

We cannot individuate concepts and beliefs without reference to the environment. The brain and the nervous system cannot be considered in isolation from states of the world and social interactions. But such states, both environmental and social, are indeterminate and open-ended. (G. Edelman. 1992)

JUNG AS A LOOKING GLASS

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I thank the organizers of this symposium for asking me to present in Prague and submit my remarks for circulation among the Executive Committee. Illustrating the maxim that no deed of any kind goes unpunished, I was invited after writing letters of objections to the interpretations, explicit content and implicit attitude extrapolated from the original IAAP apology text and current statement.

The views in my earlier notes and this text are mine, and are not official statement of my society, The Jungian Psychoanalytic Association (JPA) in New York. While I do not represent the JPA, my response is grounded in the New York/ JPA reality, with analysts and candidates from many countries and descents, the African included.

Our learning community has been proactive, dedicating an entire year to programs on diversity. We are now organizing a conference on The Displaced. I myself teach a course on Egyptian

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Mythology, From Africa Through Alchemy, and like Jung, cite African amplifications in my practice, which has included women of African descent as analysands, and men of this legacy as supervisees.

There is no divergence of values, mission and sought goals between those of us who pause around the IAAP statement, and its authors. I and my JPA colleagues respect all the Activism and Analytical Psychology initiative and the IAAP has invested and intended, from a shared concern about exclusions and inclusions, lack of parity and equality, implicit bias and explicit projection. In turn we ask that our reality and our forward looking efforts toward the same goals, infused by the same values, are also respected. Awareness of the proactive efforts of member societies in their various contexts is not evident in the apology or statement.

I take the license at the end of this text to comment on the IAAP's organizational role and process.

For the Symposium program, I was asked to review quotes from Jung pertaining to his response and views of the African, possibly to test the notion that the majority of Jung's references to persons of color are negative, proof of Jung's racial bias, and the cause for the scarcity of persons of color in many of our societies.

First we must clarify the profound misunderstandings which emerge if Jung's use of "shadow" and the "inferior" are not read with the intrapsychic valence in which they are intended, as referring to the subject, the projector, and not the object, the projected upon. This is central to the understanding of analytical psychology. To misread and misrepresent his and our mandate to recognize the shadow and the inferior as belonging to oneself is to strike at the essence of our approach to the psyche.

The term primitive is more complicated. In his Zurcher society, as Deirdre Bair notes in her biography, Jung was considered and called primitive, with his bull in the china shop energy and large presence, his attraction to the invisible, the paranormal, the margins of European culture. Evidently his laugh was unbridled, and he made much of his attraction to the laughter in Africa and those of African descent in America.

As described in Jung's letters to Emma from his trips to Africa, and the Travels Chapter in MDR, he discovered he was a modern European man in search of himself on a continent unknown to him. He describes his inferiority and ineptness, while confessing discomfiting feelings of European "superiority" he noted in himself. He alludes to both superiority and inferiority as complexes, a la Adler.

Jung travelled to Africa in 1920 and 1925. He described his first profound experience to his wife: "*I do not know what Africa is really saying to me, but it speaks.*" He cited the alignments and divergences of the African experience with prevailing religious systems, and registers the compensatory value to the European condition and states of mind, and in particular, its meaning in his quest for wholeness. Below, at the end of my text, on page 11, I extract some of his moving descriptions of himself in his surround.*** I apologize that the citations are not precise.

Bair's biography describes how Jung also sought out persons of African descent while in North America between 1909 to 1937. As he never returned after 1937, his later accounts and dreams depended on emotionally laden images and memory.

Through his outer quests and later imaginal alchemical travels, Jung privileged the internalization of projections on the African as essential to the Caucasian move toward completeness. Throughout, he perceived essential parallels between cultures. For example, he cites the following resonance:

The covering of the head signifies invisibility, that is, death. Among the Nandi, of East Africa, the newly-circumcised, the initiates, have to go about for a long time dressed in queer cone-shaped grass hats, which envelop them completely and reach to the ground. The circumcised have become invisible, i.e., spirits. The veil has the same significance among nuns.

