker aspects of human nature, which threaten survival and growth to individuation. As the paradisiacal aspects are banished, fear and defensiveness develop in reaction to forces outside of oneself that are perceived as threatening to one's wellbeing. These usually come about through lack of love and acknowledgement. According to Pinkola Estes, the evil ones particularly represent those darkest thoughts that flourish where there is no light, that is, where there is an absence of love. The Mother Moon loves human beings whereas the evil ones hate the human heart.

With the presence of Mother Moon and the love and light that she brings, one is able to do the work that pulls one once again from the depths of despair. As previously mentioned, this work may take the form of grappling with internal dynamics that lead to a loss of self-acknowledgement, or to confrontation with the forces that create separation and alienation within the social or community context. Needs for wholeness, harmony, and relationship search out the light. Loss and alienation are dispelled when the light can once again shed its illumination on all, allowing for recognition. Finding the sublime in the ridiculous, beauty in the disavowed, and meaning in disturbance, is the result of light being freed so that it reveals the previously unseen. In the school situation, falling into despair at the hands of the evil ones can be aligned to being at the mercy of other adults or children who

may hit or hurt us, expect the impossible from us, or fail to recognize our own light. The dark places in the psyche depict the humiliation, shame, abuse, name-calling, and disregard that create a fright, flight, or fight reaction in the child, resulting in introjected self-hatred and despair. The evil ones within then take over. According to Pinkola-Estes, once someone has been misused, all kinds of evil thoughts are introjected into the individual psyche, resulting in the loss of the light, the dark night of the soul.

This tale takes place within community. It is both an illustration of how internal psychological forces play out within individual psyche, and how they may emerge on a societal or communal level. As Robert Moore (1989) suggests, one always needs a community to watch one's back, no matter how much personal work one does on oneself. Community allows transformation to occur that may not be possible as a lone individual.

With the absence of quality time spent between parents and children, the sharing of stories, myths, and tales has mostly fallen away in Western society. Youth then turn to TV and videogames for mythical roots and meaning. Here mighty battles are fought between good and evil forces replicating the stories previously accessible through myths and fairy tales. Despite the mythical content of violent shows and games that fill the gap left by the absence of storytelling, many studies have shown that media violence has a detrimental influence on children and youth, increasing levels of aggression and disruptive behavior (Moore et al., 2003). Exploring this theme further, however, is beyond the extent of this research. Similarly, access to guns has become prohibitively easy for youth, exacerbating violent encounters, and

before the installation of metal detectors at schools, nearly every male youth carried a gun to school in certain neighborhoods. This too is a vast topic that cannot be covered here. What can be drawn attention to here is the degree to which both media and gun violence have become part of the mythology of our youth today, giving more license for the expression of aggression in destructive ways. From an archetypal perspective, this may open the gateway for the collective shadow and provide a means for it to express itself. Those through whom the shadow speaks have their own reasons and propensity for expression of aggression, thus becoming messengers for the archetypal force. Children who have suffered their own tortures and can find no surcease in their environments, spew out their pain and hatred on others as a violent outpouring of the furious Wotan. This becomes their identity in the eyes of the society, at which point they become the demons. However, rather than viewing these children as demonic, they may be seen as harbingers of insight for society, bringing to awareness the forces so necessary for survival which, if consciously encountered, rather than creating destruction and mayhem, may bring empowerment and growth. The view of Guggenbuhl (1997) is very pertinent here. Constructive guidance is needed in order to support the useful expression of aggressive energy, rather than the demonization of the city shadows who express these archetypal forces for the collective. The earlier that this can begin in childhood, the more the child becomes a model for the society in which he or she lives, demonstrating the teleological purposes of dynamics associated with aggression mostly avoided or shunned in a society that places so much emphasis on being appropriately "nice" and "good." This leads to further ideas

on how family and social interactions can foster or break down experiences of belonging or alienation.

Belonging and Connection

Julia Kristeva (1991) describes the plight of the foreigner as follows:

One has not much noticed that this cold orphan, whose indifference can become criminal, is a fanatic of absence. He is a devotee of solitude, even in the midst of a crowd, because he is faithful to a shadow: bewitching secret, paternal ideal, inaccessible ambition. (p. 5)

Shapiro (Shapiro, 2005) reflects on surveys of teens that show an absence of hope for the future. These surveys also reflect on teens' despair at not being able to make an impact in improving the world situation. The author links this disbelief and absence of hope with the appeal to some kids of "dark and fascistic imagery and ideology" (p. 167). In looking at the shooting incident at Columbine High School, Shapiro maintained that it is not surprising that these powerful images, which are easily available on television and through the internet, speak to the isolation and rage held by youth. In exploring the experience of alienation within the school system, he suggests that in receiving ridicule, marginalization, lack of inclusion, and sometimes violence, these youth begin to identify this behavior, in a twisted way, with connection and community. Shadow material that has been repressed and disavowed due to belief systems held within the family and culture, imbues itself in the fantasy life of these youth. In fantasizing about ways of expressing the violent tendencies so frowned upon, they find a sense of meaning and connection that they have not been able to access in other ways. Having been relegated to the fringes of social groups, receiving little or no acknowledgement from their families and from the culture as a whole, connection becomes an imperative for them.

On tracing this dynamic back to the aspect of Ares that speaks to love and connection, one can see how violent image and expression may appeal to alienated

youth, who are regularly exposed to a new mythology of aggression and violence through the images offered to them on a daily basis. Alienated from themselves and from those around them, they turn to the mythical images best offering them connection with their own rageful fantasies. Violent images of horror provide a sense of belonging for them, reflecting their own identification with parts of themselves as mirrored in the violent enactments on the TV screen.

Ron Taffel (1999) depicts alienation experienced in children as a direct effect of the lack of real time and attention that parents give to kids. He says, "we cannot always tell the ways in which our kids are uniquely different because we just do not spend enough direct one-on-one time with them. The hard truth is that many parents may love their children, but they do not create the time to pay attention to them. They do not really hear them. They do not really see them" (p. 94). He maintains that even though hours may be spent together in the home, parents hardly engage with their children without being distracted by something else like the telephone, e-mails, business commitments, and so on. He links the absence of family connection to the solitude that many children and adolescents report as being present in their lives. Taffel observes kids becoming angry or disheartened at not being clearly seen, yearning for what they are not getting. As a reaction to not being acknowledged or heard, children tend to become secretive, believing that what they are trying to express is insufficient to warrant attention. In response, according to Taffel, the mass-media culture takes the place of what is missed. He maintains that the anonymity that many children feel is fostered by celebrity-focused mass-media, the lack of parental individual guidance and lack of appreciation for the child as a unique idiosyncratic individual. Images and fantasies offered on the television screen

replace real relationships. As most children are unable to talk to their parents and other adults about what really matters to them, the stories and images they encounter in television replicate relationship patterns that no longer exist for them within the family. The ability to express imaginatively falls away with a resultant lack of expressiveness, leading to an inability to problem-solve and to stay away from risky behavior. Lack of expressiveness may be linked also to the failure of adults to recognize a child's particular style of expression. All of this fosters an increasing sense of alienation among most youth (Taffel, 1999). One can truly wonder about the kinds of images that replace human relatedness. In looking at what is shown on television, there should be no surprise that perfect-looking men and women who engage with each other violently now become the model images for most youth. The heartfulness of being human becomes lost in the slickness of the imaginal world they enter on a daily basis, surrendering their true vitality to the land of lost souls.

Seita and Brendtro (2003) make a strong statement about the surprising number of students who experience stress and alienation at school, attributable to the most favored punishments being "unbelonging" interventions (p. 58). Humiliation at the hands of school staff is also often involved. School climate is an important factor in determining behavioral patterns among students. Violent patterns are found most often among alienated students in negative climates where educators view students as adversaries. In this climate, high levels of verbal assault and put-downs of students in the classroom are encountered (p. 59). A positive school climate invites collaboration with students who are treated fairly and respectfully, where rules are fair and

beneficial. In a positive climate, these authors find that students feel that they belong and are valued.

In 1985, John Perry made a statement about how many people grow up with very little sense of belonging to any community, resulting in an inability to experience caring and loyalty (Hull, 2003). While Jung (1946/1964) warned of the propensity for the individual to be sucked into the mania of the collective to the detriment of the self (p. 229), he also expressed the importance of support for the individual as a self-in-community and not just as a single separate being. He reiterated the necessity of the individuation process leading to broader collective relationships and not to isolation (p. 380). Similarly, Bowlby (Homans 2000), in elucidating attachment theory, focused not only on the individual, but shifted the focus of attachment thinking onto the group. According to him, "the loss of an attachment is the loss of a social bond. That means that loss is first and foremost loss in the realms of sociality or community, leading to a loss of self and loss of ability to attach to others" (p. 33).

Hull (2003) refers to the work of post-Freudian, Kai Erikson, on the issues of collective loss and trauma (p. 23). Erikson describes collective trauma as a blow to the basic tissues of social life that damages the bonds attaching people together and that impairs the prevailing sense of communality. The community does not exist as an effective support and as a result an important part of the self disappears. The "we" as a connected entity in a larger communal body is not present.

In light of the above, it becomes apparent that when containment is lacking for certain emotions frowned on by the culture, the individual seeks a replacement

through the medium of the images encountered in everyday life. Many of the images presented are aggressive and violent, and these are the ones that seem to constellate a new mythology for those suffering alienation. A new world is created in which the isolated child can feel connected to the images, though they are destructive ones. Having no home to shelter strong feelings of anger, disappointment, and hopelessness, the alienated child turns to another realm that mirrors something of his or her own inner world. When desperation gets too great, this identification with the new mythology of violence is expelled onto those who are perceived as contributing to the pain experienced.

Summary

This chapter has explored alienation and violence through the use of image, myth, and fairy tale. In delving into the symbolic representation of individual and collective experiences of alienated and violent tendencies, insight into these experiences can be enlivened and deepened. In attending to and unfolding symbolic images, awareness of what is held within the image is stimulated. How this is mirrored in psyche is also highlighted. Through this exploration the following ideas have emerged:

- Image and myth are modalities of exploration that appeal to youth and are more easily accessible to them, constellating less of a threat to them and thus encountering less resistance from them.

- In entertaining images through picking up on flirts, and in psychologizing or personifying the content of the image, knowledge of lesser-known aspects of the self emerges.

- Embracing image and unraveling it provides an outlet for expressions, either harmonious or disturbing, supported or disavowed. Image acts as a conduit for the expression of previously repressed material, or behavior disallowed by the social fabric.

- Experiencing numinosity in a shared encounter acts as a connecting factor, bringing individuals together in the cultivation of a sense of belonging.

- Violence, besides being destructive, is also useful as a creative force, binding people together through love and caring.

- Myth and fairy tales encourage inner growth as well as an appreciation for community and social endeavors, cultivating awareness of the human dilemma and its deeper meaning.

- A new mythology of violence is created when no vessel is provided within the family or cultural context for the containment of disavowed emotions.

In this chapter there have been two main areas of exploration. One is the applicability of the allegorical nature of myth and fairy tales to dynamics of alienation and violence among youth. It has been shown that archetypal or mythical figures offer insight into the dual nature of the archetype, thus awakening insight into the deeper meaning of its dual existence both universally, and within the individual. The other focus in this chapter has been on ways in which to apply the use of image in working with disturbed youth. Methods found in process-oriented approaches, active imagination, and the use of dreams, have been shown to be helpful in reducing resistance and in facilitating entry into the imaginal worlds of youth. The outcome of such methods has led to revelation of parts of the self previously disregarded or

unknown, enhancing the individual's knowledge of him or herself, and enriching

everyday life. All of these tools offer effective methods of encountering youth

evidencing behavior problems, alienation, and aggressive acting out.

