



ARCHETYPAL DRAMA(S) IN MULTICULTURAL WORLD

Aleš Vrbata¹

ABSTRACT: Multicultural condition of the contemporary world rises number of questions one cannot address just to one particular discipline. Thus, multi-cultural condition forces us being trans-/multi-disciplinar. This article embraces relatively recent archetypal perspective of some inter-disciplinary thinkers (cultural studies, psychology, religion studies, philosophy, anthropology etc.), concept of *Coniunctio Oppositorum* (Edinger) and the concept of cultural unconscious. It draws from personal experiences from other cultures, with other races (Jung, Schweitzer) and from research of both archetypal and historical origins of present state of collective consciousness (Gambini). Question standing behind this text is whether hybridism – to which multicultural condition inevitably leads – must take place on psychic and cultural level and whether "cultural unconscious" is flexible enough to enable one and unique cultural myth, emergence of universal values and culture.

Key-words: psyche, cultural unconscious, Africa, Europe, Brazil.

RESUMO: A condição multicultural do mundo contemporâneo apresenta questões que não podem ser simplesmente dirigidas a uma disciplina particular. A condição multicultural nos força a ser trans-/multi-disciplinares. Este artigo assume a perspectiva arquetípica de alguns pensadores interdisciplinares (estudos culturais, psicologia, ciências da religião, filosofia, antropologia etc.), o conceito de *Coniunctio Oppositorum* (Edinger) e o conceito da inconsciência cultural. Aproveita-se das experiências pessoais com as outras culturas, com as outras raças (Jung, Schweitzer) e da pesquisa das origens arquetípicas e históricas do estado presente do inconsciente colectivo (Gambini). A questão que fica atrás deste texto é se o hibridismo tem que acontecer no nível psíquico e cultural e se o "inconsciente cultural" é suficientemente flexível para possibilitar um único mito cultural, a emergência dos valores e da cultura universais.

Palavras-chave: psíquico, inconsciente cultural, Africa, Europa, Brazil.

Since the ancient times a man projected his innermost nature to external world. Hence it follows all that enchantment of his world, sky observation in ancient Chaldea,

¹ Master degree in philosophy and history (Faculty of Arts, University Masaryk, Brno, the Czech republic 1998), PhD in Ibero-american Studies (Faculty of Arts, Prague, the Czech republic 2010), NEC – UEFS, Bahia, Brazil.



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Pythagorean philosophy, richness of mythology and magic. Discovery of polarities could be compared to Promethean robbery of proverbial fire, i.e. it was sort of beginning of the world's disenchantment.² Whereas our distant forfathers believed in their metaphysical/ontological or cosmological existence, today we know they make part of psyche and as such they predetermine the way we view the world.

Being "elementary mechanics of psyche" (Edinger) residing in unconscious, we cannot do a lot about them. At the very most we can be conscious of them. But we cannot avoid them. The most fascinating pair of opposites is the good and the evil. Essentially the good and the evil conflict takes place in psyche. Especially for young ego such confrontation constitutes question of survival and requires siding with the good. But evil never disappears completely and forms what Jung called "shadow". However, repeatedly displaced "dark side" demands playing its own part. As ego matures, it starts respecting polaritie and recognizes those parts banished into the unconscious. That's maturing process, that's growing, i.e. integration of what was neglected, embracing wider perspective. This process is both individual and collective. Living in increasingly globalized world, one should take it into consideration.

But what happens with those banished and unrecognized "evil" parts of us as individuals, societies or cultures ? Darkness and shadow has its bearers both on individual and collective levels. Religious texts, world history, ideologies and personal stories say that free-floating evil is too dangerous and instinctively looks for its bearer(s). Conscious ego usually opts for one-sidedness. As we will see further, all cultures and societies prefer opting for one-sidedness whatever name it has – progress, technology, rationality, backwardness, white man's psychology. If we look for harmony, we have to look for our "alter ego", dark side of ourselves, our society and our culture.

² The opposites were discovered by pre-Socratic philosophers, the Pythagoreans. I don't know that they discovered them exactly, but they did establish them as important entities, setting up a table of the pairs of opposites they considered to be the basic ones. (...) a kind of signpost right at the beginning of the development of Western consciousness. The opposites that stood out most prominently for those early philosophers were these: limited/unlimited, odd/even, one/many, right/left, male/female, resting/moving, straight/curved, light/dark, good/bad, square/oblong. (EDINGER:1994, p.12).



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Then, perhaps, alchemical process or hybridizing can start. It seems that what we call "globalization" is just perfect condition for such a thing.

