WHO ASSAULTS? CONSIDERATIONS ON DOMESTIC AND FAMILY VIOLENCE AGAINST WOMEN UNDER THE SCOPE OF ANALYTICAL PSYCHOLOGY

Denise Ramos Soares
Carlos Velázquez Rueda

SUMMARY
This study sets out to observe the phenomenon of domestic and family violence against women through the prism of the Jungian paradigm. Much about this endemic issue is discussed under the law, politics and legal psychology itself, which believe that these problems of societal formation are developing by being hostile to female symbols. Through the precepts of Carl Gustav Jung’s analytical psychology, we believe that they could contribute to the elucidation of the archetypal motifs, which are further discussed. Let us start from the assumption that the indices of feminicide point to a change in the way we connect subconsciously with the maternal complex and the archetype of the Great Mother. Believing that our efforts can help the scholars to study the origins of this phenomenon and to motivate them to new insights, we gave life to this article.

KEYWORDS
Violence; Woman; Great Mother; Complex; Unconscious.

Introduction

The present study examines the emotional and mental dynamics through the issues inherent in the domestic and family violence against women, under the prism of Carl Gustav Jung’s theory, in order to draw a parallel between the violation of women’s rights in a patriarchal society, which undermines its empowerment on the socio-cultural. A lot of research in the fields of law and forensic psychology about this theme and several psychological theories hold numerous ideas on the subject, however, in analytical psychology productions regarding these issues are still scarce. Considering the deep hold of vast psychologies knowledge about psychological motivations, residing in the personal and collective subconscious. We understand that the problem of gender violence can be interpreted by the optics of the archetypes in male-female relationships and mother-child, seeking to contribute to discussions regarding possible measures to be taken in order to mitigate the impacts of this domination, devastating to the lives of countless women in Brazil and in the world.

In order to delineate the intricacies of forming a social reality remiss with the situation of vulnerability of women in the context of family violence, based on the maternal complex

2 Researcher of the Movimento Investigativo Transdisciplinar do Homem (Investigative Transdisciplinary Movement of Men) - MITHO, CCG, Psychology, University of Fortaleza- Unifor. Email: disoares1301@gmail.com
3 Advisor of the Movimento Investigativo Transdisciplinar do Homem (Investigative Transdisciplinary Movement of Men) - MITHO, CCG, University of Fortaleza-Unifor. Email: caveru@unifor.br
and the archetype of the Great Mother in the formation of the subjectivity of the postmodern citizen, we undertook a qualitative research with bibliographic and documentary bases.

Our thoughts were geared for Jungian paradigm championed by Eloisa Penna (2004) that conceptualizes this methodology as possible in qualitative research, understood as a method of observation of the phenomena by a biased understanding and interpretation of reality and concerned with the search for meanings and purposes of what you want to know. Penna adopts the Jungian work as a paradigm, because his knowledge is Dialogic product, relative and dynamic observation of phenomena in their context, in which the researcher’s subjectivity influences on understanding, in accordance with the model proposed by Thomas Kuhn’s paradigm shift while criticizing the positivist model and impersonal of seizure of the phenomena and propose a science attentive to social and psychological factors printed on data of reality.

**The genesis of violence: the feminine symbols in the dynamic subconscious**

The World Health Organization, WHO, defines violence as:

> The intentional use of physical force or power, real or threat against oneself, against another person or community, that results or has high likelihood of resulting in injury, death, psychological injury, developmental disability, or deprivation. (World Report on violence and health, 2002, p. 5)

We live in a society always grappling with this question considered endemic in countries like Brazil, whose deaths coming from external causes, homicides, are spreading (World Report on violence and health, 2002). Protection goes as far as possible: to walk cautiously through the streets and equip our homes with technology in order to keep the attackers on the outside. However, for a part of the population, such measures mean nothing because the danger lurks in the supposed safety of the home, and often in the marriage bed.

Violence against women is a controversial issue unsettling to jurists, social workers and psychologists who deal with the difficult task of reducing alarming rates of feminicide, murders of women by gender issues, present in Television News and Government statistics.

A research published by the Brazilian Institute of Geography and Statistics (IBGE), in the year 2013 and performed with data from the Mortality Information System (SIM), the Ministry of Health, including the years of 2001 to 2011, pointed out that in Brazil 5000 women are killed every year, mostly as a result of domestic violence and family. Only in the State of Ceará, in the Northeast region, are 228 women killed every year by their companions, and the most shocking is that the Maria da Penha Law, No. 11340, failed to change this reality, since the numbers remained before and during the period of validity of the law.