The next chapter will address psychodynamic factors inherent in the

experiences of disturbed youth within the school system.

Chapter 5
Depth Psychological Perspectives – Psychodynamic

The psychodynamic approach views symptomatic behavior that manifests in individuals and groups in light of the unconscious conflicts, deficits, and distortions of intrapsychic structures and internal object relations (Gabbard, 2000). Approaches to working with disturbances are dynamically informed through the "highly personalized subjective experiences that filter the biological and environmental determinants of illness" (p. 5). The individual's internal world is given paramount importance and is explored through fantasies, dreams, associations, impulses, wishes, self-images, perceptions of, and psychological reactions to others, and projections heaped upon others.

Exploring psychodynamic phenomena in the fields of alienation and violence among youth can lead to a better understanding of what may be occurring within psychological structures of the potential school offender. In recognizing these intrapsychic dynamics, early recognition of children with tendencies for violent expression could occur, thus facilitating remedial action at an early stage. In addition, a deeper understanding of what occurs on psychological levels within a child perpetrator of acts of violence could facilitate interaction with them and avoid the tendency to demonize and exact harsh punishment. In delving into particular patterns observed in experiences associated with anger, aggression, withdrawal, suicidality, self-destructiveness, and violent impulses toward others, one can begin to ascertain the workings of individual psychology from an early age. In understanding the deeper layers of psychodynamic functioning within the individual, one becomes more able to

understand and acknowledge the experiences of the child, thus becoming more able to be of help to them in their loss, pain, or inner conflict.

Many psychodynamic theories exist in respect to phenomenological patterns mentioned in this research study. Some will be mentioned in this chapter. Although there are many others that also pertain to the topic of this dissertation, the theoretical field is too vast to be entertained in its entirety here. Those ideas which are incorporated here have been chosen for their relevance to the topic, and for their insight into the psychodynamic factors most applicable to the internal experiences of alienated and violent youth in modern society. In this chapter intrapsychic experiences will either be presented clustered into subcategories for the sake of clarity, or be introduced on their own. These may seem to be artificial delineations and in no way mean to portray that each quality stands on its own without being interconnected with others in the woven fabric of the psychodynamic field. However, this method seems to be the most efficient lending itself to a more in-depth study of each psychological phenomenon that contributes to the withdrawn states of alienation and to the disturbed expressions of violence.

Deprivation and Antisocial Tendencies

According to Winnicott (1984), there is one kind of psychological classification that is of vital importance within the framework of the education system. This classification refers to the deprived or relatively deprived child who reveals psychological and behavioral reactions to the *deprivation* experience (p. 212). At some point in life the child receives good enough provision from the environment resulting in a continuity of personal being, and then becomes deprived of this.

"Henceforth the world must be made to acknowledge and repair the injury" (p. 212). The child's unconscious attempts to bring this about result in an antisocial tendency or maladjustment. What was originally occupied by play in the personality now becomes acting out. According to Winnicott (1984), the resulting clinical picture can be observed in some kind of destructive behavior that attempts to bring back the original framework that has been lost. The antisocial tendency is characterized by the unconscious drives of the individual compelling someone to pay attention to the loss. It implies a period in which there is hope that the restoration of the lost phenomenon will occur. "The antisocial child has two alternatives – to annihilate the true self, or to shake society up till it provides cover. In the second alternative if cover is found then the true self can re-emerge, and it is better to exist in prison than to become annihilated in meaningless compliance" (p. 195). Winnicott (1984) emphasizes that even though society may suffer from the disturbing behavior, it is important that it be attended to and contained, because the hope may easily wither and waste away due to intolerance or mismanagement. When there is hope, instinctual life becomes active and the individual can use these instinctual urges, which may include aggressive ones, to make good what has been hurt. Unfortunately, society is generally not willing to see anything positive in the antisocial activity due to the annoyance at the disruption and a lack of awareness of how important this expression really is. Winnicott's emphasis on providing support and understanding for the disturbing behavioral patterns of youth is extremely important in approaching alienated and violent youth. It provides a framework in which to address and deal with disruptive expression or

withdrawn states. It also reflects the special importance given to embracing shadow material as introduced in the last chapter.

James Grotstein (personal communication, January 27, 2007) speaks of *conatus*, from the Latin *conatio*, as the principle that guarantees the continuity of the self during change. If *conatus* is lacking, if the degree of elasticity within the self is insufficient to contain the stress, adaptive change cannot occur and the individual is thrown into a state of extreme fear, resulting in a psychic retreat and disconnection within the self. As a result of the terror and the scarring that occurs, a split is created in which the self becomes encapsulated and lost. On experience becoming too painful, this encapsulated part of the self enters a purgatory in which no connection is possible with the true self or the object thus avoiding distressing feelings. The healthy part of the self pulls away, leaving its stranded twin behind, who can only communicate through acting out and creating disturbance. It attempts to gain attention through acts of aggression and hatred. In this split paranoid-schizoid position, one finds a huge protest at being born, within which is an unconscious demand for an apology for being born into such an inhospitable world that is filled with suffering. In an autochthonous mindset, the individual imagines that the suffering that takes place is a result of what he or she has done, unconsciously deciding that he or she is the cause of everything, the pain of this belief becoming intolerable, further promulgating withdrawal into the psychic retreat. Grotstein describes this as the soul being in hock to some devilish force to which the individual surrenders. This psychic retreat projects into the world everything that is bad about itself. The individual becomes cut off from the idea of hope and has to "die" in order to stay alive.

The above ideas are central to this dissertation. What is being emphasized here is the suggestion that rather than the castigation and marginalization of school offenders, their behavior could be seen as a manifestation of their hope; the hope that somebody might attend to the true self that is suffering and lost. If attention could be given to who they truly are, these youth might be given a chance to find understanding for the internalized hatred, envy, and revenge that they experience. In finding a context in which to give these most difficult emotions some expression, there is a chance that a process of transformation can occur, not only for them but also for the system as a whole. There are many lessons in this approach for all levels of the school system. If potentially destructive behavior is caught early enough, intervening in a supportive and exploratory way may also act as a preventive measure for future eruption of violence.

Similarly to Guggenbuhl (1998), although through a rather different reasoning process, Winnicott (1984) arrives at the conclusion that aggression and its expression is, on the one hand, a natural stage in the developmental process. Here it needs to be understood as the infant's attempt to engage with its environment and to differentiate the self from what is not the self. The opportunity to hate and be destructive while being contained, becomes an achievement in learning to manage the world in a way that can become a positive experience. Aggressiveness, on the other hand, is mostly a dramatization of an almost intolerable inner reality. The child makes an attempt to bring his or her inner reality, too terrible to be acknowledged, into relation with external reality (p. 89). The individual is challenged to find safe ways of disposing of "badness," and society is similarly challenged in being able to accept these

outpourings. Fear-driven aggression can be contained and supported in its expression

by providing appropriate management through dramatization in a way that is not

dangerous to either the individual or those around him or her.

> When children see their own controlled (repressed) aggressive impulses in the aggression of others, this can develop in an unhealthy way, since the supply of persecution may run short, and have to be made up by delusions. So we find a child always expecting persecution and perhaps becoming aggressive in self-defense against imagined attack. This is an illness, but the pattern can be found as a phase in the development of almost any child. (p. 94)

When expressions of aggression are uncontained, it is withering to the developing

child, and eventually it can lead to direct destructiveness resulting from a frustrated

impulse to construct. It is when "sentimentality" (Winnicott, 1984, p. 191) obstructs

this desire to construct that destructive behavior occurs. Sentimentality here is

interpreted as society's expectations and mores imposed on the child in an effort to

establish an enculturated pattern. What is needed according to Winnicott is

> an unsentimental attitude toward all productions, which means the appreciation not so much of talent as of the struggle behind all achievement, however small. For, apart from sensual love, no human manifestation of love is felt to be valuable that does not imply aggression acknowledged and harnessed. (p. 91)

From the above it would seem that antisocial behavior has deep underpinnings

rooted not only in internal psychodynamic factors, but also in a missing aptitude to

guide natural aggression in a way that allows it to become useful. When "bad"

aspects of the self become disavowed and split off internally, reflecting an outer

tendency to want to repress the unacceptable aspects of human behavior, there is

nowhere for these disturbances to be contained and unfolded. The more alienated

these parts become, the more desperate they are for contact, eventually calling

attention to themselves through extreme behaviors. Sadly, these acts do not even then

bring the kind of attention that would be positively transformative, but instead draw further reprisals and misunderstanding, resulting in increased alienation for all concerned.

Shame, Grandiosity, Power, and Revenge

Although the experiences of shame, revenge, power, and grandiosity are inextricably linked, in studying their influence on experiences of school alienation and violence, they will be explored individually here. In the investigation of each one, a large body of literature reveals itself, each field being far beyond the capacity of this paper. For the purposes of this study, relevant aspects reflecting on the material offered both in this and previous sections will be mentioned here. In this section, psychodynamic factors found in experiences of shame, revenge, power, and grandiosity will be highlighted in an attempt to bring further understanding to how they play out in the psychology of a disturbed child or adolescent found to commit a violent act within the school context.

Shame

Ayers (2000) identifies the following avenues of exploration in studying psychodynamic aspects of shame: superego and drive theory (Wurmser), narcissism (Morrison), affect theory (Nathanson; Tomkins), identity (Erikson), separation and autonomy (Erikson), and shame as a core affect in disorders of the self (Broucek). Touching upon all of these areas would be far in excess of the confines of this study, but they deserve mention here as areas for further study in connection with the topic of alienation and violence in schools. Although the topic of shame has not been as

extensively explored as some other psychodynamic factors, multifarious views have been developed, some of which will be presented below.

In 1895 Freud first wrote about shame as a defense and a cause of repression. He made a link between shame and conscientiousness/self-distrust as a defense regarding obsessional symptoms. He identified shame as an affect (fear) within a social context where others would know about a matter of self-reproach. He realized that shame was multifaceted and came up with a three-pronged definition of shame as a social or interpersonal affect linked with being observed by another, a defense against the memory of a source of unpleasure, and a symptom of self-reproach. Thus shame could be seen as affect, defense, or symptom (Morrison, 1989, pp. 22-23). Kohut (in Morrison, 1989) refers to "nameless shame" as being related to mortification, disturbed self-acceptance, and dejection. According to Kohut, a definition of shame must account for disappointment, failure, and deficit (p. 276). It is interesting to note the way in which he describes shame as nameless, as though it is beyond a definable quality of affect. He says:

> Theories of drives and defenses fail to do justice to the experiences that relate to the crucially important task of building and maintaining a cohesive nuclear self (with the correlated joy of achieving this goal and the correlated nameless mortification of not achieving it) and secondarily, to the experiences that relate to the crucially important striving of the nuclear self, once it is laid down, to express its basic patterns (with the correlated triumph and dejection at having succeeded or failed in this end). (p. 77)

Lewis (in Ayers, 2000) identifies three types of shame, namely, overt shame which is consciously experienced shame; unidentified or unacknowledged shame, where shame has been experienced by the individual but remains unconscious; and bypassed shame, where shame is circumvented into obsessiveness about the self. Wurmser

(1997) points out that shame can be seen in social anxiety, sense of inferiority, narcissistic injury, embarrassment, or dread.

