



African American cultural history and reflections on Jung in the African Diaspora

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Abstract: Racism is defined as a psychopathology and the ground in which the *covenant of whiteness* is rooted and mirrored in the system of apartheid structured by American Constitutional Jurisprudence between 1857 and 1954. This historical period overshadowed Carl Jung's visit to America between 1909 and 1937. The spirit of the times and practices of racism coloured Jung's views, attitudes, and theories about African Americans, just as colonialism coloured his attitudes toward Africa and Africans. Consequently Jung failed to see the African Diaspora and the extraordinary intellectual and artistic period of the Harlem Renaissance (1919–1929). Its introduction here foregrounds the exceptionalism of African Americans and the cultural continuity of African ancestry. This exceptionalism was not seen by Jung and there have been no attempts to redress its omission from analytical psychology and other sub-disciplines of Western psychology. Jung's theories of personality and psychoanalysis and his negative projections about primitivism among Africans and African American 'Negroes' would have been mediated by knowledge of a legislated American apartheid and the Harlem Renaissance which occurred within the barriers of apartheid. In this paper I posit that culture, kinship libido, and the African principle of Ubuntu are healing modalities that play a critical role in instinct and the relational ground of human psychology and biology, from which culture as an environmental expression constellates around common goals of the human species. Cultural equivalencies and expressions within the wisdom traditions and mythologies of the Africa Diaspora are considered. Specifically, the Bantu principle of Ubuntu or 'humanity' is identified as the relational ground in African cultures, while the Kemetic-Egyptian deity Maat, as an archetypal anima figure and the religio-mythology offer a transcendent position from which to critique the inequities and constitutional jurisprudence that structured American apartheid. Maat is the personification of truth, justice, balance and weighing of the heart in orderly judicial processes. In her we find the alignment of the spirit and matter in the law and judgement. The paper concludes with reflections on pathways toward healing the psychopathology of racism and recommendations to enhance clinical training and practice.

Keywords: African Diaspora, American constitutional jurisprudence, analytical psychology, apartheid, archetypes, clinical training and practice, culture, human species, Jung, kinship libido, Maat, racism, Ubuntu

My definition of a racist idea is a simple one: it is any concept that regards one racial group as inferior or superior to another racial group in any way

Time and again, powerful and brilliant men and women have produced racist ideas in order to justify the racist policies of their era, in order to redirect the blame for their era's real disparities away from those policies and onto Black people.

Ibram X. Kendi 2016

The separation of the races is not a disease of colored people, but a disease of white people. I do not intend to be quiet about it.

Albert Einstein¹

Introduction

As African American Jungian analysts, among other disciplinary achievements, we have been invited to comment on themes related to culture, clinical training and practice and racism. The invitation has created internal space to think more broadly about culture in relation to the human species, kinship libido and about the value of the religion, wisdom traditions, rituals, and mythology of Africa and the African Diaspora as a salve with properties to heal our psyche and society. It opened additional space to examine the valence of global population demographics as a driver of racism, along with malignant elements of capitalism, and to deconstruct racism as a historical form of psychopathology that operates in the American shadow as a *covenant of whiteness* in the global framework of white supremacy, white privilege, and European cultural hegemony. Race is a social construction rationalized in pseudo-sciences to justify the practices of racism, and therein resides the psychopathology, by degree, as neurosis and psychosis of inhumanity. Race is not an empirical truth. Racism is a cornerstone of apartheid in American culture, confirmed in the judicial system and other cultural institutions. Today, as it did in the 17th century, racism within and outside American culture, continues to separate and divide communities, raise walls, and create artificial barriers based on the prevailing fiction of race and the continuous production of racist ideas and ideologies.

This paper situates Jung's visits to America, between 1909 and 1937, within the context of African American cultural history and the framework of US Constitutional jurisprudence that structured American apartheid for African Americans from 1857 to 1954. It also profiles African Americans within the rich intellectual and artistic period of the Harlem Renaissance (1919-1930). This unique view, from the intersections of cultural history, my training and

¹ From a speech given on May 3, 1946 at Lincoln University, where he was receiving an honorary degree, as reported in the 11 May 1946 edition of the *Baltimore Afro-American*.

professional experience as a Jungian analyst and in law, offers a unique opportunity in which to examine US constitutional jurisprudence and the ways that it structured public policies of American apartheid from an archetypal perspective. This framework paints a psychological and sociocultural portrait of the times and the spirit of the times that coloured Jung's attitudes and projections towards persons with African ancestry - 'Negroes' - in America, Africa, and the African Diaspora. Examples of his attitudes and biases are found and documented in the *Collected Works of C. G. Jung*, in his autobiography, *Memories Dreams and Reflections* (Jung 1961) and in the post-Jungian scholarship on the subject.

The unique theory of archetypes enables us to consider the arcs of human development and cultural equivalencies across time and disciplines from the transcendent perspective of elevated consciousness and worldview. It offers insights from the modern Culture of cultures active on planet earth. In adopting the archetypal perspective we are able to draw from the rich wisdom traditions found in the religions and mythology of the African Diaspora. Here we embrace the gifts of Maat, the Kemetic-Egyptian deity of justice, truth and judicial order. As a collective, archetypal anima figure, she guides our consideration of the role of law in culture, and the reconciliation of spirit and matter in law, as a fair and orderly judicial process in the ultimate quest for truth, balance and harmony in humanity. A truth and harmony achieved as matters of the heart are weighed with reason and morality. Maat, as administrator in the Hall of Judgement, offers ancient wisdom and insights for engagement with contemporary problems in modern society, guidance by example on how to establish and maintain balance, and to correct the imbalance of one-sidedness of which Jung speaks of as neurosis of our times.