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Seeing the wisdom in their narratives, he refers to the West African myth of Obatala and Odudua, in the alchemical terms of the coniunctio:

the first parents (heaven and earth), lie together in a calabash until a son, man, arises between them. Hence man as a microcosm uniting the world opposites is the equivalent of an irrational symbol that unites the psychological opposites"

In MDR, Jaffe recounts Jung's narrative drawing out the links and numinous parallels of African tribal rituals and other world religions:

Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising. If the gift was spittle, it was the substance which in the view of primitives contains the personal mana, the power of healing, magic, and life. If it was breath, then it was roho Arabic, ruch, Hebrew, ruach, Greek, pneuma wind and spirit. The act was therefore saying: I offer to God my living soul. It was a wordless, acted-out prayer which might equally well be rendered: "Lord, into thy hands I commend my spirit.

At the end of Jung's second trip to Africa in 1925, he wrote:

I had to admit to myself that it was scarcely the Wembley Exhibition which had begotten my decision to travel, but rather the fact that the atmosphere had become too highly charged for me in Europe. Amid such thoughts I glided on the peaceful waters of the Nile toward the north toward Europe, toward the future. The voyage ended at Khartoum. There Egypt began. And thus I fulfilled my desire and my plan to approach this cultural realm not from the west, from the direction of Europe and Greece, but from the south, from the sources of the Nile. I had wanted to know how Africa would affect me, and I had found out.

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We hear echoes when 30 years later, toward the end of his last opus, the 1955 *Mysterium Coniunctionis*, he evoked and identified with the alchemist Michael Maier's imaginal travels toward Africa, as a late amplification of his own early experience.

In the course of his mystic peregrination Maier reached the Red (" Erythraean") Sea, ... he journeyed to the four directions, to the north (Europe), to the west (America), to the east (Asia). Leaving Asia and turning south to Africa,... If we take the four directions and the four elements as a symbolical equivalent of the four basic functions of consciousness, we can say that Maier had become conscious of three of them by the time he reached Asia. This brings him to the fourth and last, the "inferior" function, which is the darkest and the most unconscious of all. "Africa" is not a bad image for this. But just as Maier was about to direct his steps thither, he had a vision of paradise as the primordial image of wholeness, which showed him that the goal of his journey lay in the attainment of this wholeness. (CW 14, 277)

The mythopoesis implied in these amplifications is pertinent. In early descriptions, from Africa and Egypt, the fertility of the black Delta was the *Cheme*, the original soil for the alchemical model of elemental self-descriptions. Since *Gestalt* psychology's exploration of dual function terms, such as the physics terms for temperature, color, weight, shades of light to describe emotional states, we know there are multiple layers of experience expressed through colors and shades. We also know, via research on geneology and legacy, that race is a construct not a fact, and that to collapse skin color to a nature state such as darkness, is naive.

JUNG IN THE CONTEXT OF HIMSELF

We cannot deny that Jung made many remarks based on reactivity and projection. These are not restricted to or focused on persons of African and indigenous cultures, which he entered and experienced. His more aggressive energies led to pungent offending remarks about Christians, the Catholic Church, the Swiss, the Germans, women, homosexuals, and for some reason, the Rockefellers, especially J.D.. However, laying our current circumstances at his feet seems as regressive as a 75 year old blaming his father for current life realities.

Jung's embrace of wholeness not perfection included his deficits and shadows. Our blame seems a poignant wish for a perfection he did not claim. He remains sympathetic as he did not assume correctness and mastery of himself.

Jung was a man infused by both the spirit of the times and the spirit of the ages. He dipped deep into the archetypal layer of a species that translated affect and emotion into discharge, or action, or image, thus transcending his culture, especially in his positing of an androgynous and prospective psyche, thrust away from efficient to final cause. When contained within his time, Jung had social and stereotypical prejudices, and personal failings and complexes. He certainly did not expect we would approach him as model for ourselves.

He travelled far and wide to expose himself to multiple cultures, and to be imprinted by them. He followed his desire to meet otherness. Unlike Freud who gave only one lecture to a club group, Jung spoke often and publically, and often put both his feet in his mouth. But he never pretended perfection and was confessional about himself in exploring, acknowledging, and confronting elements and views as few others have done. He knew he had an unconscious, a cultural and individual time bound ego, as well as an impersonal psyche. He was all too aware he possessed shadows and could be possessed by them.

Rather, as he acknowledges at the end of *Memories, Dreams*

Reflections:

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact, it seems as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself." (1965, p.359)

I hope we might as an organization and individuals pursue the unfamiliarity with ourselves, rather than assume we know all the valences of our founder's varied, often contradictory statements. And certainly not pluck some from his wide range of remarks a proof of negativity toward those others different from himself.