If we are to assess collective consciousness we have to take a look at common "mass man" and his everyday psychology. In this context Edinger himself resorts to the topic one cannot ignore when living in Brazil: the point is that sports and games are rituals that make very important part of collective (unconscious) psychology and offer very good illustration of *coniunctio* dynamics.

Many years ago I found myself watching a lot of football on television and I wondered, 'Why am I doing this ?' I was caught in a kind of fascination, the fascination of collective unconsciousness, you see; I was a 'mass man' as Jung spoke (...). And as I reflected on it, it became perfectly evident to me that what goes on in the sports so many watch on weekends is a kind of degraded sacred ritual. (...) Games were originally sacred, dedicated to the gods, and anything is sacred that acts out archetypal drama. Sporting contests do act out the drama of *coniunctio*. Each contestant strives to achieve victory and to avoid defeat, and yet one must win and one must lose. But within the vessel of the game, the opposites unite; and in the course of many contests, the players learn to assimilate both victory and defeat, and thus promote the inner *coniunctio* (EDINGER:1994, p.15-16).

Jung dedicated whole entire volume to what he called *Mysterium Coniunctionis*. Borrowing this term from European alchemists Jung read their experimentation with matter metaphorically. It gave him unique glimpse into the depths of the unconscious psyche. Alchemical imagery gives us – similarly to classical mythology – access to great collective dream (similarly to that which Europeans dreamt of the New World), i.e. food, or as ancients used to say, bread for soul. Imagery of *Coniunctio Oppositorum* (conjunction of opposites) is one of those psychic images that nourish Western soul.



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To the pious Jew, the Torah is bread. To the believing Christian, the Gospels are bread. To the devout Muslim, the Koran is bread. Why is that ? It's all these scriptures and treasuries of the archetypes, each in its own religious and cultural context. *Mysterium Coniunctionis* belongs in this same company. It too is a treasury of the archetypes and it too is bread (EDINGER:1994, p.9).

Image of *Coniunctio Oppositorum* is tremendously powerful image whose expression can be found everywhere. In the case of cross-cultural or multi-racial material, there is a question of ego's maturity to endure and sufficiently exploit such a situation. Following image illustrates it very clearly when likening ego to fishing boat and unconscious material (*Coniunctio oppositorum*, i.e. archetype) to whale:

Such a boat can take on only certain amount of fish, no more than it can hold. The load must be commensurate with its size. What if you're fishing in a small row boat and catch a whale ?If you pull it in, you'll go under. (...) the problem of the opposites is indeed a whale: grappling with the opposites leads to directly to an encounter with the Self (EDINGER:1994, p.16).

It is clear that heavy-weight *coniunctio* takes place wherever cross-cultural matters are at stake. New World discovery, colonialism, racism, segregation, apartheid, anti-semitism, gas chambers, exterminations, slavery, forced transmigrations, all these events have gigantic whale-like *coniunctio* behind. Archetype – as something unconscious – is, naturally, something not known. Meeting with the unknown is somehow risky, dangerous, mysterious because we deal with something we don't know. In this article I write about meetings that contain such a big dose of "archetypal" element and overreach possibilities and perspectives of individual ego (as experiences of white educated Europeans in Africa or "*desencontro*" of contemporary Brazil with its own past, roots and origins). Nevertheless, in such meetings something gets conscious. Can the globalized world create conditions to further steps and contributed to more conscious experience in the world ?



ARCHETYPAL DRAMA: WHITES AND BLACKS

In my view archetypal drama designates interplay of unconscious factors. Good-evil interplay is without any doubt extraordinary drama both on individual and collective level. Jung was aware of this particular polarity, the way how it touches the very core of human existence and, especially, the fact that it reveals essence of psyche³:

Again, the view is that good and evil are spiritual forces outside us, and that man is caught in the conflict between them, is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt (JUNG:1956, par. 206).

Even though polarity interaction makes part of everyday life, good-evil polarity has extraordinary powerful capacity to capture our attention. In fact, it is just extraordinarily telling example of problem of opposites which is also problem of energy because the tension between two poles generates energy and the more tension we have, the more energy we get. That is why Edinger says that *"understanding of the opposites is the key to the psyche – but it's dangerous key, because one is dealing with elementary machinery of the psyche"* (EDINGER:1994, p. 14) whose possible and positive outcome is increase of consciousness:

(...) once you become familiar with the phenomenon of the opposites, you'll see it everywhere. It's the basic drama that goes on in the collective psyche. Every war, every contest between groups, every dispute between political factions, every game, is an expression of conjunction energies. Whenever we fall into an identification with one of a pair of warring opposites, we lose the possibility, for the time being anyway, of being a carrier of the opposites (EDINGER:1994, p.14-15).