When faced with such statistics we ask ourselves: who is this man who beats up and kills women in their own homes? What’s the point? And since when are a woman carries life-threatening? In trying to understand the ways that may have led to this situation, we seek in terms of analytical psychology Carl. G. Jung, the possible foundations of relative differences between violence against women and the contemporary psychological structuring of gender.
The odds of the outside world meant that the human being is developed on two fronts: on the one hand the man, in the roles of Hunter and supporter of the fragile boundaries of the first villages; another woman, caretaker of the children and the home.

According to Will Durant (2012), the woman responsible for planting and the domestication of animals, as well as providing the necessary security and reception to the moments of introspection that preceded the emergence of the rational mind.

There is a principle in analytical psychology stating that every occurrence in the external environment, there will be a match in the middle of procedure: This means everything as if experience in the outside world, will experience, at the same time, the psyche through complex activation, mental devices set held together by emotion and Ego standalone. Consequently, we can understand that the division between the external world, nature, private and generated the need for separation between conscious and subconscious for adaptation issues and this in turn brought new possibilities for cultural development for mankind (Jung, 1990).

The woman, with its mysteries and its ability to generate life, intrigued by the first men; several myths bring it as figure. She is mother earth, protective, caring and good, with the power to give and take the life of any being, even the gods. The archetypal figure of the great Mother Goddess, who embodies the mother complex and persists in our culture to its contemporary, she is the fairy godmother of children’s stories, is that which provides the conditions for that creates, which once carried, can develop and reach the world. However, if you look at this supposedly “good” mother, the Virgin Mary of the Christian Myth, for example, we find a different side, it’s as much Mom good as terrible mother, can be both fairy as a witch, because once the child in your arms feel welcomed, she can’t bear to leave this place, she prefers to remain a child forever, the default of nature that calls for the development and independence grow. The problem is that stay time in the company of this myth and fixed in this archetype can take us to the risk of annihilation (Jung, 1990).

This place where all decisions have already been taken by someone bigger and stronger, supposedly infallible or unstoppable, it is tempting for all of us, let’s be adults or children. After all, who among us honestly would like to grow? Growing up is taking responsibility for our mistakes, is to recognize that one day we will grow old and die while the promise of the womb is the rejuvenation and immortality, reason why in so many mythical stories and films the fountain of eternal youth lies within a cave (uterine image) that the hero must unravel.

The impasse is that in all these myths, the source is guarded by a dragon or a horrible monster, threatening the life of the protagonist and for a very simple reason: to Jung (2008) the cave is not the only symbol unaware, in association with the hidden depths of the psyche, but of the great mother, because, as part concave in the center of the Earth, is female related mythically, for membership in the power to conceive and gestate life.

If primitive man had to go to the outside world and the development of the conscious mind accompanied this process, what was the home to the cave or the village, was owned by the wife and mother of introversion to the subconscious. When the hero enters the cave and its dangers is gearing up for the fight with his mother and with the shadows of his own subconscious that are invoked by classical representations of the feminine, as, for example, the snake, the wolf and the bear (Moore, 1993) recurring themes in various mythical and religious plots. The hero must face them and get out of the cave, modified forever by the experience, but carrying the magic object, the creative power, which prompted him to
submerge the cave, just so he can return to the surface and resume the course of its development. (Campbell, 1997)

We have here a paradox. How is it possible that the good and wise mother earth that nurtures humanity is the same terrible mother who summons the hero to the death threat? How is it possible that the mother of the child, dependent and submissive to his power, is the same mother of civilization? Which calls the man for the responsibilities of culture and understanding of its finiteness? The ancients have prepared an answer to that: the pagan Goddess was not a, but a Trinity, as a result, the archetype of the great mother is the Triple Goddess, heroic saga begins young, becomes wife-mother and ends up old wise, the witch who mobilizes the hero on his journey in search of his place in the world. This last is the mother of civilization as well as driving force that puts us out of home security, to life in the social world and the environment. This attitude represents the first step towards individuation, understood as the subconscious tendency of growth psychic self-regulation in pursuit of the total, i.e., toward the Self or selves, archetype related to the center of the personality. (Jung, 2008) Lean for herself is thus a natural instinct without which we encounter with psychic stagnation and apathy we’ve incurred the risk of neurosis.

The narrowness of your conscious sphere and limiting your life and existence saved his energy; little by little this has accumulated in the subconscious by blowing up anyway in the form of a more or less acute neurosis. This simple mechanism assumes a basic plan. Just to explain it, the instinct of the si-even, perfectly understandable. One could also regard him as a late maturation of personality. (Jung, 1990, p. 71)

If this premise is true and we need to renounce the paralyzing of early childhood forever in order to tread the journey of individuation, what to say of the many adults who in contemporary times remain as long as possible in the homes of their parents? The point of feeling that only are able to leave juvenile habits and begin to enjoy life as “real adults” at the age of 54 years. This was given provided by the English newspaper The Telegraph and bound by the newspaper O Globo, in a survey that interviewed 1000 men in this age range.