ORGANIZATIONAL STRUCTURE AND PROCESS

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The American Medical Association has made an organizational apology. This was an explicit acknowledgement that it had actively blocked the admission of physicians of African descent from medical practices and hospitals. The organization apologized for its real actions and past behavior. The IAAP has no such record of behavior. The original apology format was dropped in favor of a statement.

The question now is whether the statement represents the will and words of the majority. As an umbrella organization of various societies which exist in a range of circumstances, it seems of utmost importance that the focus of an official missive represent the whole and not a specific cohort. Focus on one group or cause by implication prioritizes and excludes.

While a group of members within the IAAP have the full right to declare and speak for themselves, and deserve their platform, it is another matter altogether for an umbrella association of diverse societies and different circumstance to proclaim a singular stance regarding the weighty matter of representing Jung and the Jungian mandate to the world, or to represent one set of conclusions as if they represent the sentiments of the entire membership. With hope, we trust the IAAP can find a structure whereby a cohort can be given voice for their views, and a platform for their perspective rather

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than adopting it as a formal organizational position. Just as one cannot restrain free speech, there is another restraint if a specific position is imposed as if it represents how each analyst member reads and relates to Jung. Membership in a certifying body does not grant it the right to interpret Jung to and for us. Members can expect a professional organization to support its efforts in the present rather than undermine them by allusions to a past in which they did not participate nor perceive through the same lens.

It is a serious matter to imply Jung was racially intolerant. Especially in the current climate, such assumptions will have negative impact precisely on the goal of inclusion and attraction to the Jungian enterprise which it seeks.

The recent IAAP statement reads as if the IAAP has no history around discrimination, has not already had robust discussion - as at the 1995 Zurich Congress, which led to the current non - discrimination policy defined in the IAAP Constitution

As stipulated in the IAAP Constitution our members are expected to follow a policy of non-discrimination on the basis of race, religion, ethnic origin, gender, and sexual orientation. This includes activities of IAAP professional groups, such as membership in a professional society, training programs, and events for the public at large, sponsored by the various Societies.

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We must question how such an IAAP statement would impact our relationship to the theories and practice of C. G. Jung, to the lines of kinship to him and his work, as well as how we present our history and practice to the world. Its assertions might well repulse the very potential colleagues we seek to invite.

It will surely impact the links between the IAAP and its member associations, and the relations among its societies and active members in various other initiatives.

These words focus us on the inner and external here and now:

We interpret Dorn's freeing the soul from the fetters of the body as a withdrawal of the naive projections by which we have molded both the reality around us and the image of our own character... we arrive on the one hand at a self knowledge but on the other hand at a realistic and more or less non-illusory view of the outside world....Self knowledge is not as isolated process; it is possible only if the reality of the world around us is recognized at the same time (CW 14, 739)

ADDENDA 1

**** QUOTES FROM C.G. JUNG'S LETTERS TO EMMA JUNG DURING HIS AFRICAN JOURNEYS, 1920, AND MDR CHAPTER IX, TRAVELS RE HIS 1920 AND 1925 VISITS

This Africa is incredible

. . . Unfortunately I cannot write coherently to you, for it is all too much.

At last I was where I had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp

upon the face of the crowd. I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu.

This scene taught me something: these people live from their affects, are moved and have their being in emotions. Their consciousness takes care of their 'orientation in space and transmits impressions from outside, and it is also stirred by inner impulses and affects. But it is not given to reflection; the ego has almost no autonomy. The situation is not so different with the European; but we are, after all, somewhat more complicated. At any rate the European possesses a certain measure of will and directed intention. What we lack is intensity of life. Without wishing to fall under the spell of the primitive, I nevertheless had been psychically infected. This scene taught me something: these people live from their affects, are moved and have their being in emotions. Their consciousness takes care of their 'orientation in space and transmits impressions from outside, and it is also stirred by inner impulses and affects. But it is not given to reflection; the ego has almost no autonomy. The situation is not so different with the European; but we are, after all, somewhat more complicated. At any rate the European possesses a certain measure of will and directed intention. What we lack is intensity of life. Without wishing to fall under the spell of the primitive, I nevertheless had been psychically infected. In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European. This part stands in unconscious opposition to myself, and indeed I attempt to suppress it. In keeping with its nature, it wishes to make me unconscious (force me under water) so as to kill me; but my aim is, through insight, to make it more conscious, so that we can find a common modus vivendi.