³ Psyche is not necessarily defined as "human" (as Hillman or Edinger point). In his commentary to Jung's *Mysterium Coniunctionis*. In his Commentary to the first picture of Rosarium Pictures (alchemical pictures illustrating alchemical process from 17th century) called "Mandala Fountain", Edinger says: *"(...) the images are cosmic (stars, sun and moon), inorganic (represented by four elements and the vapours) and reptilian. That is what the foundation of human psyche is"* (EDINGER:1994,p. 42).



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Inspired by recent book by Una Chaudhuri⁴ M. Vannoy Adams embraced her concept of "geopathology" or, in other words, "ill of the place" and – as an example – used C.G.Jung's case. Jung, as many other intellectuals of his time, was convinced of decadent nature of European culture. According to Vannoy Adams Jung himself suffered from geopathology and believed that all the Europe was suffering from illness of soul.⁵ In this respect he probably shared similar experience with another Swiss and physician Albert Schweitzer, well-known humanitarian who moved to Africa to found hospital and help to local people. Jung says he could not *"like Albert Schweitzer, seek suitable refuge far away from Europe and open a practice there"* (JUNG:1975, p.40). In other letters it is European clergy that he denounces of escapism: *"like Albert Schweitzer,[they] seek suitable refuge far away from Europe and open a practice there"* (JUNG:1975, p.40). In his opinion Schweitzer and European missionaries should not flee, but stay and help Europe in its general crisis:

We have a justification for missionizing only when we have straightened ourselves out here, otherwise we are merely spreading our own disease. How is it with God's kingdom in Europe? Not even savages are stupid enough not to see our lies. Shamelessly and childishly we parade our irreconcilable schisms before the wondering eyes of our black „brethren“ and preach peaceableness, brotherliness, neighborly love, etc., etc. through the mouth of Evangelists, Lutherans, High Church, Nonconformists, Baptists, Methodists, Catholics, all of whom

⁴ Jung's geopathology is quite visible in his attitudes to another Swiss, Albert Schweitzer, Christian missionary and physician who, in 1952, received Nobel prize. Whereas Jung traveled in Africa during relatively short time, Schweitzer moved, lived and worked there for number of years. Jung did not get to know Schweitzer personally, but in 1950s wrote several letters containing defamatory comments about him (ADAMS:2004, p. 150).

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are resolved to the death not to communicate with their brother. Is this fulfilling God's will ? (JUNG 1975, p. 85)

To get complete picture, Jung's demands of "salvation of European souls" seems to be leveled by his remarkable interest in other races and cultures: Jung undertook his two journeys to the North and Equatorial Africa and to American Hopi Indians with great enthusiasm. His preoccupations with "primitive mind" reveal the same thrill behind which one can see the escapist syndrome again. Vannoy Adams observes that "*he [Jung] characterizes Schweitzer as a refugee and compares him invidiously with himself*" (ADAMS: 2004, p.150).

Schweitzer was no loser but owned degree of medicine doctor, was excellent and respected organ player (member of *Johann Sebastian Bach Society*). However, it seems that his motives (those conscious ones) for leaving Europe were religious or moral:

The parable of Dives and Lazarus seemed to me to have been spoken directly of us! We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them: yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the colonies, however, sits wretched Lazarus, the coloured folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate.(SCHWEITZER:1924, p.1-2)

In spite of exalted motives of his life and work in Africa (as a white saviour of the natives), in spite of all his talk about "brotherliness" ("*With regard to the negroes, then, I have coined formula: 'I am your brother, it is true, but your elder brother'*" ; SCHWEITZER 1924, p.130-131; ADAMS: 2004, p. 151), Schweitzer infantilizes blacks:

The negro is a child, and with children nothing can be done without the use of authority (...) we must, therefore, so arrange



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the circumstances of daily life that my natural authority can find expression (SCHWEITZER : 1924, p.130-131).

Such passages reveal that Schweitzer's psyche continues white and European and reflects black Africans as children. Perhaps surprisingly, Schweitzer is neither brother nor older friend, he is black man's white father. As Vannoy Adams comments: *"In this image fraternalism and equalitarianism are utterly compromised by paternalism and authoritarianism"* (ADAMS:2004, p. 151). Schweitzer's psychological whiteness gets visible when arguing against *"unsuitable freedom"* for black Africans. In Schweitzer's view personal freedom does not satisfy them. In fact, Schweitzer views black world from *"white man's perspective"*. White man's soul or white-European *zeitgeist* of the first half of 20th century ?

