

QAnon: A False Prophets Conspiracy

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Abstract: Examining the QAnon movement through a Jungian lens, this analysis draws parallels between archetypal defense mechanisms and the Homeric myth of Odysseus, specifically his stay on Ogygia Island. The paper introduces terms like "Dark Religion" and "theocalypse," exploring the phenomenon of mind possession in religious fundamentalism and conspiracy theories. Symbolically, Calypso, as "the concealer," functions as an archetypal protective system, diverting ego-consciousness from reality and constructing a false belief system. "Theocalypse" describes religious inflation by unconscious contents, resulting in specific mytho-poetic ideologies and archetypal images whose function is to protect ego from experiencing painful emotions.

The manifestation of Dark Religion is evident in QAnon Conspiracy Theory followers who believe in a secret war led by Donald Trump against a satanic child-trafficking cabal. This dark belief system is characterized by traits such as seeking secret signs and clues, absolutism, rejection of modernity, reactivity, aggression, a paranoid worldview, and the assertion of a special ability to see with their hearts—reading between the lines, to name a few.

Commonalities between conspiratorial and fundamentalist thinking emerge from the dynamics of inferior consciousness and subsequent ego inflation, explaining both the archetypal nature of conspiracism and its resistance to rational correction. Conspiratorialists assert additional qualities, such as being chosen to perceive the truth, promoting a superior truth without relative values or "gray" areas (superiority). Their knowledge is held unwaveringly and treated as infallible faith, often invoking sources like idols and refusing to question their authority. Vehement rejection of opposing theories (defensive selectivity) characterizes their mindset, along with a surrender of will to their leaders (submission to authority). Conspiracists actively pursue the goal of converting others (reactivity) and accept responsibility for the state of affairs only in a fantasy world, avoiding self-reflection (projection).

Conscious thinking remains free from unconscious influence only when recognizing numinous contents and withdrawing projections from objects. A symbolic perspective, treating conspiracy theories as symbols rather than rational constructs, provides a non-dismissive understanding of strong adherence to such beliefs. Examining QAnon symbolically through the lens of Jungian psychology, while understanding how adherents enact unconscious complexes and cultural complexes, offers more effective ways of understanding their beliefs than what traditional schools provide.

Breaking away from restrictive beliefs requires embracing living symbols tethered to reality, facilitating genuine feeling-insight, authentic suffering, and thereby fostering a connection with one's psyche.

Keywords: Theocalypse, Conspiracy Theories, Dark Religion, QAnon, Jungian Psychology.

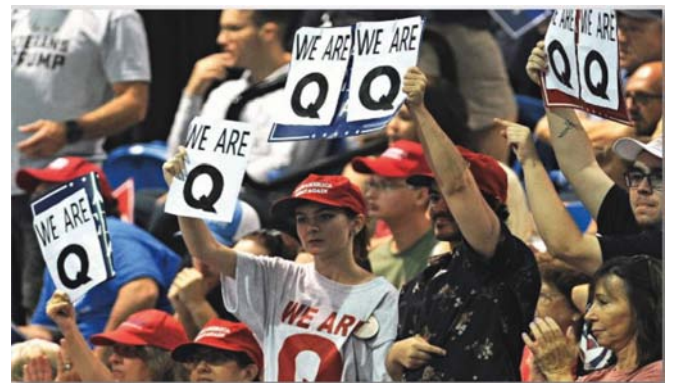
QANON: ECLIPSE OF THE SOUL

"In an odd way, the conspiracy theorist's view is both frightening and reassuring. It is frightening because it magnifies the power of evil, leading in some cases to an outright dualism in which light and darkness struggle for cosmic supremacy. At the same time, however, it is reassuring, for it promises a world that is meaningful rather than arbitrary. Not only are events nonrandom, but the clear identification of evil gives the conspiracist a definable enemy against which to struggle, endowing life with purpose." (Michael Barkun 2003).

ODYSSEUS' SHIPWRECK

In the Homeric Opus, the embattled and traumatized Odysseus is shipwrecked at Ogygia Island: "Then, all at once Zeus thundered and hit the ship with a lightning bolt. Smitten by Zeus' bolt, the ship spun

around and was filled with sulphurous fumes. My shipmates fell out of the ship, and, like seahawks, they were carried by waves past the black ship" (Homer, 1871, p. 12.407–19).



