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Article:	An Analysis of the Hero Archetype and its Manipulation in President Bush's War Speech
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ABSTRACT

Ever since the beginning of time the greatest mystery for humanity has been to decipher the code of their own behavior. One such mystery is inspiration, what makes a human being inspired to such a level that he/she makes decisions which change the course of their entire life. Sometimes people are moved to an extent where they become warriors killing for the sake of glory. Carl Jung (1875-1961), one of the most recognized of 20th century psychologists believed that the central source of human behavior lies in the “collective unconscious”, a bank of information which is passed on from one generation to the other, with a collection of acquired experiences and wisdom. And so this bank can be tapped into by certain individuals who have the gift manipulating human behavior sometimes through their oratory and sometimes through their powerful writing abilities. This research makes use of the theory of archetypes and the collective unconscious by Jung, with the intention to analyze the text of a speech by President Bush made in 2001 after the terrorist attack on the twin towers. The research focuses on the use and articulation of the hero archetype to evaluate whether they use some tools to manipulate the listener/reader. This research makes use of qualitative mode of inquiry by using textual analysis.

Keywords: Hero Archetype, Carl Jung, Archetypes, Speech, Manipulation

Introduction:

Ever since the beginning of time, humans have been faced with the many mysteries of creation and sustenance of their world and the vast expanse of the universe around them. One such mystery has been the unfathomable depth of the human mind. It is a common human observation that some people have had the power to inspire millions into risking everything, including their lives, families and material wealth into the dark pit of violence and destruction by invoking in them a thirst for glory and honor, and in doing so have created havoc in the form of wars. War speeches have motivated millions of people to jump into the abyss of unforeseen consequences. But the leaders who through the use of persuasive oratory, have inspired generations of normal peace loving people, must have used some common tools to stimulate such dangerous emotions.

This paper takes a look at the declaration of war speech by made by president Bush through the theoretical lens of Jung's (1875-1961) theory of archetypes, Jung a Swiss psychologist and one of the most renowned and brilliant minds of the 20th century states that every human being shares a single source of information bank, which he calls the "collective unconscious", which is transferred from one generation to the next. This shared information he argues gives us access to each other's way of thinking and therefore makes human beings able to predict each other's behavior to a certain extent. In this regard Jung suggests that there are certain archetypes which he defines as Jung (1964) defines them are archaic symbols and universal images that exist in the collective unconscious, they can also be described as the psychic counterparts of instinct. They are an inherent knowledge passed on from generation to generation therefore a collection of "human experience", which determine human behavior irrespective of creed, nationality, color or gender etc. (Bouzzid, 2019).

This paper looks at the "hero" archetype and its use in the War speeches and how this archetype has been manipulated and articulated in order to influence the response from the audience.

Literature Review

Archetypes and the collective unconscious is a theory suggested by Jung (1964) one of the most influential thinkers of the 20th century, he puts forward the idea of racial memory which he refers to as the "collective unconscious" which initially started with Freud, but later they both parted ways due to difference of opinion. Jung believed that the stem of all human thinking had a single root and every idea was something that we as part of the human species collected from the bank of data which had been assembling this information since the dawn of humanity. Jung (1964) was of the view that all human beings were connected unconsciously and so had a shared way of looking and understanding things. He asserts that the psychic inheritance is shared and goes beyond age, gender, race, creed and even mortality, and that all these experiences are whether positive or negative transcend one generation to the other and keep humanity connected at the fundamental level (Jung, 1964).

Frye (1971) advocates that literary criticism should be seen as a science, as it aims to discover the hidden phenomenon behind an experience. In the first part of his discussion he refers to mythic criticism, he says that in this kind of criticism the characters are more than just the representation of a specific person. They are Heroes, superior to the common man and the reader or the audience, kind of like gods. He divides the setting of the myth by saying that in a low mimetic mode which he defines as "power of action", the character is ordinary or

everyman, in a high mimetic mode he is an admirable human, but still not free of the shackles of his environment. In a romantic mode, the hero is better than his environment but still not godlike and lastly in ironic mode he is inferior to the common man in terms of morality, being a scoundrel like character. In the third part of the book Frye (1974) focuses on the idea of myth, he argues that myths are basically groups of symbols. These symbols are portrayed through images, which are recurrent and appear time and time again in works of literature such as good vs evil and human world etc.