Shame may be viewed as both an intrapsychic or an interpersonal phenomenon, or as holding elements of both. As a sense of identity develops, emphasis is placed on the experience of selfhood and on measuring up to internalized ideals created by the self. In not measuring up to this ideal self, shame is the experience of failure of the self to attain the goals it sets as an ideal (Morrison, 1989). When one is viewed by another in a perceived derogatory way, the shamed is in relation to a shamer, generating a sense of unlovability or of low self-worth, and a fear of being despised (Morrison, 1989). Failure may induce a sense of profound helplessness and unlovability and lead to the withdrawal evident in shame. Kaufman (Ayers, 2000) proposes that it is precisely in following the internalization of shame as a major source of one's identity that the self becomes able to both activate and experience shame without an inducing interpersonal event (Ayers, 2000, p. 37).

Pines (Ayers, 2000, p. 25) states that "shame is experienced as a blow to one's self-image, which leads to secrecy and concealment of one's being." Concealing one's being, not only from others but also from oneself, leads to increasing isolation and alienation. Desperate attempts are then made to connect in some way with another. These attempts may at times appear violent or attacking of the other, evidencing the hatred, rage, and envy experienced towards others and also toward oneself. Unable to make oneself visible as a result of the shame experienced, the individual hides behind these apparently violent and harsh behaviors when attempting

to connect. This behavior is frequently observed in the behavior of both the school bully and those who are bullied or ostracized. Here is an example.

> *Melanie is a 13 year-old adolescent female who, being deemed unattractive and repulsive by her peers, has been generally rejected by the various cliques at her middle school. Despite being obnoxious and hateful to the other kids, she has attached herself to a classmate, June, who has been kind to her at times. Melanie follows June around during recess, imposing herself on the small group of friends who usually sit together for lunch, even though she is unwanted there. One of June's close friends, Jennifer, is an engaging, intelligent, and popular girl to whom Melanie has taken a strong dislike. Jennifer herself had been horribly teased and rejected during her earlier years at elementary school and is now ultra-sensitive to this kind of behavior.*
>
> *On a daily basis, Melanie singles Jennifer out in such places as the school bathroom, the library, or the playground, making taunting remarks to her. She publicly calls her names, saying that she is trash and a slut, throwing things at her, and belittling her in many ways. Jennifer, due to her past experience, finds herself unable to defend herself, becoming re-traumatized at these attacks. Although the school counselor has been brought in to help with the situation, no change has occurred in the frequency of the daily attacks on Jennifer.*
>
> *One day, after a particularly virulent attack, Jennifer uses new insight gained from some process-oriented work she had done in a therapeutic session. She manages to engage with Melanie. She says, "Melanie I know that the only way you can make connection with me is to throw things at me and make horrible remarks to me. I know that underneath your attacks on me you really want to make contact with me. Well, here I am now; I'm right here. How does it feel? Now I challenge you to be real with me. Here is a chance to really connect. I know that you're probably really ashamed of being excluded by everyone. Tell me about it. How does it feel?" Going on in this vein, Jennifer after some minutes elicits tears from Melanie, who begins to sob. In meeting Melanie in an authentic way and in recognizing her deeper emotional experience, Jennifer is able to create a container in which Melanie can make contact with her deep sadness and allow it to be seen.*

Ayers (2000) describes how with some individuals fleeting feelings of shame may conceal a fundamental feeling that one is in some way defective and unlovable down to the core of one's being. She describes this as follows. "An individual then becomes petrified by the movements of life; a way of being that is plagued by the

polarized feelings of non-existence and the fear of having one's existence destroyed by a glance" (p. 11). The fear of becoming exposed or visible when one is not ready for this rests on the feeling of being observed in a way that finds one lacking. The observer may be an objective perceiver, or an internalized aspect of the self. Bion (1957) refers to the voices of doubt and humiliation which shatter and distort the self and which haunt one with derision and doubt on an ongoing basis. He calls this erosive doubt. The narcissistically vulnerable part, which is so sensitive to humiliation and exclusion, clamors for complete need fulfillment. The shattered parts, despite being projected outward, continue to visit and haunt one. In order to release the tension of the unbearable experience of exclusion, and in order to avoid the violence associated with this trauma, the "other" is demeaned or demonized, allowing one to find a place of power and relative safety. The shattered self attempts to avoid the scathing gaze of others by doing them, or oneself, harm through rage and violence (Maxine Anderson, personal communication, March 16, 2007). The ability to discern the exclusionary act or derogation is lacking, and there is therefore no protection against the voices of doubt and humiliation. Projection of the demeaned part on to others only provides temporary relief.

According to Kaufman (Ayers, 2000), shame and identity only become linked when one is able to articulate a shame experience. Shame arises at a critical moment when the interpersonal bridge with a significant other is ruptured, thus cutting off a source of enjoyment and understanding. The individual, cut off, begins to sense increasing alienation and rage, thus entrenching the separation and preventing reconnection. As a result, the other becomes both desired and hated. This loss of the

interpersonal bridge is the original source of pain. The self is then viewed as defective

and is disowned. The shame cannot be articulated. A distorted sense of identity

ensues, with the denial of needs and feelings, often leading to splitting. At the core of

Kaufman's thinking is the idea that internal perpetuation of shame occurs through the

splitting process, where part of oneself attacks other negative aspects of self. Not only

does the hatred get expressed toward those who incur the pain, but also toward the

self, which is deemed unworthy.

It can be seen that shame results from both an internal and external source.

The one who is hated or demeaned may either be attacked internally through self-

hatred and self-destructiveness, or hatred and destructiveness may be projected

outward onto another. The "other" then becomes the one or many who are hated and

derogated. Shame may result in withdrawal and isolation, sometimes leading to

suicide, or in outward attacks and violent reprisals, such as occur in bullying and

school shootings. Robert Moore (1989) expresses the view that

> we are very intolerant towards those who exhibit destructive, self-destructive
> or disturbed behavior. We believe they choose that consciousness; that they
> have conscious choice over their behavior. We have this naïve attitude about
> free will. Once you get exposed to a whole lot of chaos and don't have access
> to a way of processing these archetypal forces you get lost. (tape 2)

In listening to Kip Kinkel's confession (PBS, 1998), one notices how these

dynamics occurred for him. A number of times during the interview, Kinkel sobbed

that he wished that he had killed himself instead of all the others. When being

arrested, he had threatened the arresting officer with a knife that had been strapped to

his leg, in the hope that "I would have been shot dead." Throughout the interview, he

expressed his desire to be dead. His self-hatred becomes evident in his repeated

expressions of wanting himself dead. When asked why he had killed his father, Kip replied that he could not face his father's continued shaming of him on being expelled from school.

> My dad kept saying how my mom--(sobbing loudly)--how embarrassed she was going to be, and how horrible I was--(more sobbing)--and I couldn't let my mom feel like that. I couldn't do anything else. There was no other way. I had no other choice. It was the only thing I could do.

Rather than allowing the shaming to continue, Kip had killed both of his parents. He had also killed and wounded others at his school. He could give no explanation for his actions other than that there was something wrong with his head. He identified as loving his parents, but knew that he could not allow them to be shamed by his expulsion from school. Kip's own shame, in becoming intolerable, is projected on to his parents, particularly his mother, and in order to get rid of the pain of exposure, he kills those he perceives as suffering from it, attempting to rid himself of it at the same time. In this dreadful way, Kip Kinkel attempted to empower himself in an intolerable situation, exacting, in his mind, a strange sort of justice and retribution. Rather than there being an opportunity for Kip to share his pain with another in a humanitarian way, rather than there being a context in which Kip could have felt contained through some sort of conveyed understanding or attempt at treatment, Kip was sentenced to 111 years in adult prison, without the possibility of parole.

Shame has been explored above as either a defense or an interpersonal affect, or as self-reproach for disappointing an ego ideal. How shame may lead to brutality and violence has also been mentioned. In the next section, dynamics of grandiosity, power, and revenge will be introduced as also being linked to experiences of shame.

They are inextricably linked with each other and are also fundamental aspects found within situations of school bullying and violence.

Grandiosity, Power, and Revenge

Bell (2004) explores Kohut's thinking about early narcissistic injuries as being associated with feelings of shame, embarrassment and inferiority. Bell points out that when attempting to rid oneself of these feelings, states of withdrawal or rage may ensue. Incidences of narcissistic rage are an attempt to get rid of experiences of shame. The experience of shame becomes almost intolerable, and as a defense, a world of violent fantasies develops. These fantasies contain figures and themes of grandiosity and power. The withdrawal into fantasy allows the individual to replace his failed social world with this fantasy world. Compensatory fantasy provides an effective coping mechanism in restoring a sense of self. According to Meloy (1988), the fantasies realize illusions of omnipotent control, and could lead to gratification of revenge fantasies. Feelings of shame are relieved by the need for revenge against those associated with the narcissistic injury, at which time the grandiose sense of self is restored. According to Frankl (1984), revenge and associated empowerment bring some identity and meaning into an individual's life, providing a sense of some importance in a situation where that person most likely feels humiliated or worthless.

Grandiosity. Adler (1929) writes of a human propensity toward antisocial behavior. Behind every inferiority complex lies a hidden superiority complex, which he equates as a claim to perfection. The conscious willing self is not aware of the superiority complex. Adler maintains that the inner enemy is that superiority claim that you don't even know that you've got, but that is destroying you and those around you. The individual acts out of a private logic with which she expects the entire world to cooperate. The goal is to be higher than other people, and in depreciating others, there may be an acting out in antisocial ways, seeking to gain superiority, but unknowingly. The human quest for significance becomes dominant. The cause of

human destructiveness rests on superiority claims found in the superiority complex of the individual.

Moore maintains that organization of the self becomes grandiose as a result of fragmentation, resulting in crazy grandiose claims being made for oneself. Becoming possessed by grandiosity occurs when a person feels alone. It is almost as if a powerful spell is able to make the ego believe that it is the grandiose "I" without any awareness of being possessed. It makes a perfect replica of the person that is really not one, while one has no sense of being under any spell. Enchantment and the power of the spell are key here. Moore refers to this seductive power as the Demon Lover. The demon lover aspect, according to Moore (1989), often appears in an eroticized and seductive form that pulls one in due to its claim to the godhead, the numinous power. This demonic aspect holds a bogus god claim, and promises to the individual something that it cannot deliver. It promises order and delivers chaos; promises life but delivers death. The bogus god claim is always destructive as the individual would "rather have the entire cosmos disappear than not be god" (tape 1). From another perspective, Moore points out that any time individuals do not feel their own importance and their own significance, they are guarded against a potential attack by the grandiose self.