Thus, Odysseus lost all his men and was carried for nine days by the sea current until he was cast away on Ogygia Island. There, Calypso, a beautiful nymph who inhabited the island, welcomed him with open arms. Calypso made Odysseus captive and desired to make him her husband.

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A great fire was burning on the hearth, and from afar over the isle, there was a fragrance of cleft cedar and juniper as they burned. But she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming (Homer, 1871, p. 1).

On top of such a wonderful place, Calypso promises Odysseus immortality:

"She took me in, and with all care she cherished me and gave me sustenance, and said that she would make me know not death nor age for all my days" (Butcher, 1909, p. 100).

Odysseus faced a choice: immortality in the soothing arms of Calypso or the continuation of his journey with the promise of a return to Penelope.

CALYPSO

The Greek word "calypso" (Greek: Καλυψώ, Kalypsō, Kalypso) and Καλύπτειν (kalyptein, "to cover," from which "apocalypse" is derived) means "the concealer" (lit. "hider," from Greek kalyptein "to cover, conceal," from PIE *kel- "to cover, save," root of English Hell. "Apocalypse" means the opposite: to "uncover" (Online Etymology Dictionary, 2001-2011, p. 1). The name Calypso or Καλυψώ may have its source in the Indo-European language, possibly related to the Greek word καλύπτω, meaning to conceal and referring to the bridal veil that conceals her face. The Indo-European name may reference something more sinister, possibly coming from 'kel', meaning "to hide, conceal and *υἷρ*—(a carnivorous animal, esp. fox, wolf, etc.)" (ibid., p. 1). Calypso may have originally been an Indo-European goddess of the underworld whose function was similar to Valkyries or the Hel of Norse myth. Calypso may have been derived from a demon that was devouring heroes.

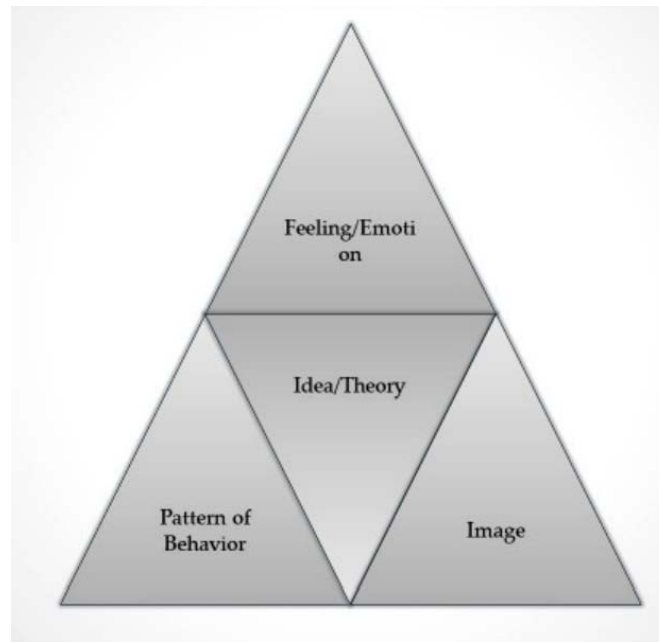
ILLUSION

Symbolically, Calypso represents "the concealer," "disguiser," or "misleader," representing forces that

divert us from consciousness and reality. Psychologically, Calypso is a process of inflation: saturation of the ego by mythological fantasies that consequently turn outer contents into illusory reality. Calypso represents the goddess - an archetype in the language of analytical psychology - that captures or veils the mind. It functions as an archetypal defense system protecting the ego from experiencing negative, painful, and conflicting emotions. Calypso diverts or "kills" difficult aspects of reality by creating soothing alternatives and at the same time keeping unwanted emotions unconscious.