Schweitzer's conscious (!!!) attitude is visible again when talking about his empathy with black Africans and identifying his own life's task as a fight *"on behalf of the sick under far-off stars"*, against *"injustice and cruelties that in the course of centuries they [black Africans] have suffered at the hands of Europeans"* (SCHWEITZER:1924, p. 72). All these consciously noble motives could not hide other side of his *"white psyche"*. Schweitzer empathizes with black Africans and says that he *"never put himself in Lazarus place"*. Empathy *"means to displace ourselves psychologically – to put ourselves in another's place. When we empathize with another person, we may then sympathize with that person, and we may even respond with action. When we displace ourselves psychologically, we may decide to displace ourselves geographically, which is what Schweitzer did"* (ADAMS:2004, p.154).

It was also Jung who displaced himself both psychologically and geographically even though not for a very long time. Even though his conscious (!!!) motives were different from those of Schweitzer, i.e. psychological reflection of white Europeans living in Africa, there was underlying (unconscious) motive they had in common: escape from European geopathology. Jung was escapist as well Schweizer was. In contrast to his countryman, Jung himself discovered his unconscious motives:



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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 (JUNG:1963, p.273).

WHITE PSYCHE, BLACK AFRICA

It is quite possible that Jung's geopathology – Adams suspect that it was also theopathy – resulted from what some called "apocalyptic consciousness" (BAUMER:1966) and others collective "apocalyptic fantasy" (EDINGER:1977). According to both Jung and Edinger European crisis developed from what both called "mythlessness", i.e. disintegration of traditional Christian cultural myth. In Jung's view crisis of European modernity reached the critical point: "mythlessness" or "lost of the soul". That is probably what was behind Jung's and Schweitzer's displacements.

In his autobiography Jung described his journeys to Africa quite in detail. In 1920 he went to the North Africa (Algeria, Tunisia) and in 1925-1926 to "Black Africa" (Kenya and Uganda). His conscious motivation described in his autobiography as interest of psychological reflexion of white Europeans outside Europe: he *"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"* (JUNG:1963, p.238). In Africa he feels he does not "fit in", he is "outside", but far from pathological European culture: *"I understand Europe, our greatest problem"* [...] *„only when I see where I as European do not fit into the world"* (JUNG:1963,p.236). He leaves for Africa because *"the atmosphere had become too highly charged for me in Europe"* (JUNG:1963, p. 273). According to Vannoy Adams, Jung's own experience was – in contrast to his expectation – too personal:



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Jung had not expected that Africa would affect him so personally. He had assumed that he could go to Africa and remain fundamentally untouched by the experience. He had not anticipated that Africa would challenge his very identity as a European, but that is exactly what it did. He had not believed that Africa could so radically displace him psychologically (ADAMS:2004,p.157-158).

Of course, Jung could stay in Africa and not to go back to problematic European *cultural complex*. His journey to Africa had remarkably personal character. As he himself confessed, for him the thing was to answer *"the rather embarrassing question: What is going to happen to Jung the psychologist in the wilds of Africa?"* (1963:273). Africa asked him personal questions about his identity and his relation to the place where he was and to the place he came from. He found himself in dilemma, stay and "go black" or to go back and "stay white". What a paradox !! Ironically, Jung considered himself very close to his own primitive side, close to his "night side" (*"I am as primitive as any nigger, because I do not know"*; ADAMS:2004, p. 157). That's why he supposed Africa would make him feel well and better than Europe. Jung wanted to get closer to unconscious. Africa – in European imagery black, unconscious place – offers possibility "getting black", i.e. "getting unconscious". Jung spoke about himself as "nigger" (then word with pejorative connotation), i.e. someone close to unconscious because he – in contrast to majority of white Europeans – let unconscious (through dreams, fantasies, coincidences) lead his steps in his own life, to live his "personal myth". He compares himself with black Africans, he sympathizes with them, he is their fellow primitive guy. Jung imagined Africa as an exteriorization of unconscious *per se*. Of course, all that were projections of unconscious of a white European onto black continent.

In Jung's view European moderns reached quite considerably differentiated consciousness, which led to certain degree of civilization, science and technology, organized and stratified society, democracy, civilization. They got identity, individualism, but what did they lose ? What is the dark side of such a quest ? Jung



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views all those technological achievements as a compensation of enormous loss every European feels in his individual life. About modern European says:

time and its synonym, progress, have crept up on him and irrevocably taken something from him [...] the illusion of his triumphs, such as steamships, railroads, airplanes and rockets (JUNG:1963, p.240).

Unconscious, source of life and vitality, gets compensated by technologies and rationality. In this respect Jung is traditionalist and old-fashioned thinker. But one-sidedness (a term I will use when talking about Brazil and a "dark hole" in its collective psyche) got such a degree that, in Jung's view, Europeans lost vital connection with unconscious. Compensation through technology and progress is illusory. In fact, European modernity is just rationality for the loss of vital unconscious, vitality: Europe suffers from "apocalyptic consciousness" because it goes through "technopathology", "theopathology" and the result is that Jung, feeling "ill of place", goes to Africa.