We as an audience are exposed to the “hero” archetype more than we care to accept, be it books, television or even the news end being introduced to many new ways of looking at the hero archetype. Sometimes as a simple, everyday event that is performed in a manner which helped someone or saved something is celebrated as a “hero” at work. Over time this archetype has changed and evolved into so many extraordinary ways that some may argue that it has lost its previous glory. With the evolution of the meaning of hero, the ways in which one can become a hero have also been altered. Roberson points out the main definition of who qualifies to be called a hero, “The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious” (Roberson, 2018). Heroes are an example for humanity in general and show the readers that personal gains are not the ultimate goal for a human being as Northrop Frye (1974) mentions in his “Myth and Metaphor”, the hero looks for something beyond himself and takes a testing journey to accomplish that. Hero does not simply want to take on an adventure but rather is on a quest to understand and help the human condition by understanding the forces of good and evil. His desired goal is to be of use to humanity and risk everything in that quest for human wellbeing, no matter what the cost. Denham and Frye (1991) further elaborated that the hero can be seen as the symbol of a man’s own unconsciousness, and therefore may be thought of as the sum of all a man expects from himself. This expectation can be seen in the many ways in which heroism has been mythologically signified. Mythology has played a great role in solving the puzzles, which have been playing in the mind of humans since forever. They are a way of answering the questions that have begged for an answer, such as tradition, culture and our ever existing curiosity towards the universe. Myths try to clarify our questions about god and our relationship with the divine. Since Homer established the journey of a hero in 800 b.c, many authors have followed and shown the hero archetype in multiple shades and lights and so this archetype has become an icon (Gautam & Chhetry, 2021).

Campbell further enhances the concept of the hero archetype by elaborating that the purpose of the hero’s journey should not just be about the release or ecstasy of just the hero himself, but should inhibit the idea of collective good, it must be powerful enough and wise enough to benefit others. He looks at the hero’s unfaltering search for the good of humanity in the life of Christ and sees martyrdom as a path to ultimate heroism, which looks at the overall good of humanity and the hurdles, the journey and the strife as the ultimate sacrifice for the redemption of humanity. (Campbell, 1988).

Shkurko, Balynskaya and Dyorina (2019) look at the historical and cultural images transformation of the political figures and representatives in Russian politics. The article looks at the traits of the leaders and their representation in a heroic way, so that the views of the general public may be attracted towards the representatives and government officials. The author of the paper argues that in an age of information, the appropriate and impactful use of

the hero archetype gives the politicians a deep and irrational access to the subconscious of the public and ensures political success.

Hall (2016) in his research looks at the idea of an emerging “group hero” archetype. He suggests that this archetype is different from the age old lone hero archetype. He points out that there are 5 ways in which this group hero differs from the old one man show. He further elaborates that the hero story has evolved and so has new goals such as 1) heroism is about becoming part of a greater cause, 2) heroism is no longer about one man but now it is a team based idea, 3) each member of the team comes with a different set of skills and makes a different contribution, hence every members contribution is equally important, 4) the basic cause, is the focal point and individual conflicts never get precedence over it, 5) leadership is a dynamic concept. Using the above principles he further makes points by giving examples from mass media such as movies, comic books, games etc. that this group hero is far more relevant today than the solo hero.

Although some work has been done to understand the use of language in political discourse but no research has looked at the use of archetypes in relation to the motivation of the audience, to the best of the researchers knowledge.