> This person has a lot of grandiose self-organization untransformed that they project on other people whom they turn into gods and goddesses and then wait for the cursing comment. If I get the attention of someone and I make a comment and they are the goddess to me, and then they say that my comment is stupid, forever more that is etched in my flesh with divine tattoos. I am stupid because they are the goddess to me. So I act according to that message. When I claim to be inferior then I can lord it over others in an infantile-like grandiose and manipulative way. (tape 4)

In school situations where students have been singled out for exclusion, bullying, or teacher discrimination, strong feelings of isolation and loneliness result from the rejection. When this occurs repeatedly, a strong need develops to reassert oneself and remedy the situation through acts of violence. This need is also fanned by desperation to avoid the pain of the situation. The hatred that grows at the ongoing persecution and rejection by peers seeks revenge, and the grandiose self only feels restored when violent retaliation of some sort occurs. According to Moore (1989), if the individual does not develop a strong ego-self axis when the self is diminished with a grandiose defense, self-inflation and compulsion, with an inability to experience any self-satisfaction, occur. He suggests that this sounds like Satan who is never satisfied, is always empty and in pain, and is always full of hate and envy. In these cases, "rules are made for other people and there is a sense there of being a god. Moore says that pathological infantile grandiosity is a useful way of thinking about this Satan reality. It is always related to power in the shadow" (tape 3). All of this is unconscious for the individual who will not have a sense that "I am not doing this; I do not know why I am doing that; I don't reflect on what I am doing or why I am doing it; I just act out in an aggressive or sexual way. I am just into doing it" (tape 3). Compulsive behaviors like these reflect the ego's experience of id dominance, an inner entity, which clearly does what it wants to do. According to Moore, these entities tend to be infantilely grandiose, with the infantile grandiosity being reflected in the lack of rules and wanting everything now. Looking at compulsions through this lens, one can see this radical grandiose desire in every modality wanting to gobble up reality. In this way the hole left by wounding is filled.

Dwivedi (1993) describes grandiosity in the narcissistic child as follows:

The grandiose may also be a defense against damaged self-concept. This is achieved by stripping off and externalizing all bad traits. The person develops blind hatred towards many others who are assigned subhuman status. Such a person does not recognize that others also have a right to exist. There is a destructive readiness to injure others on the grounds that they are monsters who have no right to survive. Viewing others as monsters is a dissociative defense, in which the human qualities of a person are forgotten. The self is elevated over the monster who is bad and so can safely feel contempt as well as disgust and rage towards these traits. (p. 67)

A sense of security in one's own subjective conviction of one's perfection is established, and one feels one's superiority over others, not through being related to them, but through holding on to this perfectionist self-image out of fear of truly seeing oneself as lacking, as reflected in the eyes of others (Fromm, 1973). An extreme form of this is illustrated by Fromm in the dream of a patient as follows.

I have made a great invention, the "superdestroyer". It is a machine which, if one secret button is pushed that I alone know, can destroy all life in North America within the first hour, and within the next hour all life on earth. I alone, knowing the formula of the chemical substance, can protect myself. (Next scene). I have pushed the button; I notice no more life, I am alone, I feel exuberant. (p. 372)

Grandiosity brings the individual an illusory experience of power, particularly in situations where the sense of self is diminished or where there is a pervasive inferiority complex established over time. Revenge too is a way of gaining power for the individual when a deep underlying hurt is covered over by rage and a desire to get back at the other. To continue further with this discussion, it seems appropriate to turn now to an exploration of power and revenge.

Power and revenge. Rage, violence, rebellion, oppression, and many other similar dynamics are closely connected to both power and revenge. For those who are stripped of power, violent or vengeful acts are often the means used to restore strength and find a position of power within a disempowering situation. Arendt (1970) suggests that the cause of human destructiveness rests on superiority claims found in the superiority complex of the individual. This reflects the view that impotence breeds violence; loss of power becomes a temptation to substitute violence for power, and in the expression of violence, power is once again gained, although this is likely to be temporary. According to Nietzsche (Diamond, 1996), some violence is driven primarily by "the will to power" (p. 9). Chronic feelings of victimization, insignificance, alienation, and thwarted entitlement often lead to attempts to restore acknowledgement and inclusion through an act so desperate or violent that it will draw attention to the instigator of the act. In achieving this, one is again able to feel empowered and gain position within the context in which one has been previously ignored or rendered powerless.

> *Julie is in the fourth grade at school. She has mostly been ignored or made fun of by the other children due to her physical appearance, which is unkempt and obese. Julie was taken in by her grandmother when her mother's drug problem became too severe for her to care for Julie any longer. Julie hates her grandmother, who is emotionally cruel to her, but at the same time, fears losing her as grandmother is her only source of security. Julie feels disempowered in her relationship with her grandmother, as her ideas or preferences are not given any credence. Life is lived strictly according to grandmother's rules, with no allowance for Julie's points of view. Similarly at school, Julie feels disregarded in her peer group. She has no relationships with her peers and spends her free time at school alone. Despite the fact that she has tried to make friends, and has summoned up her courage to approach some of the girls in her year, the other kids have continued to ignore her. When she attempts to participate in the classroom, she is overlooked by teachers and children alike.*

One day at school one of the kids in Julie's class accidentally bumped her, causing Julie to drop the books and writing materials she was carrying. Without apologizing, the other child hurried by, leaving Julie to pick up all her belongings on her own. For Julie, this was the last straw. She began to yell and scream uncontrollably, throwing objects around the room, pounding her fists on the desks and kicking out at objects on the floor. Screaming, she ran out of the door, heading for the street, knocking other children over in her mad dash toward the busy street outside.

With the teacher and some of the children chasing after her, and gathering more attention as she ran, Julie had found a moment of power. With all eyes on her, she had become the center of attention. By the time Julie was apprehended and taken to the principal's office, she had received more attention than she had ever had in her life. She was elated.

Diamond (1996) describes this kind of situation. He says, "we are all apt on occasion to feel outraged at the apparently arbitrary facts of our essentially insecure, often painful, and sometimes, seemingly meaningless, insignificant existence. We rebel–at least inwardly if not outwardly–against our human destiny" (p. 26). In rebelling, a desperate act or expression restores a sense of power and significance. In feeling victimized by circumstances, others, society, and culture, perpetrators of violence, such as mass killers and school shooters, are unable to assert their power in the world. In committing violent acts, they assume their power and momentarily become powerful victimizers rather than powerless victims.

Mindell (1995) writes about revenge surfacing when marginalized groups or individuals can no longer tolerate remaining unheard and unrecognized by mainstream positions. Revenge is the only means of getting attention for what they suffer at the hands of those who are unconscious of what they are going through. Fromm (1973) talks synonymously of revenge and vengeful destructiveness as a spontaneous reaction to intense and unjustified suffering inflicted by another. The desire for vengeance may build up over a period of time, with revenge fantasies

occurring frequently, although not acted upon until finally the act of revenge takes place. "Revenge is of much greater intensity than a defensive aggression, and is often cruel, lustful and insatiable" (Fromm, 1973, p. 304). In getting back at the one who has committed the painful or atrocious act, taking vengeance not only restores power in the avenger, but also allows for an experience of reparation. The fundamental sense of injustice harbored as a result of being treated badly can be perceived as being evened out when revenge is taken. Fromm (1973) writes:

> Man seems to take justice into his own hands, when God or secular authorities fail. It is as if in the passion for vengeance he elevates himself to the role of God, and of the angels of vengeance. The act of vengeance may be his greatest hour just because of this self-elevation. (p. 306)

Through the act of revenge, the unheard become heard, justice is restored, the abhorrent crime is magically undone, and the powerless gain power in a situation where they have been previously unrecognized. Revenge then becomes an act of reparation, restoring value in the self through avenging the hurt done to it.

From the above, it can be seen that when the self is perceived as diminished or failing to measure up to an expected ideal, the resultant relationship with oneself and others becomes impaired. The shame that occurs engenders various reactions. Self-hatred and disparagement may result in alienation and withdrawal, or alternately in expressed aggression toward others. This may take the form of violent fantasies that are eventually acted out, or acts of revenge aimed at hurting and diminishing the other in order to feel exalted oneself. In attempting to be better or higher than others in order to avoid the pain of diminishment, a grandiose view of oneself may develop, from which one can separate from feelings of inferiority. A false sense of being perfect allows experiences of self-worth and brings an experience of power. Another

way of accessing power is through violent acts of revenge or retribution, momentarily bringing self-value and reparation for the wrongs done. Shame disappears temporarily in this way, but resurfaces when the wounding is again touched upon, as in cases of narcissistic rage, or when violent acts result in further humiliation and shame. All of these dynamics are evident in the experiences and expressions of alienated youth in the school system. The focus now turns to other factors present for alienated and violent youth.

Hatred, Rage, and Envy

The literature on those who have committed violent acts in schools (Moore et al., 2003), shows how prevalent hatred, rage, and envy are in the minds and hearts of the youth who have engaged in aggressive behavior in school.

Akhtar, Kramer, and Parens (1995) mention the likelihood of aggression and envy in the young child adding to a predisposition to violence. Rage, and hatred are mobilized when feelings of being unloveable, insignificant, inferior, and helpless, overwhelm the child (p. 19). The above authors also suggest that the aggression that some parents hold in abeyance while their children are still helpless, dependent, and controllable manifests once the children reach adolescence, with a concomitant experience on the part of the child, associated with unworthiness and unloveability. In addition, the resentment and hostility that many parents feel for the young infant are internalized by the infant, resulting not only in a developing self-hatred, but also in destructive tendencies toward the hating and hateful object. This pattern is repeated later in life when once again confronted by another who has a rejecting or aggressive attitude.

Hatred and Rage

Freud (1915) viewed hatred as a response emanating from the ego when it abhors and attempts to destroy all that is a source of displeasure for it. All unpleasant experiences such as need, fear, or frustration, as well as other noxious stimuli, give rise to destructive aggression. If hatred is viewed as existing on a continuum of experience, milder forms may emerge as a desire to make the hated object suffer, or the need to control, coerce, or subjugate the source of unpleasantness, whereas the more extreme experiences of hatred may result in overt destructive acts. In some situations, hatred is considered an acceptable reaction, such as in situations of war, where there is an identified enemy whom one is allowed to hate. In other situations, where hatred is not sanctioned by the social context, such as in hatred of one's fellow school students or teachers, hatred has to be strongly defended against, and as a result may become split off from the conscious mind of the individual. Here the feelings of hatred remain hidden, disguised, or projected elsewhere. According to Klein (Dale, 1993) the powerful and unconscious impulses associated with hatred of the object threaten the ego-self and as a result become split off together with the part of the self which has been contaminated by them, thus preserving the integrity of the remaining part of the ego-self. Continued splitting can result in complete fragmentation of the self (p. 25).

Kernberg (1992) speaks of hatred as being object-directed, self-directed, or internalized through identification with hated or hating objects. He views hatred as a universal response, mobilized and directed when threat or potential injury is perceived toward oneself or one's love objects. He suggests that a delicate balance

exists between love and hate, as well as between the capacity for defense, control, and regulation, and the intensity of rage or hate experienced. Hate may be activated and connected to rage to the degree associated with internal conflict, traumatic injury, or narcissistic wounding. Although hate may be present without rage, the two often go together.

Kernberg (1995) proposes that "hatred is a complex, structured derivative of the affect rage that expresses several wishes: to destroy a bad object, to make it suffer, and to control it" (p. 64). Functions of rage are to eliminate sources of irritation or pain, or to eliminate an obstacle to gratification. Kernberg contrasts hatred with rage, which he sees as acute and transitory, whereas he views hatred as a chronic, stable, and usually "characterologically anchored or structured affect" (p. 64). Although Kernberg (1995) appears to be unclear whether rage or hatred are derived from each other, what is clear is that there is a dialectical relationship between them. He differentiates as follows:

> Hatred thus emerges as the more primitive, more direct derivative of rage in response to the experience of suffering pain or aggression: envy emerges as a special form of hatred under conditions of a relationship in which highly desirable and teasingly withheld aspects of the object complicate the experience of rageful frustration. (p. 67)

Kernberg believes that a consequence of hatred is its justification as revenge toward the object, manifesting in the desire to hurt, destroy, or dominate the perceived instigator. To him the wish for revenge and sadism go hand in hand.