Africa lacks progress and technology but provides what Europe lost: "potentiality of life". Ironically, in Africa Jung got confronted with his own identity and decided "stay white". Nevertheless, he left his description of what happens when white European comes to Africa. Because our psyche is layered and Europeans lack conscious contact with deeper layers of their psyche, coming to Africa triggers just that part of their psyche. Under their "white" surface live "black" and vital primitive depths which get intensely stimulated. As a consequence, contact with African blacks exerts:

a strong suggestive influence upon those historical layers in ourselves which we have just overcome and left behind, or which we think we have overcome (JUNG:1963, p.244).

What Europeans feel is a pull to both directions – to primitive, black, vital Africa that stirs deep nostalgia, – to white, civilized and modern Europe as a defense against "against black" (unconscious), as an expression of what they fear (get possessed by the



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primitive and vital spirit and leave their European identity behind). Jung himself decided to go back and "stay white".

There is perhaps one thing for which Jung could be considered as a contributor to multiculturalism, although it is just theoretic contribution. Jung proposed compromise between "going black" and "going white": "*modus vivendi*" (JUNG:1963, p. 244). It is practical compromise between ego and unconscious:

If we were to relive it naively, it would constitute a relapse into barbarism. Therefore we prefer to forget it. But should it appear to us again in the form of a conflict, then we should keep it in our consciousness and test the two possibilities against each other – the life we live and the one we have forgotten. For what has apparently been lost not come to the fore again without sufficient reason (JUNG:1963, p.246).

BRAZIL: IN SEARCH OF ANCESTRAL SOUL

Brazil, what a different story ! For Jung, Europe was "mother of all demons". As Vannoy Adams comments:

The demons of Europe are modern communication and transportation technologies, and European are possessed by, or unconsciously indentified with them. For Jung, Africa is that place where he can get away from those technological demons and receive 'no telegrams, no telephone calls, no letters, no visitors'. This respite provides him with an opportunity directly to experience the spirit of another place, Africa, without constant interference from the demons of Europe. (ADAMS:2004, p.162; JUNG:1963, p.264).

As we can see, intensely felt geopathology made Europeans particularly susceptible to other – more primitive or more vital and less technological – cultures. In fact, previous chapters concisely explained European compensatory mechanism. There is no doubt Jung's and Schweitzer's weakness for Africa was compensatory. It seems that their souls were looking for the way how compensate extremely technological and rational cultural environment.



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Moving to Brazil, we get completely different picture. Here, it was Roberto Gambini who offered me one of the crucial "keys" to Brazil. Although Gambini does not use concept of "geopathology", concept of "multiculturalism" or "cultural unconscious" is completely to his disposal (something neither Jung nor Schweitzer could enjoy). Gambini says he cannot

understand a person if I do not know his or her environment, as I cannot understand a country if I ignore the psyche. These two realities walk eternally hand in hand and if for one I am attracted to research Jung's ideas, unconscious mechanisms and the phenomenology of the spirit, I feel constantly called upon to reflect about this country to which I belong. (...) I have been trying to grasp the nature of my country's soul – and for this reason I had to go back to ancestral times (GAMBINI:1998, p. 150).

In his interview with Lucy Dias Gambini explained in detail what he views as "ancestral soul", i.e. its male and female contra-sexual aspect, their proper (consciously and culturally expressed) interplay and – in Brazilian case – disfunctioning. But before getting closer to Gambini's interpretation, let me quote Edinger's passage about importance of central cultural and living myth, because – in Gambini's opinion – it is exactly what Brazil lacks:

History and anthropology teach us that a human society cannot long survive unless its members are psychologically contained within a central living myth. Such a myth provides the individual his reason for being. To the ultimate questions of human existence it provides answers which satisfy the most developed and discriminating members of the society. And if the creative, intellectual minority is in harmony with the prevailing myth, the other layers of society will follow its lead (...). It is evident to thoughtful people that Western society no longer has a viable, functioning myth (EDINGER:1977, p.23).