Statement of the problem

War speeches are an important genre of literature, these pieces of non-fiction literature are debatably one of the most significant and impactful examples of use of discourse which have left an impact that transcends time and left an everlasting impact. The footprints these speeches have left in the form of wars and their aftermath has been one of the most devastating costs that humanity had to pay. It is often observed that both side in a conflict seem to be convinced that they are right and so end up taking more risks and consider the price too little. The idea of a hero who risks everything for the victory of good over evil is pertinent on both sides of a conflict. This study takes a look at the way in which the “hero” archetype is presented and articulated in order to ensure that the audience looking at the hero respond to his call for risking everything even their own and their children’s lives. Therefore it is important to understand the use of the hero archetypes and the tools that are used to play with the sensitivities of the public’s psychology.

Significance of the Study

The study will be significant in the following regards:

- a). This study will be useful for the scholars studying the use of archetypes and their use in the most practical scenario.
- b). It will add to the researchers studying the connection between psychology and non- fiction. And the technique used for creating massive groups.
- c). It will add to the knowledge of tools used in order to make use of archetypes.
- d). It will be useful for the students of linguistics.
- e). It adds to the existing body of knowledge.

Objectives of the study

The objective of the study is to:

1. To identify the “hero” archetype in the chosen war speeches.
2. To analyze what kind of tools have been used to manipulate and articulate the “hero” archetype in order to get audience response.

Research Questions

1. What are the ways in which the hero archetype has been represented in the war speeches?
2. What kind of literary tools have been used in order to manipulate the hero archetype and get the required outcome?

Theoretical Framework

The theoretical framework used in this research is Jung's theory of the archetypes and the collective unconscious. Jung was of the view that we inherit a "collective unconscious or a "racial memory", he argues that it is anatomical structure received from the previous generations (1964). It is an impersonal and universal common heritage that is shared between all the humans as it is genetic. He calls it the "archetypes" or "primordial images" which are a collective experience of the human race. He argues that the frequency of reoccurrence of an experience leaves behind a residue of the experience be it good or bad. These experiences leave images or patterns which are there in the human psyche since the time of birth. Jung (1964) asserts that these patterns can be used to predict certain human traits, which are bound to be an influence in the patterns of behavior in every human being. Hence we can see how a person responds to a situation and what kind of motivation inspires him to act a certain way.

Delimitation

The study is delimited to only one speeches made by President Bush.

The study is delimited to the hero archetype.

Analysis

Address to the Nation on the Terrorist Attacks. September 11, 2001.

"Today, our fellow citizens, our way of life, our very freedom came under attack in a series of deliberate and deadly terrorist acts. The victims were in airplanes, or in their offices; secretaries, businessmen and women, military and federal workers; moms and dads, friends and neighbors. Thousands of lives were suddenly ended by evil, despicable acts of terror" (Bush, 2001).

As it can be seen in these lines the speaker makes use of the hero archetypes by in-grouping all the victims and pointing out how the ordinary people who were wronged need to be protected by a strong willed and adamant hero one who is determined to get justice for them. Here the hero is a grieving and wronged survivor who is witness to the havoc and therefore pledges to take the right action. Here the archetype is visible in the fact that the speaker seems to be willing to take on the unforeseen journey so that he can justice for the wronged.

"The pictures of airplanes flying into buildings, fires burning, huge structures collapsing, have filled us with disbelief, terrible sadness, and a quiet, unyielding anger. These acts of mass murder were intended to frighten our nation into chaos and retreat. But they have failed; our country is strong" (Bush, 2001).

Here again we see how the hero recreates the frightening and tragic picture of the catastrophe and by using the imagery, makes sure that the minds of the people can be molded into believing that the hero is the savior of this great and resilient group of people. Here the speaker makes use of words such as chaos, mass murder and anger to give the audience a sense of shared grief. The hero archetype here is shown here as a savior who is one of the aggrieved and is willing to ensure that justice is done no matter what the cost.

"A great people has been moved to defend a great nation. Terrorist attacks can shake the foundations of our biggest buildings, but they cannot touch the foundation of

America. These acts shattered steel, but they cannot dent the steel of American resolve” (Bush, 2001).