Calypso is what the mind accepts as answers to wordly pains, often in the form of organized beliefs, false persuasions, ideological structures, teachings of cults, conspiracy theories, or any seductive beliefs. We termed these defensive structures Dark Religions, emphasizing their unconscious, hidden, or split-off character, and the simultaneous presence of an image of supernatural power or deity: Image of God that has ability to evoke numinous emotions. (Imago Dei, Greek: εἰκών τοῦ Θεοῦ) (Dark Religion, 2018).¹The Imago Dei (The God Image), the image, the idea of God, a higher power, refers to the representation of the archetype Self in the mind. It consists of a collection of representations of images, ideas, and emotions related to God. It refers, on one hand, to images or content (feeling-toned representations, energy) emerging from the unconscious either spontaneously or induced by techniques designed for that purpose, and on the other hand, to symbols that are more or less created by the human mind for the purpose of capturing and representing archetypal contents. An example of the former is spontaneous imagery, visions, or dream images of the Self; an example of the latter is a theological description of divine qualities (philosophical ideas about God's nature, intentions, spheres of influence, etc.) or basically any ideas one may imagine, cherish, or revere about the deity. In essence, the Imago Dei refers to everything that the human mind imagines, intuits, thinks, and feels about God, but also it is a "God within" a force that shapes understanding of

¹How do we distinguish between sacred and profane experiences, between ordinary experience and experience of the numinous? If a person displays a subjective attitude and frame of reference toward something that they believe deserves to be worshiped then we should refer to those experiences as religious. Although this is a subjective and an individual matter, it always refers to the Imago Dei, the God Image, a fantasy image of the "higher power." That is, anything involving a thought or fantasy structure that makes reference to a god, a deity, or some objective referent that includes a transcendent, numinous dimension can be thought of as religion. This holds true even when a person is possessed by an archetypal energy and formulates an accompanying ideological structure. (Dark Religion, p. 30).



God within human consciousness on the individual but also collective level. It is a force that operates constantly in the psyche. Jung says: From the empirical standpoint of analytical psychology, the God-image is the symbolic expression of a particular psychic state, or function, which is characterized by its absolute ascendancy over the will of the subject, and can therefore bring about or enforce actions and achievements that could never be done by conscious effort. This overpowering impetus to action (so far as the God-function manifests itself in acts), or this inspiration that transcends conscious understanding, has its source in an accumulation of energy in the unconscious.... (CW 6, par. 412)."

In Dark Religion, this image of God is not represented credibly; it is distorted to conform to ego-serving needs. Dark Religion, thus, reflects an incomplete, unconscious, aspect of individuation.

THEOCALYPSE

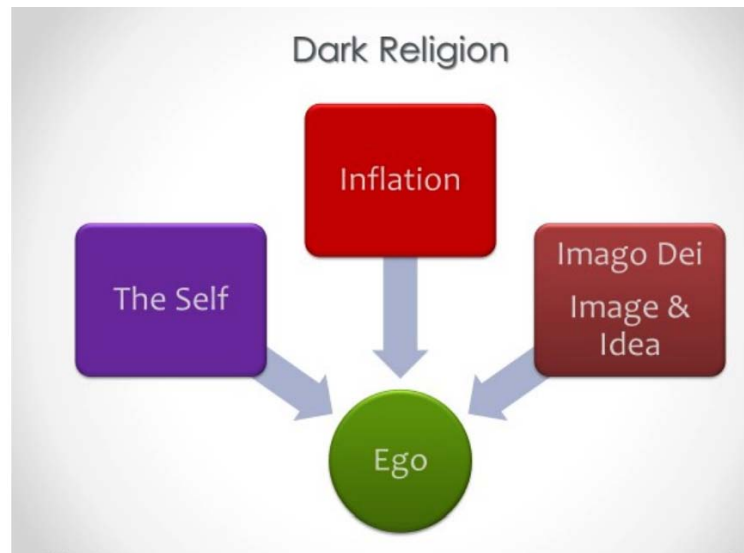
We coined the term "theocalypse" or "theocalypsis" (theocalypsis, Greek: θεόκαλυψις) to describe all phenomena of Dark Religion. The word theocalypse (theocalypsis) describes the process of religious inflation by the archetype of the Self, simultaneous creation of specific ideology ("theory"), and the presence of accompanying archetypal image-symbol (Imago Dei) referring to a powerful, supreme, transcendent being or supernatural force. Theocalypsis = Inflation + Archetype of the Self + God Image. The term implies hiding behind the god, or "mind clouded by

god," where the ego is eclipsed by the energy of the Self justified by religious imagery, terminology, and ideology. (Ibid., p. 223)

