Chapter 9
Ancient Greek Goddess Archetypes in the Modern World Politics:
A Research on Hillary Clinton's Political Discourse Related to Goddess Archetypes

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ABSTRACT

Ancient Greek mythology has a significant place in modern Western culture. Swiss psychoanalyst Carl Gustav Jung believed that myths and mythological archetypes were the expression of people's collective unconscious. He used the archetypes to understand human psychology, as every archetype has strong personality traits that bring light to modern people's lives, because archetypal traits have reached today via collective unconscious. Archetypes are also significant figures contributing to science of communication that aim to analyze discourse, such that all of them have a different manner of discourse that is connected with their unique traits. Starting from this point, one of the most famous woman politician's, Hillary Clinton's, discourses in the 2016 United States presidential debates are analyzed on the purpose of revealing her traits related to ancient Greek goddesses.

INTRODUCTION

Mythology is the creator of philosophy and history according to so many thinkers. Today, ancient Greek mythology has significant place in modern Western culture as, its traces could be seen in art, in pop culture, and even in psychology. Swiss psychoanalyst Carl Gustav Jung used mythological archetypes to understand modern human psychology; and archetypes took a new meaning.

This study aims to reveal the connection between six ancient Greek goddess archetypes –Hera, Athena, Aphrodite, Artemis, Demeter and Persephone— and modern women by analyzing the reflection

of modern and successful women's discourses in today's media channels. For this purpose, in the first chapter of this study, the meaning and importance of Greek mythology and the concept of archetypes, are examined to understand goddesses' personality traits and their influences on modern women. According to Jung archetypal traits have reached today via collective unconscious. From this point of view James Hillman created archetypal psychology in 1970s, and many theorists have been following him since then.

Archetypal psychology indicates that every woman has goddesses inside that shape her communication habits. In the second chapter, ancient Greek goddesses are examined to reveal their communication habits that exist in modern women. Today, the women who have media coverage are essential to explain the relation between the archetypes and modern women. These women could be politicians, actresses, documentarians, wing leaders or housewives etc. Their portraits that appear on the media channels provide an understanding of their personal traits and the relation between archetypes and them. Starting from this point, in the third chapter, one of the world's famous woman politicians Hillary Clinton's discourses, in 2016 United States presidential debates are analyzed on the purpose of revealing her traits related to ancient Greek goddesses. This approach aims to build a bridge between ancient Greek mythology and modern communication science.

ANCIENT GREEK TIMES

Ancient Greek times were polytheistic, and a point of interest for modern people. Since the writings of Homer and Hesiod which exist today, the Olympus gods and goddesses as archetypes, brings light to modern people's psychology and their communication habits. Today, Swedish psychiatrist Carl Gustav Jung's works on archetypes, take significant space in the field of psychology. In this chapter to reveal effects of the six Olympus goddess archetypes on modern women's communication habits, ancient Greek mythology and Jungian perspective are analyzed.

Greek mythology, as in other ancient cultures, was used as a means to explain the environment in which humankind lived, the natural phenomena they witnessed and the passing of time through the days, months, and seasons (Cartwright, 2012). Today, mythology gives us significant clues about modern human psychology. According to Jung, it is not enough for the primitive to see the sun in its course, he must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized process of nature, such as summer and winter, the phases of the moon, the rainy season, and so forth, are in no sense allegories of their objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection- that is, mirrored in the events of nature (Jung, 1969: 86). Jung used the word 'myth' he referred to the deepest sort of experience in human life. Myths' images are indeed pictures. However, they are pictures that involve us both physiologically in our bodily reactions to them and spiritually in our higher thoughts about them (Goldenberg, 1979: 47). Jung analyzes people with regards to gods and goddesses. As for Jung and Kerenyi, we have lost our immediate feeling for the great realities of the spirit -and to this world all true mythology belongs- lost it precisely, because of our all-too-willing, helpful, and efficient science (Jung and Kerenyi, 1942: 2). Even in Aristotle's viewpoint, the gods themselves are necessary, are forever plaguing us. We must be in their service and feel their yoke (Hillman, 1980: 12). The mythological archetypes are the key factors for Jung to analyze human psychology. To understand the archetypes, it is important to know the creation of the myths. Greeks didn't have a sacred bible. They learned about the gods from poetry written in the eighth and seventy

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