Here like any other world leader provoking a sense of national pride, our hero is a symbol of unequivocal glory and courage. Here the reference to the previous glory of the nation is a tool that serves as a reminder for the audience that they have seen such hardships before but the foundation set by their forefathers is too strong to be even touched. The hero archetype here is used as the protector of the legacy of the great. The use of words like shattered and shake are used by the speaker to inculcate the fear that the nation has experienced, while steel of resolve is a motivating phrase to ensure that the audience feel assured of the capability of the hero to take arms against the evil and to restore order. Thus the hero archetype is manipulated through the use of history.

“America was targeted for attack because we're the brightest beacon for freedom and opportunity in the world. And no one will keep that light from shining” (Bush, 2001).

In these lines it can be seen that the speaker highlights the agenda of the enemy. The country is not under attack due to any other reason, other than an envious and demented “other”. One who is jealous of the brightest light of freedom and justice in the world? Here the hero archetype is used to highlight the very foundation of way of life, he is not just the protector of the innocent but also a man who shoulders the ideological weight of the highest of human values and so his victory is not just desirable but pertinent for the good of humanity.

“Today, our nation saw evil, the very worst of human nature. And we responded with the best of America -- with the daring of our rescue workers, with the caring for strangers and neighbors who came to give blood and help in any way they could” (Bush, 2001).

In these lines we can see that the speaker openly uses the tool of “othering”. He makes sure that line is drawn between “evil” them and “best” us. Here the distinction between them and us is hard to miss. He refers to their own response as the “American” way. He makes sure that in that moment of national grief the hero has been at work and has upheld the best of human values and no leaf was left unturned in ensuring the best service is given to the needy. Hence the hero archetype is highly humane and at the service of everyone who needs it and simultaneously he is not letting rage get the best of him he remains the upholder of all that is good in humanity.

“America and our friends and allies join with all those who want peace and security in the world, and we stand together to win the war against terrorism. Tonight, I ask for your prayers for all those who grieve, for the children whose worlds have been shattered, for all whose sense of safety and security has been threatened. And I pray they will be comforted by a power greater than any of us, spoken through the ages in Psalm 23: “Even though I walk through the valley of the shadow of death, I fear no evil, for you are with me” (Bush, 2001).

Here we see that the speaker makes sure that the audience is well informed that all the forces who are on the “right side” are in their favor and are willing to help the hero in the strife for the ultimate good. Then we see that the hero takes the role of a grieving father, he is in pain due to the suffering of the innocent and the threat that they have faced and so he invokes the power of God to sooth the pain of the wronged. The hero makes use of religion by quoting a

line of the bible; the use of religion is a tool to create a bond between himself and the divine. This creates a distinction between the forces of good and the forces of evil, and the hero is the ultimate warrior against all evil.

Findings and Conclusion

The findings of research show that like every other leader who intends to take a nation to war the rhetoric and the discourse they use make it possible for them to convince people that war, as bad as it seems, maybe the only right thing to do. To achieve this we observe that the discourse makes use of the hero archetype. The main focus is to ensure to ingroup people into believing that the speaker is the hero, one who has the will of iron to see that justice is served.

In this scenario certain rhetorical tools are used such as the use of imagery, by recreating the images of the tragedy and by drilling in the idea of heroic glory and honor. The other tool we observe is the use “us” vs “them”, this too is articulated by making sure that the sense of self- superiority and unattainable achievement is used to tell the people that they have been victimized by the evil “ other” envious of their high moral values and heroic nature.

It is also observed that extremely sensitive aspects of human nature such as religion is used as a tool to make sure that the audience understands that the divine power is with them and that no matter what the cost, this is a fight for the victory of God’s purpose and a war that is inevitable.

In the course of the research it was observed that the careful use of adjectives such as evil, barbaric, mass murder, shattered etc. are used to reiterate the event, and adjectives used for the response are far more mild such as, justice, humane, peace, forces of good etc.

Overall it can be seen that many tools are repetitively used in order to create an atmosphere of self- preservation, high moral ground and divine justice to in-group people into following the “hero” to wherever he may lead.

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