As an archetypal defensive mechanism, theocalypsis protects the ego from the intensity of traumatic memories by creating a soothing illusion of safety. It opens up the mind to the imagery and ideology of the archetypal world, creating a "religion" as a result. Unconscious contents step in to provide relative stability and relief from suffering. This is typical for religious fundamentalism and other forms of strong or radical beliefs, including conspiratorial thinking. The inflationary involvement of archetypal energies fundamentally influences thinking structures, transforming them into a kind of fantastical, quasi-religious belief. The less aware a person is of the function that unconscious emotions play in their cognition, the stronger the fidelity to the conviction.

DARK RELIGION

In his book "Understanding Evil: A Psychotherapist's Guide" (2018), Lionel Corbett analyzes the psyche of fundamentalists. Religious fundamentalists, says Corbett, believe that their faith is the only correct path to salvation and claim supreme knowledge of divine intentions. They often reject everything modern due to perceived moral decadence and evil. Fundamentalists believe in strict absolutism and an image of God (Imago Dei) that is punishing, infallible, and patriarchal. Their faith involves fear of eternal punishment and the need to spread the faith.



People caught in Dark Religion can be reactive, aggressive, or even militant when imposing their views on others. They strive to avoid feelings of paradox, ambiguity, ambivalence, or excessive complexity. Adherents to Dark Religion prefer a way of thinking that avoids uncertainty, focusing on certainty and rejecting any symbolic interpretation of their "sacred" texts. Their beliefs are centered around avoiding sin and sinfulness.

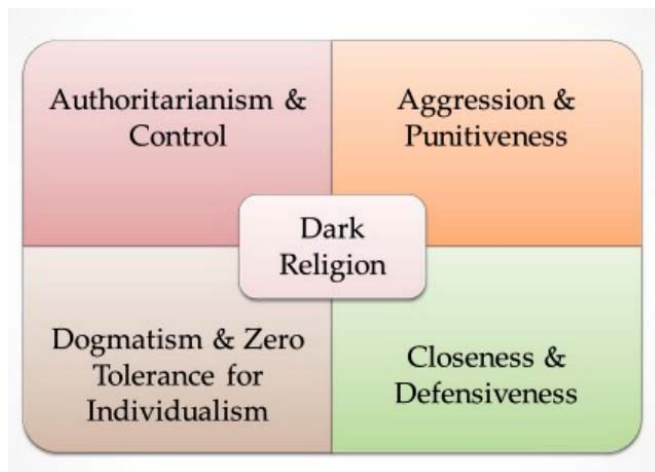
Dark Religion is marked by an anxious and even paranoid worldview. The threat of intervening evil is real and present. Those affected by Dark Religion exhibit strict adherence to values, submission to authority, reactivity, a desire for power, control, and unwillingness to compromise. Hence defensive attitude. That correlates with marked inability to accept

personal responsibility. Dark Religion attracts those seeking dogmas, clear answers, a sense of belonging, and those who prefer to relinquish their will to an external authority. Charismatic leaders and manipulative social groups provide their members with a false sense of favorable direction. Dark Religion is based on suppressing individuality while taking advantage of unconscious forces in the service of selfish aim.

QANON

In the last decade, there has been a convergence of fundamentalism, especially evangelical religions, and the QAnon conspiracy theory. QAnon borrows religious imagery thus elevating conspiracy to religion, while fundamentalists find expressions of their faith in Q's

teaching. QAnon embodies images of religious nature, intertwining them with mythological language. It originated in forum posts on the website 4chan in October 2017. Since then millions of QAnon adherents came to believe that Donald Trump has waged a secret war against a cabal of satanic cannibalistic pedophiles, mostly operating in Hollywood. The theory involves a bizarre myth of betrayal, revenge, and salvation, with a belief that liberal elites are organized in an international child trafficking ring. Adherents believe in a final apocalyptic war between good and evil ("The Storm"), where justice will be established, and Trump will bring perpetual peace and prosperity. QAnon exhibits cult-like characteristics, with Trump at its center as a political leader. QAnon is not a cult per se, because Trump is not an official leader, he rather a leader identified by Q, but Trump silently adopted this role as it fits his playbook.