> Factors that inhibit aggression and restrain violence against the self and others are likely to undergo more alteration in traumatized individuals. Greater psychological distance, psychological alienation and dehumanization of the "enemy" facilitates socially sanctioned mayhem and murder. This is more likely to be directed against relatively defenseless minority and "out"

groups from which the majority may more readily feel estranged. (Blum, 1995, p. 27)

This dynamic is seen to occur in many kinds of situations ranging from bullying to war and genocide. When the victimized individual is unable to find support to express the hatred and aggression felt toward a majority position as a result of the trauma experienced, this violence is likely to burst out in an unsanctioned manner, often in a surprising and devastating way. Not only is the victim persecuted by the aggression directed toward him, he may at some point become the victimizer by retaliating toward those who have done him harm. This is readily observed in the many instances of school shootings reported in chapter 1. When trauma occurs, the individual tends to identify with the aggressor. There is an accompanying fantasy role reversal of aggressor and victim tending to relieve anxiety and helplessness. This identification may also be a defense against impotent hate, rage, and victimization, with associated intrapsychic alienation from others as well as internal self-loathing.

Arendt (1970) maintains that it is commonplace for violence to spring from rage, and that rage may often be irrational and sometimes pathological. However, only when there is an expectation or belief that conditions could be changed, and are not, does rage arise. It is here that one's sense of justice is offended, and resorting to violence, arising from the experienced rage, is enormously tempting due to the swift and immediate retaliatory/retributive factor within the violent outburst. In this way the intensity of rage or hatred may result in primitive denial of hatred by reducing all awareness of affect, or by transforming aggressive affects into action or acting out (Akhtar et al., p. 65). When an individual is deeply disturbed, love can only be reached through hate (Winnicott, 1976). Aggressive acts can be seen as a way of

desperately attempting to make contact with others, especially when rejected and alienated. The experienced hatred needs to be received, to be tolerated, and to be survived both by oneself and by others. According to Winnicott, it is when hatred can be perceived objectively that objective love can be reached.

Those who show self-destructive or antisocial tendencies almost always evidence strong envy within the context of intense hatred. The object of hatred and envy is often perceived as possessing qualities that are judged as desirable or good, the very qualities that are perceived as missing in the hateful one and sought after by the hating individual.

Envy

The word *envy* comes from the Latin *invideo*, which means to look maliciously or spitefully into, to begrudge, to cast an evil eye upon (Envy, 2002, p. 471). Klein (1988) views envy as a major manifestation of human aggression. According to her, the origin of envy lies in the need to spoil and destroy the object that is also needed for survival, and is actually the object of love. "Envy is the angry feeling that another person possesses and enjoys something desirable – the envious impulse being to take it away or to spoil it. Envy implies the subject's relation to one person and goes back to the earliest exclusive relation with the mother" (p. 181). She considers envy to be an oral-sadistic and anal-sadistic expression of destructive impulses that operate from the beginning of life.

Klein maintains that we cannot understand the complexity of the grown personality without first gaining insight into the mind of the baby and its development. Understanding early mechanisms functioning in the infant allows for

insight into psychological mechanisms in the adult. As envy arises in the infant when it feels deprived of the breast, so it is cultivated as one grows up when exposed to others who possess that which one desires, but does not have. This is embodied in the child and adolescent when exposed to desired objects that are either unavailable or rejecting. Peer rejection, teacher discrimination, and bullying are all factors that may spark envy of those who appear to belong and fit in with others. Envy is directed toward those who deny the desired relationship or support, and also to the qualities of friendship and solidarity perceived as being inhabited by them, just as the infant may be envious of the abundance of the breast milk, which he desires for himself. The effects of envy and the development of greed related to the envy experienced influence both internal and external perceptions of the object in a corrosive manner. Envy is therefore closely linked to hatred and desire for retribution.

Another factor contributing to envy is the desire to be freed from destructive impulses and persecutory anxiety. In the infant it is the good breast that brings this about if it can be received. In childhood and adolescence, within the school environment, others may be perceived as being free from anxiety and the torment of negative impulses. One desires this liberation, but not finding it in oneself, envies and hates those perceived as possessing it. According to Klein, envy spoils the capacity for enjoyment. Greed, envy, and destructive impulses are bound up with each other, inevitably increasing each other" (1988, p. 187). Klein states that a child who has a deep-rooted relationship with a good object can withstand temporary states of envy and hatred due to the capacity for love and gratitude. She writes that "it is *enjoyment,* and the *gratitude* to which it gives rise, that mitigate destructive impulses, envy and

greed. It is when there is an inability to build up a good and secure internal object that security and a stable foundation on which to build a strong ego are lacking (p. 188). Due to this, states such as hatred and envy have a rich and fertile soil in which to grow and abound. Children who are most susceptible to the effects of bullying and exclusion by others, may therefore be the ones who have been unable to develop an internal stability and ego strength, due to the lack of internalization of a positive object. This may not only be the result of object relationships from the past, but may also occur in the present, where a need for the good object is not met either internally or externally within the school context. One would like to think that the presence of a another person who could mirror the good object for the disturbed child, could help to alleviate some of the repercussions of the wounding and provide a model for internalization and enhancement of ego strength. Sadly, this is mostly lacking within the school environment.

The term *projective identification* was first coined by Melanie Klein and is one of her earliest exploration of defenses relating to experiences of envy. She used the concept of projective identification when referring to a process of the splitting off of parts of the self, and the projection of these parts on to some external object or part object. Parts of the self that have been internalized and charged due to relation with outer objects are known as identifications. These are projected outward, thus allowing the ego to discharge the unwanted or disregarded parts of the self. In this way, projective identification can be seen as a defense mechanism operating from a very early age, which Klein believes begins in early babyhood and extends through adult life. Klein postulates that in projecting parts of oneself into another, one perceives

oneself as relinquishing control of these parts. The only way then that it is still possible to have some element of control over these parts is by controlling the other person. The object on which the split parts are projected is still controlled and taken possession of by the ego. Others are then felt to be not separate individuals but parts of the self.

Projective identification is bound up with developmental processes arising during the first 3 or 4 months of life (paranoid-schizoid position), when splitting is at its height and persecutory anxiety predominates. Projective identification is mentioned here in order to reflect on mechanisms that operate in the wounded child, who becomes alienated or commits acts of violence. St. Clair (2000) writes of the paranoid-schizoid position as follows:

> The ego fears that it will be destroyed; destructive impulses and persecutory and sadistic anxieties dominate. Tolerance of frustration is low and emotional reactions are extremes of good and bad. To preserve the goodness of the needed object the infant banishes the badness by projecting his own hate and terror – that is, splits such feelings off in a schizoid manner. Schizoid or splitting defenses are common and are aimed at the annihilation of the persecutors, both inner and outer. (p. 43)

Melanie Klein describes the splitting process as the preservation of the good object by keeping it apart from the bad one. In this way the security of the ego is enhanced. "This primal division only succeeds if there is an adequate capacity for love and a relatively strong ego" (p. 191). When love is present and the capacity for it is sufficiently developed it allows both successful splitting between the loved and the hated, and also successful eventual integration of the two. According to Klein (1988), excessive envy and concomitant expression of destructive impulses, interfere with the primal split between the good and bad object. The result is that "the good object

cannot be protected and developed; differentiation between good and bad is disturbed in various connections" (p. 192).

The infant tries to defend itself through a *phantasy* process of imposing its own inner world onto the external object and then re-internalizing (or keeping connection with) this object. The infant is attempting to relieve and control the inner and dangerous anxiety by externalizing it and thereby modifying it in the inner world. Not only bad, but also good parts are projected. Fairbairn (quoted in St. Clair, 2000), in looking at pathology in relational terms, describes this process as

> those processes by which a child takes on the badness that appears to be in the hurtful objects of his environment are compensatory. Rather than having bad objects in his environment, the child controls the badness by becoming bad himself through internalization of these bad objects. This process of splitting and internalizing tends to make the environment good, but now the child has the internalized bad objects within himself. The child further defends against these inner bad objects or persecutors by repression, which banishes the bad objects to the unconscious. If these internalized bad objects are sufficiently charged, and if repression fails, they may cause psychological problems in various ways. The intensity of the badness of these objects, the intensity of the energy charge, and the extent to which the ego identifies with them are all aspects of these bad internalized objects producing neurotic and psychopathological symptoms. (p. 59)

Splitting, and therefore projective identification, can be seen to be one of the fundamental defenses against persecutory anxiety. Excessive projective identification can lead to a strong confusion between the self and the object that comes to stand for the self. This can be seen in the example of Kip Kinkel's confession in which he is unable to differentiate between his parents' experiences and his own. Bound up with this is a weakening of the ego and a grave disturbance in object relations. Klein says that if the ego is very weak, the capacity to integrate the split-off parts of the ego is also weak, and there is a greater tendency to split in order to avoid anxiety aroused by

the destructive impulses directed against the self and the external world. In losing

touch with destructive impulses, the likelihood of these being unconsciously brought

out is increased.

In experiences constellating ongoing envy in the individual, the capacity for

gratitude and happiness is thwarted. The insatiable desire to have for oneself

experiences or relationships denied one leads to intense internal conflict and often

self-hatred. Attempts are made to repress the envious and hostile parts within oneself.

In some cases the individual may be successful at doing this, only to have these parts

erupt in destructive attacks at some later point. In others, the expression of destructive

criticism brings sadistic pleasure while also exacerbating internal experiences of self-

hatred. Love and a need for connection may become irrevocably intertwined with

hatred and envy, leading to confusion and disturbed relationships. Envy is

inextricably tied up with the unrequited longing for love and the urgent need to be

protected from the consequences of one's own destructive impulses. Without these

inherent needs being met, a fertile ground for the breeding of destructive fantasies

develops, often resulting in the acting out of aggressive and violent behavior.

Summary

In this chapter, relevant psychodynamic factors contributing to experiences of

alienation and violence among school youth have been explored. The purpose of this

chapter has been to illuminate these factors in the hope that greater understanding of

underlying dynamics may aid in containment of disturbing and potentially violent

emotions and behaviors encountered within the school environment. Containment

would provide the means to support children who have been ostracized and excluded

and who suffer from internalized self-hatred and conflict. Enhanced understanding of

the internalized experiences of these children would ideally also reduce punitive

patterns found so prevalently not only in the school system, but also in socio-cultural

attitudes toward alienated or violent youth. Not only would this enhanced

understanding contribute to preventive interventions in working with youth, but if

applied in practical ways, would also be effective in dealing with the aftermath of

behaviors such as those found in bullying and other school violence.

The following dynamics have been attended to in this chapter.

- Children who have been deprived of good enough provision in their lives
  are more prone to maladjustment. An unconscious attempt to have the
  world acknowledge and repair the injury may result in antisocial behavior.
  The hope behind the disturbance is that the true self will have a chance to
  emerge and be recognized.

- Disconnection with the self occurs when the self is not sufficiently
  adaptive to deal with change or stress. The alienated self can only
  communicate through disturbance and attempts to gain attention through
  acts of aggression and hatred.

- The pain that the individual experiences when deprived or disconnected
  often results in self-blame, shame, and self-hatred, leading to psychic
  retreat and further alienation.

- Shame may be both intrapsychic or interpersonal. In both cases it is
  connected with failure to achieve ideals. The inability to achieve
  perfection is associated with self-castigation and the tendency to diminish

the self, with a resultant concealment of one's being. This furthers the experience of isolation.

