



Opening

Dear IAAP Members,

I begin today by first thanking Heather Formaini who has very graciously accepted my request to share with you my ideas regarding the Statement which was initially written by Andrew, Gottfried and myself over a year ago. The Statement was later revised by the IAAP Executive Committee and then revised again. I want to state outright that am not offended or critical of these changes in any way that pushes me to rage or anger. I find that I'm much more concerned that the idea of a Statement is *not* necessary, or relevant to any IAAP's purpose.

Paper

Title: Secrets of Soul

The Mission Statement of the IAAP says in-part the following:

Offering a comprehensive model of the human psyche, analytical psychology includes a psychotherapeutic approach for improving mental health and facilitating maturation of the personality **as well as a theoretical body of knowledge with wide applicability to social and cultural issues.**

I am interested in seeing how the IAAP might develop the application of revised theories that address social and cultural issues. The immigration problem that faced Europeans in the last several years points to the social upheaval with which many countries have faced. The cultural issues, including racism that is present in everyday American life continues to be strong and strongly offensive.

If the IAAP wishes to facilitate a theoretical body of knowledge with wide applicability to social and cultural issues then we should begin within our own ranks to create a platform which supports this development. However, I do not believe this can be accomplished by ignoring the negative racialized images, language and theories pertaining to people of Africanist lineage contained within analytical psychology.

I would like it to be clear that I'm writing today as an American. There may be some who feel that this suggests a certain kind of arrogance or lack of understanding of the involvement in IAAP from many different countries. I do understand and it actually underscores my willingness to stand and speak from the position of being African American. One of the most important negative aspects of being a member of this ethnic group is the external and internalized pain of invisibility.

The idea of invisibility is relevant to the Statement that was first proposed *a decade ago* in South Africa and that has reappeared today in this symposium, with brief showings of visibility through this period of time.

The need for change does not lessen it only grows greater with time. It seems to me that the time has come for the IAAP to acknowledge Jung's racial language and ideas imbedded in his theories. There is no denying that Jung was a man of times. We see evidence of this in his writings as regard Africanist people. I do believe our work is to show some evolution in our 21st century thinking as to the inclusivity of culture and the elimination of racism. We are the people of *our* times. I do not believe we will ever grow in true psychological stature as long as we refuse to accept the responsibility of assuming necessary changes to re-thinking propositions that segregate groups of individuals based on racial theories. We can truly be the people of *our times* by adopting a Statement that helps analytical psychology claim its shadowed past so it can move into a more open and conversant present.

This might be more predictive of increasing the number of people of Africanist descent who wish to join analytical psychology as analysts or patients. Yes, I understand that becoming an analyst is a calling, however, one is less likely to be called when the door remains closed and requires such heavy pushing.

In the 1930's, when Jung wrote about America and Americans—both black and white, he expressed ideas that were not part of a solution to our racial conflicts. These extreme conflicts in those days included the lynching of African Americans, Jim Crow laws and the psychologically crippling effects of slavery.

However, he could have addressed these harsh social problems because throughout his lifetime, he had opportunities to meet and converse with African Americans such as Dubois, Marcus Garvey and even Martin Luther King Jr., the latter who began his Civil Rights Movement in 1954—years before Jung died. However, it was not to be that Jung would withdraw any of his earlier statements regarding ethnic racial comments against Africanist people. This is truly our work.

Jung states, in the CW 9 (2): “It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not consciously of course....” (paragraph 18)

A most difficult aspect of analytical psychology has been its racial Shadow. This inability to see its own Shadow in terms of racial discrimination has kept many individuals of color away from Depth Psychology and Jungian Psychology in particular. When Jung references the man who incapable of seeing in the above quote, I think he is not only speaking of himself .

I believe this inability to see the necessity for inclusivity in our heterogeneous American society as well as a future global society spread to include Jungian Psychology as a whole. Americans Jungians appeared to accept whole-heartedly Jung’s works which included his racial theory. Those were the historical times, and those times also included the possibility of non-racist actions and positive change in our Collective. Historically, there has always been a movement against slavery and its post-Civil War aftermath of Jim Crow.