Adherents to conspiracy theories, like fundamentalists, think in tribal terms, dividing their world into "us versus them." This primitive defense, as a rule, protects individuals from the challenges of a diverse society, increases cohesion and safety, but leads to their isolation. Anxiety about the fragility world is compensated by an archetypal idea of a final apocalyptic war between good and evil, ending in paradisiacal society and promising rewards for the righteous. One significant difference between fundamentalist religion and conspiracy theory is that conspiracy theories replaced supernatural beings with human beings. It is a human who is conspiring, a human who is the source of evil, and a human who is planning doomsday and the destruction. Rarely, in some conspiracy theories, humans are replaced by reptilians, humanoids, super-humans, or aliens. The omnipotence is transferred from God to a human being. Projection of the Imago Dei with its numinous energy

and imagery has not been withdrawn; it has merely been relocated. However, many conspiratorialists include archetypal fantasy-images in their "theory" and often mingle the government with Evil Force, for example.

ARCHETYPAL PATTERNS OF CONSPIRACY THEORIES

Conspiracy theories, as expressions of theocaplysis exhibit certain archetypal patterns. To mention just a few parallels between conspiracism and dark religion:

- There is always an omnipotent director and a perfect conspiracy (omnipotence).
- A supreme justice is always the premise of a conspiracy theory. (In QAnon it is "The Storm")
- All conspiracies have a primary intended cause; there are no chance or random natural processes. (Divine determinism, divine will)
- Conspiracy theories exemplify the battle between Good and Evil. (dualism)

Conspiratorialists are on a heroic quest:

- They seek secret signs and clues. typically denying Occam's razor. (mysteriousness)
- They claim a special ability to see with their hearts and read between the lines. (chosenness)
- Conspiracists were chosen to see the truth. There is only one truth, their own (superiority). There are no relative values, no "gray" areas.
- Their knowledge is unwavering and is treated as faith (infallibility).
- Conspiracists invoke their sources like idols and refuse to question their authority (piety).
- Conspiracists vehemently reject opposing theories (defensive selectivity).
- They surrender their will to their leaders (submission to authority).
- Conspiracists feel it is their duty to convert others and actively pursue this goal (reactivity).
- They accept responsibility for the state of affairs only in a fantasy world, not in self-reflection (projection).

- Conspiracists always position themselves on the right side of the apocalyptic struggle (righteousness).
- And finally, they tirelessly proclaim the triumph of good (millenarianism).

One function of theocalypsis is to maintain a sense of personal theodicy. This feeling gives an understanding of the origin of a negative phenomenon, its motivation, and its aim. Hence comes the hope that they can somehow participate in controlling and influencing the outcome. Followers of QAnon theory allocated all imagined responsibility to their leader Donald Trump.

LACK OF THE SYMBOL

From a depth psychological perspective, conspiratorial thinking manifests as the unconscious influence of the archetype of the Self. Depending on the depth of symbolic insight, it ranges from phenomena of inflation to possession. Symbolic understanding enables a connection to unconscious contents, preventing the ideological attachment from becoming stronger. Conspiratorial thinking is marked by a lack of symbolic contemplation, leading to a literal interpretation of symbols and beliefs.

In Dark Religion, the ego is "hypnotized" by the archetypal-religious image, evoking feelings of omnipotence, perfection, supreme justice, and immortality. For instance, the Islamic State seeks to restore the lost Islamic kingdom by promising a paradise on Earth. However, archetypal ideals, when taken literally, become problematic because of their illusiveness, frustrating the individual and evoking feelings of inferiority.

TRIBAL MENTALITY

Conspiracy theories undergo modification as more people adopt them, akin to tribal mythology that begins with shamanistic visions (Eliade, 1972). They become "alive" in terms of psychological processes and patterns of human behavior. Conspiratorial thinking exhibits strong emotional attachment, a paranoid core, interconnected events, cult-like knowledge, and active persuasion. Followers actively attempt to influence others' opinions or convince them.