- When shame is experienced internally or in interpersonal interaction, the deficiency experienced is projected on to others, establishing a grandiose self to offset the deep internal inadequacy experienced. Grandiosity restores power to the self, although this is not a reflection of true power.

- The alienated and shattered self attempts to avoid pain and humiliation through the expression of rage and violence. Projection on others provides protection against the shattering humiliation and shame experienced.

- Acts of revenge restore a sense of power to the individual who experiences victimization, providing reparation to the wounded and hidden parts of the self. Due to underlying anger, hatred, and envy, revenge may take violent forms.

- Rage, hatred, and envy are commonly associated with experiences of alienation when one's sense of justice is affronted. Violent outbursts provide a retributive factor, relieving the self of unconscious destructive impulses connected to shame, humiliation, and the longing for unrequited love and acceptance.

- Acts of bullying and violence create a way in which to make contact with others where no other means are accessible. This serves to temporarily break the spell of alienation.

A deepened understanding of the psychodynamic factors effecting troubled youth increases the possibility of engaging more effectively with them in

times of trouble. The purpose of this chapter has been to provide greater insight into the underlying dynamics that disturb children and adolescents within the context of the school system. It is hoped that this will lead to more effective ways of both preventing and dealing with problems that arise in order to alleviate much of the suffering that occurs for individuals, families, and members of the system when encountering the painful effects of alienation and violence. I hope that the lens that this study provides will deepen awareness of the dynamics involved, provide containment for disavowed experiences in order to break through the defenses present, and lead to the development of facilitative interventions for all concerned.

Chapter 6
Conclusion

This study has set out to address issues associated with alienation and violence within the school system by providing new insight into disturbances at all levels of the system. A depth-oriented lens has been used to explore lesser known aspects of presenting problems. The dissertation has introduced material intended to increase understanding of dynamics underlying experiences of alienation and violence among youth. Individual psychological factors and socio-political forces have been examined.

Discussion of Findings and Methodology

The main research question, as posed in chapter 1, has been, "How can a depth psychological view illuminate the experiences of alienation and violence within schools, as well as clarify the relationship between these phenomena?" Findings are divided into sections below. Each section focuses on the areas in which new insight has emerged through this study's application of depth psychological views. The secondary questions raised in chapter 1 will also be discussed below.

Findings

Socio-political and cultural dynamics. Within the school system children are often seen as burdensome nuisances who are noncompliant, defying what is expected of them. An unconscious attitude permeating relationships between many teachers and students puts the child or adolescent in the role of the rebel who is expected to resist the structure, rules, and regulations governing the system. Cultural and historical views of children, which are generally mistrustful of children's motivation, finding children onerous (de Mause, 2002), influence these relationships and result in

the student feeling alienated as he or she is met with an attitude mostly devoid of love and appreciation. In addition, the system does not include each individual child in choices made to create the structure in which the student finds himself or herself immersed on a daily basis. This exacerbates an already established pattern of marginalization of children that exists in the culture as a whole. The result is that students, not finding a place in the school system where they can be celebrated for their individuality, become resentful and angry, attempting to draw attention to themselves by acting out or creating disturbance. The emphasis on high achievement, and rewards for those who excel over their peers, creates a climate of failure and competitiveness, which further adds to the alienation and lack of appreciation felt by many. In the background of students' interactions with administrators, teachers, and other students lie a range of emotions, including hostility and vengefulness, well depicted by the following lyrics of Pink Floyd (1979) in their song, *Another Brick in the Wall*.

> We don't need no education
> We don't need no thought control
> No dark sarcasm in the classroom
> Teachers leave them kids alone
> Hey! Teachers! Leave them kids alone!
> All in all it's just another brick in the wall.
> All in all you're just another brick in the wall.
>
> Daddy's flown across the ocean
> Leaving just a memory
> A snapshot in the family album
> Daddy, what else did you leave for me
> Daddy, wha'dya leave behind for me
> All in all it was just a brick in the wall
> All in all it was all just bricks in the wall
>
> When we grew up and went to school
> There were certain teachers

Who would hurt the children in any way they could
By pouring their derision
Upon anything we did
Exposing every weakness
However carefully hidden by the kids

But in the town it was well known
When they got home at night
Their fat and psychopathic wives would thrash them
Within inches of their lives

We don't need no education
We don't need no thought control
No dark sarcasm in the classroom
Teachers leave them kids alone
Hey! Teachers! Leave them kids alone!
All in all it's just another brick in the wall.
All in all you're just another brick in the wall.

Not only does this song depict the victimization that students may feel at the hands of

teachers, it also expresses the sense of abandonment felt when adults who are looked

to for guidance and support either attempt to control and dominate the kids, or leave

them bereft of emotional support or understanding. The sense held by those in control

that the "evil" nature of kids will take over is suffered by the students, who may begin

to feel more and more isolated and misunderstood. From a socio-political perspective,

a society that primarily identifies with valuing and loving children tends to deny the

resentment and dislike it may feel toward its children and adolescents. Violent

feelings towards youth, while being consciously denied, are made obvious in the

alarming numbers of young people who are incarcerated at the hands of a legal

system mostly hostile to youth, and in the statistics showing the high incidence of

child abuse. The school system projects onto individual school children, especially

those who are outside of expected standards of behavior, the qualities that have been

unconsciously marginalized by the system itself. These children are then seen as

disturbing, representing the aggressive, potentially violent position that has been repressed within the system, but nevertheless is mirrored in their behavior. As there is no acknowledgement that denied aspects of human nature have no place for expression on systemic and individual levels, exploring the shadow on a collective level is avoided through scapegoating of the individual student, who is then punished or cast out of the collective fold.

The individual and collective shadow. In exploring social, political, and cultural dynamics regarding alienation and violence, this study has undertaken to shed light on how the concept of the shadow applies to both individual and collective experiences of alienation and violence. In societies where aggression and violence are generally shunned on both individual and collective levels, there is no place where these kinds of feelings can be openly aired and expressed other than in the arena of war, where they are allowed. As archetypal forces demand expression, the built-up repressed or denied material eventually shows itself, usually through explosive or brutal means directed against oneself or others.

Jungian, archetypal, and mythical perspectives provide a way of freeing repressed aggression from its disavowal by social and political influences. This study has shown through the use of composite case studies how the introduction of dreams, dream images, active imagination, awareness of body experiences, and sharing of mythical tales has elicited the creative expression of previously unshared inner emotional experiences related to aggressive or violent tendencies. In using these forms to draw forth denied shadow material, the usual resistance encountered in attempting to connect with disavowed parts is disarmed. A deeper knowing of aspects

of the personal and collective shadow then becomes possible. In this way impulses and expressions held within shadow may find a container in which to show themselves. Insight and understanding into their nature provides a framework in which they can emerge into consciousness and offer their gifts for useful transformation and growth. In recognizing the collective shadow, the individual is freed from the role of the identified patient and disturbance can then be consciously addressed on a collective level.

   Symptoms, image, and myth. James Hillman (1975) identifies *daimons*, powers, and personified principles that make up the mythical patterns of the unconscious, as the very patterns that rule humans, even though individuals may be unconscious of them. Because they largely go unrecognized by human awareness, they often emerge as symptoms in order to make themselves known, manifesting as disturbance, "craziness," or deviance in one's relationship with oneself and in daily life with others. The symptom, therefore, serves the psychic equilibrium by inviting one to enter its imaginal field to bring those experiences to consciousness. According to Corbin (1972), humans exist in the imagination, the world of experience being contactable through the world of images. Image acts as a conduit for the expression of previously repressed material, or behavior disallowed by the social fabric. Myth and fairy tales cultivate awareness of the human dilemma and its deeper meaning, reflecting inner conflicts encountered on the path of individuation, as well as social mores and the fabric of community life.

   This study has illustrated a number of meaningful aspects in the use of image and myth when encountering situations of alienation and violence in the school

setting. As previously mentioned, the use of image creates a gateway into the world of denied archetypal material allowing for its expression and containment. When encountering image, a numinous experience often ensues, allowing connection with soul, bringing with it a deeper knowledge of who one is in an essential form. The enraged adolescent who became aggressive and threatening in a group setting (described in chapter 4) was able to access an understanding of the motivation lying beneath his aggressive behavior. This was also mirrored in the images that emerged through his violent music, reflecting his desire for a better world where individuals could be treated more fairly and equally. As a result, he was able to get in touch not only with his own pain, but also with a much deeper part of his numinous self, inspiring him to manifest this "knightly" image of himself more consciously in the face of his challenging life situation. Bringing forth these previously unrecognized parts of himself freed him from being unconsciously locked into a way of relating to himself and the world which did not serve him. One can see here how the use of image, through entering the imaginal realms of consciousness, can lift one out of an ingrained way of being to discover new meaning in life. This approach of bringing awareness is extremely useful in working with disturbed individuals in pain over life circumstances and suffering from the environment encountered within the school system.

Not only can image and myth be useful on an individual level, but they bring an understanding of where meaning can be found in disavowed or unwanted experiences on a collective level. In exploring myths such as *Mother Moon* (chapter 4) and also in creating one's own mythical story, as in the work of Alan Guggenbuhl

(1998) with school adolescents, the psyche is freed to enliven those parts previously imprisoned out of collective fear. In understanding that "evil" as represented in the form of Lucifer is a source of illumination, shedding light on the darkened areas of psyche where secrets and the shunned are held prisoners, behaviors associated with evil may be better engaged in order to find the areas they are attempting to illuminate with flooding consciousness. This understanding would greatly benefit the whole school system, and indeed the larger social system, and allow for better containment of disturbing patterns through the knowledge that these in fact are gateways to growth.

   Teleology. A point that has been emphasized many times in this dissertation is how meaningful disturbance can be when explored in a way that reveals its deeper purpose. In summarily judging behaviors as "bad" and in attempting to get rid of them, the school system robs itself of an opportunity for development. Disturbers of a collective identity might be meaningful for the system in which they exist if disturbance can be viewed as an opening to increased consciousness. In being willing to explore the symptomatic aspects of the system itself, the *identified patient* needs to be recognized as a signal that something is wrong on the systemic level. Grappling with aggressive tendencies in order to learn more about their underlying characteristics would bring them closer to consciousness, thus supporting their teleological purpose. This might call for change on a collective level as well, rather than place the responsibility on a handful of individuals. Being willing to explore an established identity can be a frightening and daunting task. Remaining ignorant, while projecting the troublesome factors onto an identified disturber, is far more

comfortable and less threatening than being willing to open to unknown parts of a system's identity in order to reach beyond the familiar.

In exploring violent tendencies within the school system, evidenced in behaviors of students and teachers, this study shows that a number of factors can be supported to reveal their teleological *raisons d'etre*.

- The individuation process of individuals can be enhanced through embracing the disdained behaviors. When disturbing tendencies such as the hatred of others and the desire to kill (as emerged in group work in chapter 3) are entertained and discussed, not only can impulses such as these be expressed, but the underlying emotional content of these phenomena can also be accessed. In allowing emotional expression, phenomena considered as "bad" can be brought to light and explored. Concomitant experiences of shame and anger are placated by a teleological approach that is able to embrace phenomena as natural and transformative. In exploring impulses to hurt or kill others, group members were able to increase self-awareness and contact aspects of the self, increasing ego strength.