Are older men who dress and act like teenagers clothes if they were, that can’t handle the smallest of frustrations, whether on the desktop or in the familiar and may even reach the emotional uproar by disability in social and environmental. Such a regression is not easily accepted by society and can generate a series of conflicts. One has to wonder: who the child punishes him for something bad or disappointing that it happens? Interestingly, the same figure who draws when the demands of the outside world threaten to consume him, without which many times about being necessarily the answers to your demand: the mother.

Previously we found that Jung believed that the archetype of the great mother worked as a triple deity, divine or young maiden, the mother itself and the old wise, so you can imagine that, in the absence of the mother, is the lack of its embodiment, the mother itself, is by the gradual disappearance of the figure of the great mother as triple and its replacement by the figure of the Virgin , prioritizing just one of its manifestations, there is a replacement who can blame for failures of social life, is in this situation that the truth man turns against the figure of their own companion.

Jung says that this is because the image is projected onto the partner by means of an identification with the animates a set of female psychological characteristics, gathered in the
psyche of man, formed in contact with the mother complex, this image arises from the interaction between the influence of this mother and child-generated reactions. The anima will be positive or negative as has been that man’s relationship with his mother. A mother presents and provides examples of love, but allowing autonomy, prints a positive image, which will cheer up her child to develop beneficial ways to relate to the opposite sex and with the affective dimension of his life; but if the mother, by her excessive zeal, suffocates the child’s autonomy, making it submissive and unable to make decisions for himself or if, on the contrary, belittles and demeans the young, prints a negative image, which will constantly tell him nothing can do, or is weak or bad (Jung, 2008).

In this way, the man, still in discussion with the maternal separation see in his companion his own anima designed as shadow, Jungian concept to those psychic contents that are little known by Ego, by denial of impulses and tendencies that are not recognized by the conscious portion of the psyche. If the relationship with the mother archetype has not been, in the words of Winnicott (1982, as cited in Pinto, 2007) appropriate to the conduct of a mother good enough, it is likely that the man try to respond to this threat of annihilation, and may affect the single image personified the great mother who can drive the libido: a companion. In the words of Jung.

Just like the father protects the child against the dangers of the outside world, representing a model of persona, the mother is protective against the dangers that threaten the dark background of the soul. (...) The modern civilized man have to feel bound to lack this educational measure that, despite its Primitivism, is excellent. The consequence of this omission is that the soul in the form of the maternal imago, is transferred to the woman. After the wedding, it is the common man become childish, sentimental, dependent and even subservient; in other cases, becomes tyrannical, hypersensitive, constantly worried as prestige of his superior manhood. (Jung, 1990, p. 84).

Doesn’t look random to most men who commit violence against their partners come from homes misfits and precarious living conditions for the education of a child. The weight of the anima becomes immeasurable to consciousness, by reference to these paradigmatic issues from the past with his mother and he tends to shift it to the shadow, in order not to have to deal with this issue directly. Occurs once in the shade the power of subconscious inflation tends to grow if the external environment comes the called that psychic and content, the lower the capacity to cope with this demand, more consciously the man will tend to design it and react to it as if it were an external threat. Thus the physical violence against women.

The ancient pagan people believed that a male who can’t get rid of the need of the mother was doomed to never become, in fact, a man. It is from this that the personal relations of being female are if not more like coming from reality, but a reality mature. The signs of maturity, however, do not usually occur so clearly for the boys, which is why they have a harder time to experience this period of life and eventually admit the growth later than girls. By virtue of these biological barriers, the ancients created a series of rituals and evidence on which the boy should have to go to be accepted into the social environment as a man. These rituals complex anthropologists gave the name of rites of passage, full of symbolism.
and practices of vigorous affections, some being endowed with real dangers analogous to psychological hazard the practitioner faced.

In the book King, Warrior, Magician and Lover (Moore, 1993) for the description of a rite of passage to adulthood of a Brazilian indigenous tribe, where the boy is observed by the cacique, which comes to the conclusion that it’s time for the boy to die. Women, representatives of the Mother, ask if it is really necessary, trying to intercede for the child, to which men are put as irreducible. The starting is then taken to the forest where they must survive a test of courage, which follows its acceptance in the community, because the boy would have died and in its place emerged the man. The evidence of life, no matter how horrible that can seem, represent the difficulties of the adult world, which we’re all subjected and for which there is no mercy, as well as in the rite there is no option not to rise to the challenge. Deny the passage is to fall as subject and risk annihilating also the pillars of the community.