They are motivated by their quest for truth, but they are unaware of the internal need for transformation, so they seek "justice" in the outward, "unjust" world. The instinctive drive toward individuation is present regardless of one's level of self-knowledge. Because religion emerges from the collective psyche, it involves collective mystic participation and belonging to the mass. However, it promises individuality: freedom from convention and sameness. Paradoxically, people caught in Dark Religion believe they have broken out of the mass mentality and discovered unique knowledge ensuring their salvation. Unfortunately, being caught in projection, they have merely replaced one collective system with another. There is no magical solution to individuation that bypasses suffering.

SPLIT-OFF DEFENSE

The archetypal reality is, as a rule, seductive and fascinating. The indolent ego easily forgets that, despite its desire to connect with the archetypal world, its task is to construct a reality of consensual principles. Losing connection with this wisdom leads to a reality entangled in the web of false beliefs. The archetype of the self protects and supports the ego when it acts as a mediator. As a means, it is a remedy; as a goal, it is



poison. The ego afflicted by trauma finds itself trapped in an illusory archetypal image or dissociation (split-off), in a false world devoid of legitimate painful affects. At the same time, theocalypsis serves as a defense against complete disintegration. The illusion keeps the ego in the provisional state of relatively stable functioning (false self) but at the expense of the reality that is never a rose garden. The apparent rationality of conspiracy theories is a construct-illusion that keeps the fragile ego together.

QANON: A FALSE PROPHECY

Conspiracy theories, like all contents stemming from inferior - unconscious - thinking, are inherently irrational. They serve more the hidden agenda of the ego than the truth they purportedly seek to uncover. Conspiracy theories represent the unconscious needs of the ego but do so by hiding behind the archetypal message, hence theocalypsis. The goals of consciousness are thus manifested as false ideas: St. Matthew warns, "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves" (Matthew 7:15).

Reason attains its highest fidelity to truth when it delves into the realm of emotions, offering another dimension of insight. Similarly, a dream finds significance only when it emotionally resonates and establishes a connection with our lives. Emotion enlivens reality; hence distinction between artificial and natural intelligence. Jung states, "(...) emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes.... emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief

source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. (CW 9i, par. 979)

This principle extends to religious symbols, which, over time, have lost their vital essence—the transformative life force that shapes individual consciousness and facilitates a return to self.

WOUNDED CHILD

In the evolving narrative of QAnon theory, the focal point revolves around a helpless and abused child, not merely suffering but subjected to abuse, torture, and eventual demise for the coveted substance of adrenochrome. On one side of this narrative, there is the endangered innocent child, and on the other, a quest for its freedom and salvation unfolds. Remarkably, the miraculous substance possessed by the child—the elixir of life, the lapis philosophorum, L'Élixir de longue vie—is exploited by the Satanic Cabal. Symbolically, this raises compelling questions. Does the elixir represent something fervently desired by conspiratorialists, yet remains elusive? As they witness it being ruthlessly harvested by malevolent forces, could this reflect an unconscious yearning for wholeness, an image projected but unattainable? Simply put, is it their own wounded inner child, demanding conscious attention and healing? Or is it a wounded child of the collective psyche that needs conscious tending? Maybe QAnon followers carry the pain of their own past, their families or even the society that they are part of.

As long as the nature of their pain remains unconscious, this need persists in the realm of



unfulfilled fantasy, a magical wish. Dark Religion appeals to the lives of individuals who have been traumatized by past experiences, presenting itself as a healing refuge. It functions as a soothing community, providing love, support, and a sense of belonging. Within its folds, individuals not only experience a feeling of unity but also a sense of uniqueness and safety. The essence of this allure lies in the dissociative function of the psyche, wherein trauma is relegated, giving way to the idealization of divine healing at the expense of conscious suffering.