- It is when either the collective experience or personal experiences of alienation and violence are made conscious, that the disturbing qualities can be addressed, aiding not only collective awareness, but also the individuation process itself. If belief systems become too one-sided, the unconscious is likely to constellate some challenge to that, manifesting something that creates disturbance. Archetypal energy that needs to

emerge then shows itself in the disturbance, challenging one to attend to it. The teleological perspective on the symptom is that it serves psychic equilibrium by emerging as a disruption. In this way it attempts to invite consciousness of itself. In the school system's emphasis on perfectionism, compliance of its students and teachers, as well as righteousness and harmony, experiences that do not support these goals are marginalized. As many of the marginalized experiences are a part of human nature, a backlash occurs. Experiences of alienation and related aggression, shame, and a desire for vengeance become a reflection of the symptomatic one-sidedness of the system in its disregard of the shadow side of human nature. Developing an aptitude for dealing with the whole range of human experience would be a meaningful resolution when exploring symptomatic signs.

- According to Machiavelli, a prince should not deviate from what is good if that is possible, but he should know how to do evil if that is necessary. Machiavelli was able to make a morality out of the shadow content usually disowned. The schoolgirl mentioned in chapter 3, who took out her penknife to ward off her attackers when no protection was available for her from school staff, is an embodiment of this principle. Her later satisfaction at having protected herself allowed her to embrace a side of herself which was frowned on within the school system, but which proved useful to her. This act later empowered her to make some very meaningful

decisions for herself, as well as giving her a more rounded perspective of herself and her own power, adding to her sense of self-value and trust.

- A new mythology of violence is created when no vessel is provided within the family or cultural context for the containment of disavowed emotions. According to Guggenbuhl (1997), when supported and explored, this new mythology suggests that we can be masters over our aggression by learning to use it skillfully rather than destructively. In addressing perpetrators of bullying and school violence, positive results are obtained when a container is provided in which to explore the disturbing behaviors in order to extract something meaningful and useful from them. In this way a transformation occurs in which aggressive energy can be usefully channeled, thus fulfilling a teleological function.

Containment. Guggenbuhl et al., (2000) have shown that when emotional expressions and aggressive acts are provided a container in which to show themselves, positive results are noticed in behavior changes of youth addressed in this fashion. However, interviews conducted by Garbarino and deLara (2002) suggest how often containment was perceived as missing. Adolescents showed little trust in the ability or willingness of adults to do anything about bullying situations. There was also little awareness among adults of the necessity of talking with children about difficulties. When referred to school counselors, bullying situations were not sufficiently dealt with. This was illustrated in the composite case example of Jennifer in chapter 5, where the school counselor was ineffective in addressing her bullying

situation. Community support is also generally absent in cases of bullying and aggression in school.

In scapegoating children who act in aggressive or violent ways, the collective consciousness also becomes alienated from its own nature in refusing to acknowledge violent aspects of itself. The lack of a container able to hold the experiences of the child in a nonjudgmental way exacerbates both individual and collective isolation and clearly illustrates the inability to contain collective experiences judged as wrong. As in the composite case example of Julie, who suffered in her isolation for many years only to finally explode in order to get the attention she needed, one can see how her ostracism by both her peers and other school members mirrors the attempt to eradicate experiences such as hers from the system.

The school child who encounters challenges within the school environment that he or she is unable to meet will seek understanding, support, and encouragement. When this is lacking, the child's problems often become too heavy a burden for the child to continue carrying alone. Isolation and alienation increase, adding to this burden. At this point the child may generally become depressed, secretive, or self-destructive, or may begin to show signs of aggression towards others. Containment of the initial signs of distress would imply creating a context of understanding and support for the whole range of emotions that the child may be experiencing. In containing these, the individual child will feel related to in an empathic way. The container will also provide a way of drawing attention to previously unrecognized inner experiences, a means to explore them in a supportive way, and the useful integration of their meaning into challenging situations confronting the child on a

daily basis. Not only does the individual experience of the child need containment, but attention also needs to be given to dynamics which occur among his or her peers in social and class situations at school. Working with students in a group context has proved very valuable, as described in chapter 3. Ongoing support in this way may alleviate alienation suffered, both on an intrapsychic level and within the social context.

     Alienation. Alienation of the self, in which the self is divested of its reality in favor of external roles or fantasies, can lead to the collective taking precedence. This may correspond to a social ideal, or when not condoned by the social system, the living out of primordial imagery. In an effort to fit the approved model, the individual may commit actions bringing him or her into disharmony with the self. The many emotional reactions experienced then, such as shame, hopelessness, anger, depression, and so on, further alienate the individual from self.

     Teachers are also alienated from the students and school community, resulting in a lack of personal bonding. So many students pass through a teacher's class on a regular basis there is little opportunity for personal contact. Instead of dialoguing with students about infractions, imposition of punishments and harsher regulations are common. Due to class size and pressure to complete syllabi, overworked teachers feel alienated themselves, unable to make the contact they would like with students and other teachers. Also associated with overcrowded classes are students' experiences of being unrecognized on an individual basis. This adds to their sense of alienation within the system, particularly if they are also children who are excluded by their peer groups. Exacerbating this situation is the lack of support for intrapsychic development

and appreciation for individual characteristics not associated with academic or athletic achievement. In addition, little focus or recognition is given to the imaginative life of children and their unique creativity, thus further alienating important aspects of themselves.

Particularly suffering from a sense of alienation are those youth who are considered to be the perpetrators of aggressive or violent acts. In many cases (Moore et al., 2003), it was found that these youth experienced alienation from adults in their communities, that parents had little ability to communicate with them, and that they were ostracized and condemned for their disturbing activities. A pattern of disconnection can thus be traced on all levels of the school system. Providing containment for the expression of difficulties associated with this pattern would alleviate much of the misunderstanding imbued in alienating and disturbing behaviors, allowing a context in which all members of the system could find support for expression of their experiences.

The disturber's psychological dynamics. Although individual acts of violence are seen as destructive, they are also a cry of hope--hope for inclusion, recognition, and acknowledgement; hope that someone will break through the wall of isolation; hope that the pain will come to an end. Hope, and actions that derive from it, provide an attempt to be creative in an impossible situation. Violence leads to contact with others, breaking through the alienation surrounding the imprisoned self. Caught in a quagmire that torments and consumes him or her, the individual reaches out in a disturbing way from a place of desperation. Below, dynamics contributing to the desperation felt are discussed in terms of their relevancy to the findings of this

dissertation.

- Both intrapsychic and interpersonal shaming have been shown to relate to the strong emphasis on achievement and perfection found in schools. Shame, self-blame, and self-hatred have been linked to the alienation of psychic retreat when failing to fulfill expectations to receive recognition for efforts made.

- Self-hatred grows rapidly when the child is faced with exclusion from peer groups, bullying, and personal lack of acknowledgement. Social standing in school and among peers is of utmost concern to most youth.

- A grandiose self is created to offset internal inadequacy experienced. Fearing to wield any power at all, grandiosity falsely engenders a sense of power and control. Internal grandiose beliefs relieve the fear and humiliation of feeling powerless. Grandiosity may also lead to impulsive and inflated acts.

- Rage, hatred, and envy are strongly felt when the individual is excluded, ridiculed, or overlooked. When there is no change in the outer situation, pent-up and repressed destructive impulses may burst out, providing retribution for the pain suffered. Acts of revenge temporarily bring a sense of restitution while momentarily empowering the aggressor.

- Violent acts may also reflect an unconscious longing for recognition, contact, and belonging. Physical and emotional violence provide a way of connecting with others, previously denied.

The relationship between alienation and violence. The more youth experience being alienated from the system, the more self-alienation evolves. Often self-alienation leads also to alienating others from oneself, inculcating a pervasive emptiness longing to be filled. When socially approved attempts to break through the bubble of alienation fail, the individual may resort to desperate acts of violence. The alienated self then calls out for help through acts of aggression and hatred. Self-hatred and self-blame engender destructive forces aimed toward the self. The self, in order to survive in some fashion, is forced to hide from these, resulting in isolation and estrangement from the true self. Associated with strong negative reactions towards oneself, and thus alienation of the true self, are hateful and vengeful impulses toward others who are perceived as owning the very recognition and inclusion longed for by the alienated one.

Jungian, mythical, and psychodynamic views all point to the relationship between alienation and violence. In Jungian psychology the figures that embody these qualities can be seen in collective symbolism and dream figures. The figure of the "freedom fighter" holds qualities of both alienation and violence on a socio-political level. A fury at not being heard is expressed through this figure when it engages in vengeful and terrorizing acts in order to gain acknowledgement. Due to marginalization and oppression, previously unexpressed hatred may result in violent and destructive acts of terrorism. For example, the youth of South African townships experienced extreme alienation in being forced to live in ghettos in the direst of poverty, while being kept largely uneducated without human rights (Mathabane, 1987). Mark Mathabane describes a day, when a peacefully demonstrating crowd was

shot at by police without any warning. Many children were killed. He describes how the hatred that he felt then, which could not be expressed toward the hated target, burned inside him until he could hardly hold himself back from some violent terrible act.

Many fairy tales and myths depict the character who is cast out of the community, only to return with vengeance in his or heart seeking retribution for the great hurt received. Satan himself, as described in chapter 3, is a good representative of this image. Falling from grace, he becomes imbued with evil, representing the shadow aspect of all that is good. So too, the child or adolescent perceived as "failing," not fitting in with peers, and ostracized by the system, becomes filled with self-doubt, shame, and hatred, suffering the pain of alienation. Ensuing psychodynamic factors leading to greater alienation and pain may at last be relieved by a reckless outburst of fury and violence, temporarily restoring an experience of being "real." In this way, reparation is claimed and a moment of peace discovered.

Significance of Findings

Findings of this study are significant in the following areas:

- The school aggressor has been shown to hold qualities usually relegated to shadow realms. The aggression and violence seen to be evil are teleologically meaningful and become useful when made known and transformed.

- The energy trapped in shadow material is relevant not only for the individuation process of the individual, but also for collective awareness, thus beneficial to community and culture when brought to light.

Archetypal figures provide a source of deeper understanding of shadow

material manifested through the school bully or avenger.

- Exploring violent and aggressive tendencies through image, dreams, and

    myth, and providing situations in which these can be discussed and

    brought out into the open, both relieve the school aggressor and provide

    new learning for the school community.

- Containment of intrapsychic phenomena lying behind expressions of

    aggression and violence in schools, reduce experiences of alienation and

    provide acknowledgement of the individual's unique experience and

    support for disavowed emotions.

- Violent outbursts are attempts to make connection, stemming from

    alienation of the self and loss of a sense of belonging.

Methodology

A hermeneutic design has been used for this study. It has been useful in

providing a bridge between a socially entrenched way of viewing the phenomenon of

school violence and a lesser known teleological perspective on this dynamic. The

hermeneutic method has allowed an unraveling of the mystery held within a set of

behaviors disturbing to the school culture and surrounding community. The

exploration undertaken through the hermeneutic method has suggested a new way of

understanding the forces lying behind expressions of aggression usually disavowed

by the culture. It has achieved this by opening gateways to enhanced perception of

phenomena through unfolding levels of meaning as its path has been followed. In this

way, what has been previously unknown has come closer to awareness as the path of

Hermes has allowed for the crossing of a threshold into the numinosity encountered in archetypal and mythical realms. The interpretation of disturbing behaviors has been facilitated by the use of the hermeneutic lens, which realizes that as deeper layers of material are entered, more numinous qualities are met, until the limits of what can be known are encountered. Through diving into the material, the hermeneutic method has enabled an emergence of new insight applicable to the whole field, opening a dialogue between consensus reality thinking and deeper realities.