There are those who say Jung was just a man of his times—my response is that even in those worst of times during the early days of the Ku Klux Klan and segregation, there was an opportunity for us as a nation to participate in making ourselves more aware of racism and its harmful effect on African Americans and Native Americans. *Because* of the times in which Jung lived, and the nature of his own work—he might have created a more inclusive cultural consciousness for those of Africanist ancestry. He was unable to do this. Jung saw his opportunity to plant the seeds of his work in America beginning with William Alanson White and others building psychoanalysis as a psychology business in its early days.

In building analytical psychology, the racism of American institutes became enfolded in its structure. The Shadow of racism has lingered within the teaching structure of Jungian Psychology in its training institutes. I believe that the inability of training programs to see and point to what we see now as racist elements of Jung's writings only contributes to our problem as Jungians. We completely understand that we are society made up of various ethnic groups. It does not serve us, especially in these times to deny the differences that make us who we are.

When we deny these differences then they become a way for some to exploit our differences in skin color and cultural practices making them evil or negative. This is our history and unfortunately at the moment our present cultural conflict. I believe this goes directly to the heart of the Statement. I believe the IAAP needs and deserves a formal statement as a part of its platform that addresses its racial history, as well as its hope for more inclusivity.

When we are able to claim our ethnic differences without negative prejudice through history, images, language or theories, then we place ourselves closer to working through our racial complexes—of which Jung spoke. As time has moved on, so shall we as post-Jungians. In a paper I presented several months ago for the Journal of Analytical Psychology, I spoke of racial complexes. One of Jung’s most important and powerful contributions to our thinking is about the complexes.

He even mentioned these within a racial context. I have only found one reference and I will quote it to you now from an article entitled “The Complications of American Psychology, written in 1930:

Just as the coloured man lives in your cities and even within your houses, so also he lives under your skin, subconsciously. Naturally it works both ways. Just as every Jew has a Christ complex, so every Negro has a white complex and every American a Negro complex. As a rule, the coloured man would give anything to change his skin, and the white man hates to admit that he has been touched by the black.”

In this quote by Jung we see how he considers racial complexes. Are we caught in an organizational cultural complex that is blinded by the shadow of invisibility? Do we not wish to see what others of color might as they read through Jung’s works? I believe there will always be a struggle working through and with our complexes. However, through the adoption of a Statement, I believe that we also are able to move closer to strengthening the organization and its member groups.

I had not seen anything post-Jungian written about Jungian cultural complexes in terms of an effective critique of racism in Jung’s writing until Michal Vannoy Adams wrote and published his book on the Multicultural Imagination.

This was actually a book written *for us* as Jungians because it defined so very well how we needed to think in our multicultural society—to re-image race and ethnicity.

Adams was able to take various aspects of Jung's writing and help us think about *us*—as Jungians without reverting back to a Eurocentric root which castigated and segregated a large part of our population based on skin color. These European roots were planted in the anthropology and missionary studies of travelers to Africa who found profit and fortune in creating false narratives about Africans, which later became embedded in the racist theories of Eugenics.

Our history of analytical psychology, like psychology in general as a field, continues to have work to do in terms of seeing into and attempting to discover means to change our language and our ideas regarding how we think, and interact with Others of different ethnicities.

I do not believe that the idea of the need for a Statement will go away. The possibility for its adoption reminds me of so many social changes that we have witnessed over the last several decades. These included the Civil Rights Movement, integration and judicial social justice in terms of equality in the law. Apartheid ended in South Africa and the Berlin Wall came down. Now, it is true, we have a man in the White House who wants to build another wall. Our judicial system is being torn apart in service of white supremacy. These are social and cultural issues faced by many of us. Those of us who work as clinicians see the stress of these issues in our practices. We feel the pressure within ourselves and observe it in the Collective.

I believe it is vitally important to have a place such as the IAAP—home to *all* of us as practitioners of analytical psychology, where we can take a position that supports our mission statement. This stand is *not* against Jung. It is *not* an effort to defame the vital contribution made to us by his work. This stand is so that we might claim all the richness of the history of analytical psychology including its shadow. We understand that everything has shadow. Let us truly grow deeper into this understanding by recognizing the strength that is to be found in claiming our less than perfect past.

In closing I will share two quotes from Dr. Martin Luther King. I think they reveal my secrets of the soul:

“There comes a time when one must take a position that is neither safe, nor politic, nor popular, but he must take it because conscience tells him it is right.”

And this last one:

“We may have all come on different ships, but we're in the same boat now.”

Thank you!