The apparent correlation between QAnon followers and extremism often aligns with experiences of childhood trauma, parental neglect, together with an authoritarian upbringing lacking in love and compassion (Gavin, 2021). According to Jungian Analyst Donald Kalsched, the psyche constructs an illusion—a false cocoon—to shield the wounded inner child from re-traumatization. The illusion assures, on one hand that the pain is eased by dissociation, but on another hand the ego experiences constant anxiety and other negative persecutory symptoms. When the symbol is split-off, dissociated, and the original affect is left unexplored, individuals live in a provisional, trauma-response state. The mythological conspiracy woven around the abuse of a child emerges as a defense fantasy-system, aiming to protect QAnon members from confronting their own pain and the pain inherent in the world. The deeply unconscious symbol of the wounded inner child entraps adherents in the fantasy of Ogygia Island, preoccupying their thoughts with ways of rescuing fictional wounded children rather than embarking on the salvation of their own injured souls. The archetype of the divine child thus remains

entrenched in the unconscious, enacted but not integrated.

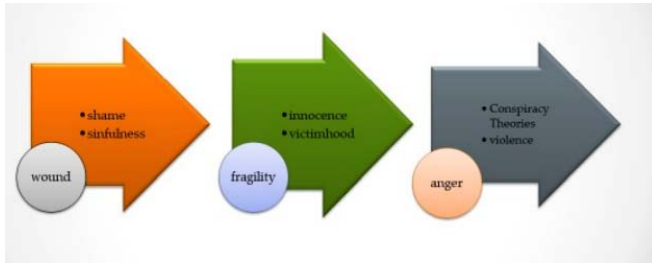
VICTIM MENTALITY

Because the child is “wounded” and constantly threatened by the archetypal fantasies that are externalized (and projected) as daemonic qualities of the world, the “victim” is a typical modus operandi of conspiratorialists. Donald Trump has built his presidential campaign on victimhood, claiming the “Deep State” is constantly after him, and he is doing everything possible to survive it. This provides a wide projecting screen for his supporters who also feel victimized by the system. We can observe a similar trauma-based reaction in Russian war propaganda. Putin claims the Russian nation is likewise a victim of Western society working on its elimination. Putin nurtures the paranoid image of a bloodthirsty West, thereby making the traumatic memories of the Russian soul easier to bear by providing a convenient scapegoat. In reality, Russians unwittingly become victims of Putin's scheme, yet consciously perceive themselves as heroes in a mythic battle fighting an outside enemy.

The victim often creates conflict because it perceives the threat constantly and feels under attack. Donald Kalsched says that innocence as an archetype can be, “recruited as a part of a dissociative defense system and can be placed in the service of violence” and illusion. According to him, trauma survivors often feel deep emotions of badness, shame, and ‘sinfulness.’ That in turn gives them reasons to be angry at the world. (Kalsched, 2023).



Theocalypsis serves ego as a protector against painful (tremendos) aspects of the Self and in the same time cocoons ego in false but soothing archetypal fantasies (that ward off those split-off aspects of reality).



That is, perhaps, why QAnon supporters feel entitled to pre-emptive attacks, justifying it by protecting a crucial value: their own need for survival.

REAL AND PRESENT DANGER

We can say that, due to the trauma that QAnon supporters bear, it makes them more in-tune with threatening aspects of reality. QAnon supporters are concerned with very real and threatening changes. They claim they do not worry, or do not actually believe in, global warming, but they react to changes in the environment. They claim to worry about socialists overtaking the government, yet they are the most dependent on social support programs such as Medicaid and Medicare. They do not deal with others the way their child needs to be talked to in order to heal—with compassion and love. Anger does not resolve the conflict and only separates opposites, contributing to further polarization. Finding the feeling-toned approach, finding loving understanding and dialogue with the inner child and consequently the “other” can lead to bridging, reconciliation and thus to breaking of the illusion of Dark Religion.