From a scientific perspective, this study may be found to be lacking in quantitative data. No variables have been objectively measured. There have been no pre and post-tests. Conclusions drawn are subjective. As a result, generalizability of this study from a quantitative perspective may be weakened. However, allowing for a more subjective interaction with the material studied, the hermeneutic method invites a collaboration between phenomena studied and the personal experience of the researcher. The essence reached on the hermeneutic path is often beyond words, and can only find expression through the subjective experience of the writer. This may lead to the infiltration of biases and predispositions captured in the outlook of the researcher, but also offers a wealth of information based on personal experience.

Discussion of Implications

Implications for depth psychology. In depth psychology, the ways in which phenomena are studied do not lend themselves to the kind of evidence common to more traditional scientific approaches, but rely instead on symptoms and symbols, pointing to the underlying meaning of observed phenomena as they are brought to consciousness. Depth psychology has usually been applied in the exploration of individual psychology, although Jung and others have also referred to the concept of

collective consciousness, embodied in symbolic form by the archetypes. Rarely has depth psychology been applied to socio-political arenas. The idea that repressed experience, frowned on by personal, family, and cultural structures, must emerge in some way, is central to this dissertation. Due to its repression, experience is forced to erupt in a disturbing or destructive pattern. In Freud's explorations, focus for this dynamic was placed on the individual. This study has also extended this theory to the social level. The use of the depth psychological approach in this study has modeled a way in which the concepts found within depth psychology can be used for greater understanding of socio-political phenomena. Not only is this useful in enhancing understanding of presenting phenomena, but as can be seen through the group experiences shared in composite case studies, depth psychological methods assist group members express previously denied material, freeing repressed forces on individual, group and social levels. This study sets a precedent for the use of depth psychological tools in working with systemic, social, and political phenomena.

In this study depth psychology also informs the field of clinical psychology, bringing the two closer together. The figures and images that emerge through exploring archetypes and imaginal representations can function beneficially in the realms of clinical psychology by bringing awareness to the experiential aspects of disturbance both behaviorally and psychologically. Symbolic and teleological meaning found within alienating situations and images of destruction are linked here also to psychodynamic experiences of the individual, creating a meeting of imaginal insights with more clinically oriented material. Bringing unconscious material to the level of awareness facilitates clinical interventions and allows implementation of

clinical tools in a way that can be consciously grappled with by all levels within the system.

Implications for clinical psychology. Unlike depth psychology, clinical psychological approaches have been used extensively in group therapy, although they have not yet been applied in working with systemic symptoms and disturbances. Social issues have not been a focus, and have not been considered very relevant in the clinical setting. Although these days more emphasis is being placed on cross-cultural awareness in therapeutic and group encounters, little research has been conducted on the influence of social and political structures on the psychological experience of the individual. This dissertation will contribute to the field of clinical psychology in this arena by linking experiences of alienation and violence in school settings to relational, social, and political structures found in the prevailing zeitgeist.

The factors explored in this study will add to the clinical understanding of the roots and development of hostile and violent tendencies in schools as well as factors cultivating experiences of alienation. This may in turn create a precedent for application of clinical psychological approaches to other systemic areas where they can provide useful tools and interventions to alleviate suffering and problematic behavior. This study extends existing applications by investigating symptoms that manifest as a result of disruption on the systemic level. Just as the individual patient needs clinical interventions, so may social systems. Certainly the school system as shown in this study experiences many psychological difficulties as manifested in the disruptive behaviors of its members. Alienation, stereotyping, and scapegoating are symptomatic of a system in trouble. Expressions of aggression and violence reflect

destructive impulses out of control and threatening to the system as a whole. Just as an individual gives expression to self-destructive acts, so too does the school system, noticed through alienating and destructive acts arising from parts of itself.

This study calls on the field of clinical psychology to expand its areas of application; to step into environments in which symptomatic behaviors on a collective level occur regularly in a confronting manner, threatening the stability of the system in which they exist. It is the system here that needs to be treated. What better way than to apply clinical psychological knowledge to the systemic patient, while investigating symptomatic aspects of the system that manifest through its individual members and bear relevance to the system as a whole?

Suggestions for further study. The main focus of this study has been on the factors underlying disturbing experiences found within the school system. This study will therefore contribute both to the available literature on the topic of school disturbance and to the field of clinical psychology. How to address the underlying issues brought to light has not yet been extensively addressed here although the use of dream images, group dialogue, active imagination, focus on intrapsychic dynamics of each child, and other methods, have been suggested in earlier chapters. Ways in which to apply insight gained into dynamics explored here would be an important area for future study and research.

Applying the insights gained through the focus of this dissertation would generally call for a change in school structure, necessitating more training of school teachers and counselors, hands-on interventions over the long-term with children and adolescents expressing difficulties in the social fabric at school, increased democratic

focus providing more choiceful alternatives for school students and teachers, and more opportunities for group dialogue and processing between all parts of the system including students, parents, teachers, principals, administrators, school boards, and so on. This would certainly call for greater and improved funding of educational endeavors.

Many of the examples in this dissertation have highlighted group encounters and the experiences of individual students within the group format. One of the most potent ways of defusing challenging and disturbing situations is through group dialogue. The opportunity to talk about difficult issues and problems is invaluable as both a preventive and interventive measure in times of potential or escalating violence. Children who are having problems in the school setting benefit enormously from obtaining support and understanding for their experiences. This of course can occur on a one-to-one level, which is indeed valuable too, but it is in the group situation that the individual child or adolescent can find her own experience mirrored in the sharing of others, thus breaking through the shame and self-criticism that exists internally. Alienation may be dispelled through this sharing when group members begin to feel connected to each other through recognition that others also have inner secrets and emotions deemed socially unacceptable. The awareness that one is not a pariah, and that there are others who have similar dynamics, is enormously relieving. The group format also provides an opportunity for individuals who are usually withdrawn, or who have a quieter style of communicating, to find a place in which they can express something of what is happening for them. It is often difficult to know what may be happening internally for withdrawn or quiet children and

adolescents. Studies show that school shooters are often withdrawn, keeping to themselves a lot. In providing a context in which a facilitator can support quiet individuals to share their experiences, the recognition of angry, aggressive, or potentially violent youth is facilitated, enabling preventive intervention before a destructive act is committed. Within the group setting, verbal expression also relieves more withdrawn individuals of the burden of explosive emotions that they generally carry on their own in an internal crucible of shame, hatred, envy, fury, and other strong feelings.

The group dialogue format also provides a milieu in which all levels of a system can interact, creating a bridge between the various populations contained within the larger structure that may usually have little contact with each other. This is valuable in expanding the identity of the system and in cultivating an attitude that includes and acknowledges the views of all its members. When all the parts of a system can be honored and viewed as valuable and necessary, a forum can be created in which voices previously unheard might find a place for expression. This deeply democratic way of inclusive acceptance provides a valuable approach in dealing with the outer world, and is also an integral part of inner development, challenging one to open up to everything in one's inner and outer universes. In providing an environment in which diverse experiences, even those frowned upon, can be supported and heard, individuals begin to feel safer to reveal what has been previously unsaid. On receiving acceptance for their experience, they also begin to feel more accepting of their inner parts that have been previously denigrated or marginalized. Both inner and

outer support lead to the expression and acknowledgement of emotions usually held

secret, deepening the connection between those present.

The idea of deep democracy can be seen to parallel Plato's utopian view of

community. This community is an organic entity in which citizens are like the cells in

a body, where all parts are equally important. All parts of a system need to be valued.

Without the presence of all the different parts and positions, interactions and

growth will remain incomplete. Overlooked and excluded parts will emerge in a way

that disrupt overall functioning of the system. If they are not heard and included, they

can escalate rapidly and result in attacks and outbursts. Disturbance arises from the

whole system and cannot be blamed on one part, person, or event, but on the lack of

integration within the system as a whole. Through incidents of school shootings, it

can readily be seen how the violent behavior of some individuals who have been

excluded rapidly escalates and they then emerge as terrorists. Although they are

identified as the "problem," it has been shown in previous chapters how the whole

system also contributes to the disruption.

Group participants often experience positive change in their sense of self-

empowerment, acceptance of others, and development of a sense of community. This

indicates how useful group dialogue can be in airing diverse views so as to cultivate

more generosity in containing diversity of experience. Behind every area of tension

and conflict, behind every group and group identity is a dream, vision, or myth trying

to be lived, the meaning of which emerges as the group engages and processes its

issues. As there is a dreaming process that unfolds on an individual level, so there

exists a background dreaming process for each group, community, and system that

may first manifest through disturbance, but which actually embodies something new trying to emerge. To be able to sit with these tensions in order to explore them provides a milieu in which the dreaming can emerge. Weekly group dialogue encounters led by a trained facilitator could be vital in maintaining healthy school functioning and could support the fruition of a common shared vision for the whole school community. The institution of this practice would be an important next step for the future.

More research is needed in finding ways to address and replace a perfectionist/achievement-oriented system with one that is more conducive to appreciation of the uniqueness of each individual child. How to provide containment for difficult emotions, how to empower individual students and address family concerns, how to replace control with personal responsibility, and above all how to support dialogue are important areas for further study. Such topics as improved teaching methods, more interesting curricula, more congenial environments, and opportunities for artistic expressions are all part of the extensive research that needs to be carried out in order to fully address shortcomings in the school system as a whole. These areas of further study and implementation are but a few among the many areas that could be addressed. What is important is that research and study in this arena be not only theoretically oriented, but be practically implemented in as many ways as possible. What are being urgently called for are immediate and practical ways to address the ever-increasing alienation and violence found within schools world-wide. In order to avert more disasters such as those being encountered repeatedly in schools, immediate engagement at all levels is a necessity.

Conclusion

Diamond (1996) draws attention to a statement made by Rollo May in which the latter offers a reminder that "for the self-respecting human being, violence is always an ultimate possibility, resorted to less if admitted than if suppressed" (p. 19). It is when existence becomes unendurable that the individual may exercise the inalienable human right to take one's own life or another's. Alienation and isolation contribute to making life unbearable when unable to find solace, love, support, or intimacy. These words of May (Diamond 1996, p. 28) aptly describe the process of increasing rage as follows:

> Violence is the ultimate destructive substitute which surges in to fill the vacuum where there is no related-ness. When inward life dries up, when feeling decreases and apathy increases, when one cannot affect or even genuinely *touch* another person, violence flares up as a daimonic necessity for contact, a mad drive, forcing touch in the most direct way possible.

In a social milieu which is rapidly moving toward a state of almost total alienation (Fromm, 1973), everything becomes transformed into a commodity. "Not only things, but the person himself, his physical energy, his skills, his knowledge, his opinions, his feelings, even his smiles" (p. 388). Mirroring the social view of oneself as a commodity, one loses touch with what it means to be a human being, rich in feelings, imagination, creativity, and connectedness. The pain of this loss, although repressed and unconscious, must become evident in some way. Violent acts provide the means to break through the impenetrable numbness.

In emphasizing other ways in which the walls of disapproval and denial may be breached before aggressive or violent acts burst through, this dissertation has emphasized the importance of reaching in to touch children and adolescents in their

places of most vulnerability. In opening a space in which hated feelings can be acknowledged and understood, rejected personal experiences are invited to step through the wall of repression to reveal their nature and potential. A blush of red is restored to youthful cheeks as the youth behind the mask comes alive. The withdrawn and hateful teen, the subdued and sullen child, can be transformed into a vital, expressive character, jumping into life with a full-lipped smile on a glowing face. What it takes is a little time to reach out, to look, and to listen.

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