Mythologies, it is common that the divine child is threatened by a female figure, as a goddess, or by an emissary of that figure, snakes, dogs, bulls and sea monsters, symbols connected the great mother. Is the figure of the old archetypical witch, demanding that the boy leave the shelter of your lap to face the adversities of the world of men, which must survive or perish for the good of the whole nation. Although a part of the Mother cries out for the symbiotic Union with the son, the imago of the old wise must overcome it and allow the rite of passage, so that the child can achieve the individuation. (Moore, 1993)

However, the advent of Christianity and the Roman expansionist culture decimated the practice of most of the pagan culture of the West and, with it, their rites of passage. Later the Roman values gave rise to the bourgeois way of life, the patriarchy and capitalism. Feminist currents of contemporary times, largely corruptions of feminist ideals in its origin, the man blamed by the Patriarchate and in certain occasions preach an appreciation of the woman rather than the man, feeding what common sense calls “war of the sexes”.

However, the line of reasoning that weave in that article, it is noticeable that this positioning does not contribute to the rescue of the feminine in our way of life, because that would be needed to rescue the complementary role of sexes. Patriarchy, the commercial expansionism oppressor and violence are not expressions of the mature male, but highlight the immature man. Moore explains that the Patriarch does not accept the manhood, womanhood ripened or even their own natural course of development, becoming hostile to them:

The Patriarchate, in our opinion, is an attack on manhood in its fullness, as well as femininity. The associated structures and the dynamics of this system seek to dominate men and women equally. The Patriarchate is based on fear of the male […] the boys are afraid of women. And fear of real men. (Moore, 1993)

The patriarchy and the current consumption society denote the violence inflicted by the male and female matured and the complementary role of the sexes. This process is interesting for a model of society based on individualism and segregation, based on the logic of divide and conquer. The first step was the separation of the symbols of the Mother, without the Young Divine and the Old Wise will not have the autonomy nor even allows the child’s autonomy, being convicted, then, to merge with the latter that, in spite of the dangers of an oedipal identification with the woman-mother. This is not only violence against the symbols of the mother, but also against the father, for the mature male, once revered by shamanic
societies with their rites of passage, are hardly more avenues of expression. On the back cover of the book the feminine in fairy tales, Marie Louise von Franz resumes the paradigm of dispute between sexes and the importance of the rescue of its complementary role in Western society:

The power struggle between the sexes has no more sense, since the male and female Principles are both present in each individual, who must work to harmonize them in yourself. This fact has even greater importance in the current time in that, with traditional models of virility and femininity in dissolution, we can observe in many young people a profound disturbance. This affects both boys as girls: the recent evolution of women and your statement make it often hard for men to be in relationship to them in life. Men and women cannot regain their deep nature but the recognition and respect of their complementarity. (Franz, 2010)

This is one of the major symptoms of contemporaneity, several psychologists supporters of psychologies, as psychoanalysis and analytical psychology of Jung, believe that men who arrive at clinics are being crushed by a terrible fear of the feminine inside, preventing them from connecting to the potential of the mature male, experienced process by the Patriarchate, which drove away the sacred dimension of the feminine as far as the transforming power of male initiation rites, as well as a feminist critique naïve not understanding that in order to have a significant change in one of the two poles, there is a need for joint modification to the opposite pole and complement, because in our psychic Constitution these papers are inseparable.

The need for domination and violence against women is therefore inversely proportional to the degree of awareness of the influence of the Interior Archetypes of male and female and, if we are to build a mature society and respecting these complementary poles, both in rights as in the singularities of the sexes that embody, it is necessary to discuss about this matter, indulge us speeches ready to scapegoating of one or other, developing new ways of thinking, different from childish patriarchy and its shackles, the capital, since only in that it speaks of the symptom, the ego can take hand of consciousness and illuminate what lies in the shadow of ignorance.

**Final Considerations**

With regard to annulment of mother earth as being triple in favor of the wife-mother and understanding the importance of Post-modern for the process of identification of man with the anima and their consequent projection in the form of shadow over women, a gap between the understanding of women’s rights, as well as equity between genders, and practice perpetrated in Western culture.

Thus, lacks us see this problem under the angle of a decaying moral ball evidenced in the wife-mother lived paradigm, whose relations with the Western man, presently, are tested by the society which overvalues the beautiful and young, in trapping the terrible mother and stopping us from pursuing the heroic saga, which every child must face in the search for individuation.
So, considering that this work has achieved its goal, due to the emphasis given by the analytical psychology and sociocultural and historical contextualization, exposed the implications of violence against women and femicide in Brazil.

References