Myth has many functions whose elucidation is beyond range of this article. However, central myths work as Philosophers's stone, i.e. mediatrix of the opposites, agent of integration of polarities into consciousness. Using other words, it provides numinous images (bread for soul) through which conscious psyche processes existence of

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polarities, tension which would be otherwise unbearable. In one text Philosophers' Stone says about itself:

I am the mediatrix of the elements, making one to agree with another; that which is warm I make cold, and the reverse; that which is dry I make moist, and the reverse; that which is hard I soften, and the reverse. I am the end and my beloved is the beginning. I am whole work and all science is hidden in me (VON FRANZ 1966:143)

According to Gambini, original mythological matrix of his country was distorted already at its alleged beginning. Its psychological portrayal of Brazil is that of orphanage. Contemporary Brazilian narratives does not touch the essence, the ancestral soul, because something was neglected and intentionally forgotten hundreds years ago. And Modern Brazilian cultural consciousness is not just ignorant, but, what is worse, unconsciously takes such attitudes that are destructive for ancestral soul:

We suffer, as a people, from a great problem: a myth of origin is lacking in our psyche. We are ashamed of our remote past, always regarded as a black hole, a mist, a vague image. We place the official beginning of our history in a magical event called 'The Discovery' – which we know is a false term, a better word for it would be Invasion – and we have built an identity starting in 1500, the year in which two very different parts of mankind met on this side of the world, as there was nothing before that date. We simply do not search for a myth of origin. It seems to me that this fact has serious consequences in what structuring of our collective consciousness and the way we relate to the deep layers of the collective unconscious. Since we deny our our ancestral origin, we distort it and turn it into an empty precariousness. We start therefore as a people to destroy our most precious asset, our immemorial soul.(GAMBINI:1998, p.150; underlining is mine).

Gambini describes contemporary condition of Brazilian conscious psyche as an entity without proper self-conscious identity: "*já nascemos como bodes expiatórios de uma história que não é nossa. Nascemos para compensar o outro*" (DIAS, GAMBINI:1998, p.55). One of the reasons consists in number of official pseudo-myths like that of "Discovery". It does not correspond neither with ancestral soul nor with real



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course of history. In Gambini's view "Discovery myth" is a huge distortion both from psychological and historical point of view:

We are therefore in possession of a whole Encyclopaedia Britannica of images and yet they are not feeding our creativity. To relate to the soul one needs soul, to talk to the imaginal one needs images. (...) So it seems to me, what we can do is to work critically upon consciousness, showing it new possibilities, revisioning and rethinking our categories and our pseudo-mythology. The way Brazilian history is taught is stupidly anti-psychological, and untrue in many aspects. It is high time children learn that the country was not discovered but invaded (GAMBINI:1998, p.154-155).

According to Gambini images shaping Brazilian great narrative about their own nation and identity are just distorting and pseudo-mythologizing his country's soul because they constitute same sort of distortion as five hundred years ago:

Existe uma fantasia oficial e nós temos o direito de fazer outras. Se o encontro foi agressivo, se não foi, se foi amistoso ou chocante, traumatizante ou banal ...Nós não sabemos realmente. Só sabemos pelas conseqüências históricas que, em algum momento, a coisa virou e tornou-se desmesuradamente destrutiva. Por quê ? Porque o processo histórico foi destrutivo, foi de pilhagem, foi de estupro, foi de destruição cultural. Isso não dá para negar (DIAS, GAMBINI:1998, p.22)

Or another image or metaphor:

As descobertas da psicanálise, assim como de Jung, afirmam que há uma história no inconsciente. A pedra angular da psicanálise é poder ter acesso a essa história, que é diferente da história "oficial" da própria pessoa. Vou falar da caixa-preta. O Brasil é um avião que caiu e precisa achar a caixa-preta e dar um jeito de ouvir as fitas, porque lá tem uma gravação que conta o que foi que aconteceu no percurso (DIAS, GAMBINI:1998, p.82)

In Gambini's diagnosis Brazilian civilization project, its – so frequently and proudly remembered – miscegenation, genetic richness and territorial extension lack profundity, because: 1) its official culture denies everything deep and far-off origins, 2) its Amerindian and African factors were soon suppressed and denied, 3) distortion of the feminine (anima), 4) atrophied "falic consciousness" as extension of 16th Portuguese



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"aventura fálica". Let's proceed step by step. As stated above today's official (pop)culture does not have much to do with the deep sources Brazilian soul come from, rather on the contrary, it teaches to suppress and forget whatever is down there. In fact it reproduces situation from the 16th century:

O primeiro brasileiro é filho de pai branco com mãe Índia. E honras e glórias ao Darci Ribeiro, que deu a sua elucidativa idéia do protobrasileiro. A protocélula da nossa sociedade é a junção desse primeiro homem com as índias, que nós não sabemos se foram estupradas, pegas à força, ou se vieram espontaneamente para as mãos dele. É esse o nosso pai ancestral. Não há estátuas, documentos ou fantasias sobre esse homem. Mas certamente não é um pai que se recomende (DIAS, GAMBINI: 1998, p.29-30)