The Arab's dusky complexion marks him as a "shadow," but not the personal shadow, rather an ethnic one associated not with my persona but with the totality of my personality, that is, with the self. As master of the casbah, he must be regarded as a kind of shadow of the self.

The predominantly rationalistic European finds much that is human alien to him, and he prides himself on this without realizing that his rationality is won at the expense of his vitality, and that the primitive part of his personality is consequently condemned to a more or less underground existence.

On a jagged rock above us a slim, brownish-black figure stood motionless, leaning on a long spear, looking down at the train. Beside him towered a gigantic candelabrum cactus.

I was enchanted by this sight it was a picture of something utterly alien and outside my experience, but on the other hand a most intense sentiment du deja vu. I had the feeling that I had already experienced this moment and had always known this world which was separated from me only by distance in time. It was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years. I could not guess 'what string within myself was plucked at the sight of that solitary dark hunter. I knew only that his world had been mine for countless millennia.

All in all, Negroes proved to be excellent judges of character. One of their avenues to insight lay in their talent for mimicry. They could imitate with astounding accuracy the manner of expression, the gestures, the gaits of people, thus, to all intents and purposes, slipping into their skins. I found their understanding of the emotional nature of others altogether surprising. I would always take the time to engage in the long palavers for which, they had a pronounced fondness. In this way I learned a great deal.

Parallel to my involvement with this demanding African environment, an interior line was being successfully secured within my dreams. The dreams dealt with my personal problems.

The only thing I could conclude from this was that my European Personality must under all circumstances be preserved intact. To my astonishment, the suspicion dawned on me that I had Undertaken my African adventure with the secret purpose of Escaping from Europe and its complex of problems, even at the Risk of remaining in Africa, as so many before me had done, and as so many were doing at this very time. The trip revealed itself as less an investigation of primitive psychology than a probing into the rather embarrassing question: What is going to happen to Jung the psychologist in the wilds of Africa?

This was a question I had constantly sought to evade, in spite of my intellectual intention to study the European's reaction to Primitive conditions. It became clear to me that this study had Been not so much an objective scientific project as an intensely personal one, and that any attempt to go deeper into it touched every possible sore spot in my own psychology.

I had to admit to myself that it was scarcely the Wembley Exhibition which had begotten my decision to travel, but rather the fact that the atmosphere had become too highly charged for me in Europe. Amid such thoughts I glided on the peaceful waters of the Nile toward the north toward Europe, toward the future. The voyage ended at Khartoum. There Egypt began. And thus I fulfilled my desire and my plan to approach this cultural realm not from the west, from the direction of Europe and Greece, but from the south, from the sources of the Nile. I had wanted to know how Africa would affect me, and I had found out.

ADDENDA 2 - SOME CONTEXTUAL FREUD QUOTES - (JUST BECAUSE)

For your reading (dis)pleasure, via the historian of psychoanalysis, Ernst Falzeder's paper to a conference of historians, I add as context these quotes from Freud.

Freud on Americans:

1924: The only reasonable way to bear a "sojourn among such savages," he wrote to Rank, would be "to sell one's life as dearly as possible" [die einzig vernünftige Art des Benehmens . . . , die dem Aufenthalt unter diesen Wilden entspricht: sein Leben möglichst teuer zu verkaufen].

These savages have little interest in scholarship that cannot be immediately put into practice" [Diese Wilden haben für Wissenschaft, die sich nicht unmittelbar in Praxis umsetzt, wenig übrig] (to Wittels; Library of Congress).

American men are savages, they are stupid, ignorant, shallow, uncultivated, egoistic, sanctimonious, hypocritical, prudish, money-grubbing, anal, dishonest, arrogant, inferior, falsely democratic, stiff, spiritless, loud, anti-Semitic, and dominated by their women whom they do not know how to put in their right place.

1925: "I recently offended an American with the suggestion that the Statue of Liberty in New York harbor should be replaced by a monkey holding up a Bible. I.e., I tried [to offend him]; he didn't seem to understand me at all" [Unlängst kränkte ich einen Amerikaner durch den Vorschlag, die Freiheitsstatue im Hafen von New York durch die eines Affen zu ersetzen, der eine Bible

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hochhält. D.h. ich versuchte, er schien mich gar nicht zu verstehen].