ECLIPSE OF THE SOUL

Conspiracy theories mask personal wounds (complexes); the protective archetypal images operating at their core subsequently manifest impersonally, as quasi-mythological images. The less conscious these archetypal images are, the more vehemently the ego attempts to “hide” behind them. In other words, the ability to change one's position depends on the ego's insight into archetypal defense mechanisms, specifically the ego's capacity to contain and relate to strong affects [by feeling them]. Because theocalypsis is the result of identification with and projection of the split-off parts of the numinosum, their followers cannot access the full depth of spiritual participation and only stay with “primitive,” raw emotional experiences. Their ego-consciousness is clouded by the ἀντίμιμον πνεύμα: the counter-spirit akin to fanaticism, and doctrinairism (Jung, 1959, par. 67). Jung was very concerned about the “breaking of

the opposites,” and degradation of symbolic understanding during social conflicts and wars. He believed that spirituality based on conscious understanding is the only hope: “I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by a real religious insight or by the protective wall of human community. An ordinary man, not protected by an action from above and isolated in society cannot resist the power of evil, which is called very aptly, the Devil. But the use of such words arouses so many mistakes that one can only keep aloof from them as much as possible (Jung, C. G. 1976, Letters, Volume 2. Princeton University Press, p 623).”

SPIRITUALITY

Spirituality is endowed with a heroic ability to step into the realm of darkness, facing all its traps with conscious determination and embracing them with an open heart. The conspiratorial attitude neurotically splits off dreadful feelings and relieves them by projecting onto others in the form of fear, anger. Dark religion is, therefore, the very opposite of spirituality. The danger of QAnon lies in legitimizing violent affects and giving free rein to extremely charged fantasies. The vacuum created by the separation of opposites is filled by archetypal forces of a destructive nature, typical of wars.

Conspiracy theories provide misleading archetypal fantasies for the ego lost in the labyrinth of life; however, they offer no way to the center. They do not offer a final resolution of the “conspiracy,” nor do they foster spiritual growth.

However, conspiracy theories often point to the pressing issues of our times, - but because their message is rarely “decoded” or understood, they cannot provide solutions. Due to this “sterility,” conspiracy theories do not birth new answers; they only auto-erotically propagate feelings among their proponents or aim aggression against targets of their conspiratorial thinking. Yet, at the same time, we can view them as symptoms of a spiritual thirst and the expression of a longing for symbolic understanding. Just like fundamentalists yearn for salvation, conspiratorialists yearn for a world that is meaningful, just, and free of suffering.

Trump himself is likely ensnared in the archetypal cobwebs, allowing him to intuitively feel the masses'

pain. He points out the problems that afflict American society, but he is not interested in their solutions; only in ego: power and more power.

RE-LIGIO, RECONNECTION WITH ONE'S SOUL

At the level of the collective unconscious, we can speak of a brewing cataclysm that can culminate in a real catastrophe unless the collective consciousness begins to take it seriously! Conspiracists are essentially prophets who are intuitively attuned to the traumatic signals of a suffering world. However, because their prophecies are wrapped in the unconscious language, shrouded in the robe of dissociative defenses, their prophecies remain false.

The QAnon movement extracts the hero of the myth from fantasy and transposes it onto Trump's quasi-politics, thereby increasing the likelihood of its explosiveness. The QAnon mythical fantasy of the second coming of Trump, declaring the Storm, defeating the satanic cabal, freeing abused children, punishing all evils, and establishing perpetual prosperity provides its followers with relative relief from the 'dark' contents that may have fragmenting effects. However, it actually produces an opposite effect in the real world. Meanwhile, Trump, under the guise of thecalypsis, furthers corruption, empowers forces that contribute to problems causing anxiety in the first place.

QAnon is a not-so innocent fairy tale where the protagonists have access to all-powerful knowledge, but because it is literal and detached from reality, it inadvertently causes the evil it originally sought to eradicate. It does not suffer 'legitimately' but rather shifts suffering elsewhere in the form of finger-pointing, anger, and violence.

LOVE AND UNDERSTANDING

To break free from limiting beliefs, both individually and collectively, we must find a living symbol that serves our spiritual needs. Only the myth that is related to reality with all the accompanying pain, and only the myth that allows for authentic, conscious suffering has the potential for a change in the world. No arguments and attacks can heal the inner child. We must acknowledge, tolerate, hold, and dialogue with our suffering to help our inner child grow. Just like in the safety of therapeutic spaces, we must ask questions actively, listen, and try to look within our own souls to understand how our projections create dividing lines

and how our own pain produces false beliefs about others and the world.

How do we hold contradictory affects of the symbol in a mutual dialogue? To liberate ourselves from conspiratorial traps, we must embark on the challenging path, the spiritual path of love and self-knowledge.

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