For the moment we just suspect orphanage lurking behind mysterious figures of both parents, but the image is not complete yet. Archetypal drama has only started. Cross-cultural and multi-racial context of this familiar nucleus can hardly count with grandparents, intense contact with both cultural backgrounds (religious, linguistic). What is worse, Indian mother appears just as body, a womb without soul. So there is no real interaction:

(...) quando um filho nasce e a mãe não pode comparecer, além do corpo, também com a alma ? A primeira coisa que acontece é um desequilíbrio. Quer dizer, começa uma unilateralidade. Essa falta do feminino forma um caráter manco. (...) Ele fica manco de alma, manco de auto-estima e de um lugar interno mais confortável (...). (...) Acho que a noção de valor próprio começa com o amor da mãe (...). (...) valores com compaixão, afabilidade, sentimento, paciência, maleabilidade e capacidade de perdoar vêm do princípio feminino (DIAS, GAMBINI:1998, p.30-31).

Now we are touching sensitive question of protobrazilian family background, nebulous, distant, purposefully forgotten and suppressed. Both masculine and female parts are/were distorted. Soulless Indian mother, who after being baptized could never get back to her tribal culture and whose language, religion and culture was denied by European. What about paternal mother ?



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No caso do português, cade a mãe ? Cadê a tia ? Cadê a madrinha ? Não existem essas mulheres. Você acha que veio alguma avó portuguesa para cá ? Esses homens não são homens de ficar na família (...). A navegação é masculina, a Escola de Sagres é masculina, a Igreja é masculina, o exército é masculino. (...) O princípio feminino estava muito mal colocado na civilização européia. Estava reprimido (...) Então, se o princípio feminino já estava reprimido lá, aqui no Novo Mundo, onde não havia pecado, dava para ser absolutamente fálico (DIAS, GAMBINI:1998,p. 32,33,34).

What is called Brazilian civilization in fact emerged from enormous destruction. Identification with feminine figure was impossible, just with father in whose Iberian culture there were no place for bastard hybrids. There was sequence of destructive actions, history till not completely recognized:

(...) começamos com um ato de destruição e de negação. Porque ? Porque duas civilizações se encontram, se juntam, mas uma nega a outra. Isso para mim é a marca de origem. Os índios são o objeto da primeira negação. Mas logo em seguida vem a segunda, que é a negação do negro (DIAS, GAMBINI:1998: p.63).

In Gambini's opinion Portuguese transferred shadow of European/Iberian collective psychology. Their sexual intercourse with Amerindian and later African women followed suppressed sexuality logic of Catholic culture. Seeing that the European feminine element was almost absent, that the Portuguese adventure was exclusively masculine falcic crusade and the Pope's Paul III declaration that "there is no sin below the Equator", Brazil got infamous status of "shadowy empire":

No século XVI, o globo terrestre recebeu o traçado de uma linha que separava o domínio do ego luminoso de sua sombria (...)Criou-se então um cristianismo subequatorial, com uma subética, com um subdogma, com uma subliturgia, com um submito, aplicado a tudo que estivesse abaixo da linha do equador.Começa o nosso subdesenvolvimento moral (DIAS, GAMBINI:1998, p. 51-52).



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Simply put, identifying terrible void in distant Brazilian past, void that "official" cultura, intelligentsia or elite does not want to recognize, Gambini calls for its recognition. In his view Brazilian soul is that of orphan who does not even know about it (*Our great mother is therefore an Indian. This is our myth and our historical and psychological truth, yet nobody seems to know it*, GAMBINI:1998, p.158). Meeting of different cultures has still bitter consequences:

the collective soul born from the contact between two different traditions is but an anonymous nobody's soul someone who, unaware of his origins and lacking roots on both sides, is overburdened by an existentialist load that not even Heidegger would be able to relieve (GAMBINI:1998,p.158).

The problem is that hybridizing process, meeting of extremely rich cultures and traditions did not lead to constructive, gradual and enriching *Coniunctio*, but turned out to be particularly destructive because it did not take place on the level of psyche. Gambini observes consequences of distorted *Coniunctio* almost everywhere in contemporary Brazil: in condition of surviving indian tribes, in extreme poverty and criminality, lack of morals in politics and everyday life, lack of its own vision as a nation and country, almost non-existent self-conscious, freely thinking people.

The challenge before us is: Will it be possible to extract the alchemical quintessence from this *prima materia*? Has our conscious understanding reached the required level to work at the opus? Our ancestral soul is today a wandering soul; and as we have seen, the modern soul that took shape from 1500 onwards, besides its inner conflicts and deep splits, has an inferiority complex and repressed creative energy. There has been no collective dream to compensate for the miseries of an unjust society, hopefully indicating what the unconscious expects from us pointing to new historical possibilities (let us hope there are still some). (GAMBINI:1998,p.160)

IS A MULTICULTURAL SOUL POSSIBLE ?

Did we talk about race on previous pages ? Even though there was no explicit mentioning, I think between the lines it was quite apparent. First psychoanalysts were convinced about race-psyche connection. Jung, even though today accused of sexism,

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racism or anti-semitism, he was able avoid racial debates of that kind with German theorists of his time no matter he was probably interested in that matter. His already mentioned interest in "going black" question, Africa and Africans reveal that Jung did link psychology with race, skin colour and culture. He certainly forfeit certain "cultural layers" within unconscious. For example he was convinced that European psyche had more historical layers than African psyche, that under the "white", modern, layers, there are "black", primitive, archaic or African layers. In other words, Jung believed that Europeans were more conscious than Africans, i.e. more historically layered, differentiated and thus more complicated than Africans. Of course, that is not definition of racism but rather psychological historicism (from the perspective of history of consciousness). Certainly we have no proves to say that history of consciousness and history of race overlap but I think that supposition of consciousness history and that of culture have much in common which led, quite recently, to some formulations of "cultural unconscious" definition. Vannoy Adams is author of one of them:

the cultural unconscious is a dimension of the collective unconscious. More specifically, the collective unconscious includes two dimensions: a "natural" dimension, which consists of archetypes and archetypal images, and a "cultural" dimension, which consists of stereotypes and stereotypical images. What I call the cultural unconscious is the dimension that comprises those stereotypes and stereotypical images (ADAMS:2004, p.155).

Vannoy Adams embraces idea of multicultural psychology and that requires more than individual psychology. Today more than in any other historical period we can see how much we are culturally conditioned. Not just individuals but also cultures have their psyches, egos, complexes, transferences, unconscious. From that perspective collective consciousness is inserted in cultural and then in natural unconscious. We, Europeans, are psychologically located within European cultural unconscious as Jung did and Brazilians are psychologically located within their cultural unconscious as Gambini is. No doubt, all that make us different. Jung believed, as post-Jungians believe today, that we are psychologically layered and the deeper we go the more unconscious factors (i.e.

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beyond conscious control) emerge. It seems that possible switch from cultural programming to another one makes things difficult. As Vannoy Adams says:

For white Europeans, the only geopathological alternatives would seem to be to remain in Africa and "go black", to remain in Africa but "stay white" (that is to oppress black Africans – or deny them "unsuitable" freedom – just as white Europeans repress what they desire and fear), or to return to Europe and "stay white" (ADAMS: 2004, p.161).

However, for Jung, there was another possibility. He believed that one can consciously "go black" without losing his/her whiteness (i.e. without "going barbaric"). Such a compromise called "modus vivendi". I just remind that Jung identified European white psyche with modernity and rationality whereas African black psyche with "potentiality of life" or vitality:

If we were to relive it [potentiality of life stronger present in blacks] naively, it would constitute a relapse into barbarism. Therefore we prefer to forget it. But should it appear to us again in the form of a conflict, then we should keep it in our consciousness and test the two possibilities against each other – the life we live and the one we have forgotten. For what has apparently been lost not come to the fore again without sufficient reason (JUNG:1963, p.246).

Jung's "modus vivendi" was based on the concept of compensation. We are getting back to the old question of "polarities". Polarities we have already mentioned (white-black, modern-primitive) are mutually complementary and their condition depends on conscious attitudes of the ego. During the major part of the century one of pairs usually slumbered in the unconscious. Out of control of the conscious ego it got finally projected (whites projecting their unconscious onto blacks or Amerindians and vice-versa) and frequently proved quite destructive. Such face of affairs (minds) was guarded by traditions (taboos, religions, intellectual traditions, ideologies, customs etc.).

Today the situation changes drastically. Considering progress of multi-cultural global culture, tidal waves of cosmopolitan or alternative lifestyles, gay marriages or internet virtual reality, it seems that global culture requires hybridizing. Some believe



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that the new universal myth is emerging (EDINGER:1977) others believe in a new kind of universal spirituality (TACEY:2004). I personally believe that the challenge is more psychological and intellectual than commercial or technological even though they all go hand in hand. It is clear that "cultural unconscious" deserves our attention, other cultures deserves our attention and our cultural past deserves our attention. But "cultural unconscious" is formed essentially by images, expression *par excellence* of the soul.

According to Hillman's interpretation of Plotinus soul has inherent ability " to divide into many parts" and "its portions or phases reflect the various images of divine of it" (HILLMAN:1975, p.14). So perhaps we cannot expect multicultural soul, but multicultural perspectives (plural) and new multicultural (living) myth.

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