In the Harlem Renaissance (1919-1930) and its centrality to the historiography of African American cultural life, we can see a living symbol and emblems of the intellectual, philosophical, political, and artistic expressions that emerged from the African Diaspora after WWI and before the Great Depression of 1930. The Harlem Renaissance offers context and meaning to what Jung did not see and refracts the biases that shaped Western psychology and the field of Jung's analytical theory and practice of psychoanalysis. Though Jung referenced the Jazz Age in his writings, he neither saw the genius that emerged during this time nor its psychological meaning and significance for cultural reconstruction and continuity in the African American psyche and American cultural life and history. Today, the Harlem Renaissance continues to inspire generations of scholars, artists, professionals, and students of the African Diaspora.

The paper spotlights the historical intersections between American apartheid, Jung's visits to America, his limited contacts with African Americans, and failure to perceive the Harlem Renaissance, especially during the period when his psychoanalytic theories were being defined, articulated and enthusiastically embraced in America. His research biases and negative projections toward

Africans and African American ‘Negroes’, opined in his writings, mirror, reflect and perpetuate racist ideology and practices of racism sanctioned by the American judicial system in the laws of apartheid from 1857 – 1954 and that continue today.

In closing, I will offer reflections on pathways toward healing the psychopathology of racism, building bridges between ethnic groups of the human family, and suggest approaches that might enhance ethnocultural and socioeconomic diversity and inclusivity in clinical training and practice, and reciprocal connections to analytical psychology.

Culture, kinship libido, Ubuntu, and racism

According to Jung, ‘Kinship libido is defined as a kind of instinct which, like the sheepdog, keeps the family group intact’ (Jung 1954, p. 224). Jung suggested that kinship libido as a particular energy is important to the human experience. Kinship libido can be considered a relational instinct within individual humans and the human collective (family, ethnic group, community, nation states, regions, and the world). The African principle of *Ubuntu*, the Bantu term meaning ‘humanity’, captures the essence of kinship libido: ‘I am because we are’ and ‘we are because I am’. It establishes a fundamental connectivity to one another and to the Earth. Kinship libido, examined in constitutional depth, can strip away perceived sociopolitical differences that are embedded deep in the psyche of individuals and that manifest in fictions like race, laws and sociocultural practices that define our cultural institutions.

The archetypically determined relational instinct at the core of culture and sociocultural institutions exists at the intersections of the disciplines of art, science, economics, commerce, and the humanities, and operates within the matrix of symbol systems, patterns, and customs across the ages. And it is at these intersections that humans are able to achieve our fundamental goals with some qualitative distinctions. This is Ubuntu as exercised through the culturally equivalent agency of kinship libido. Examples include medicine and the healing arts that derived from antiquity in the first human societies, practiced by medicine men and women from Kemet through the Middle Ages to the current day of specialized medicine practiced in modern cultural institutions of hospitals and clinics.

So, it is timely to extend the instrumentality of Jung’s theories, the post-Jungian scholarship and transdisciplinary studies to define, outline, and interrogate the tangled matrix of America’s current sociocultural problems related to racism and to the constructs of blackness as ‘otherness’, all non-European populations as ‘other,’ and now ‘whiteness’ as ‘otherness’. This describes the seemingly intractable pathological binary in the European and American cultural contexts of the *covenant of whiteness*.

Metrics of the human family: the shadow of global and American population demographics in contemporary American political and economic life

The vision of this One World is grounded in the relational instinct of kinship libido outlined by Jung and in the African worldview as *Ubuntu*. It is the belief in a universal bond of sharing that connects humanity: 'I am because we are.' In this light, what do global population demographics suggest about the human family and the neurosis and psychosis of racism? In looking at current and projected global population data, we note that in 2017 approximately 85% of the world population was comprised of people of colour spread across the continents of Africa, Asia, Latin America, the Caribbean, and in the Diaspora of Europe and North America. The projected global population demographics for 2050 confirm that Europe and North America will experience a decrease from 15% of 7.6 billion in 2017 to 11.3% of the expected global population of 9.7 billion in 2050. So as the global population increases, European and North American populations will decrease by nearly 4%. By 2050, 88.2% of the global population will be comprised of People of Colour, nine tenths of the world population (Tables 1 and 2).

By 2025, the collective mix of ethnic group populations in America will outnumber those Americans claiming 'white identities'. Africans and African Americans are among the mix of ethnic group populations soon to be the collective numerical American majority and already part of the world majority. The current global population demographics suggest the underlying basis for the ideology, neurosis, and psychosis of racism is 'white supremacy' and 'white nationalism' deep in the European American psyche, that is, fear of annihilation (Welsing 1991) or, in newer terminology, extinction anxiety; loss of privilege, wealth, relative wealth and position and the illusion thereof, in the covenant of whiteness. To understand its significance, I encourage you to read some of the cross-disciplinary literature written by fellow scholars and thinkers on the subject of whiteness. The literature affirms the symbolic meaning of whiteness, and white identities, and posits the covenant of whiteness as central to the psychopathology of racism. The literature confirms

Table 1. Current global population statistics for 2017

Country/Region	2017 Population
Asia	4.5 billion (4,478,315,164)
Africa	1.2 billion (1,246,504,865)
Latin America and the Caribbean	650 million (647,565,336)
Europe	739 million (739,207,742)
North America	363 million (363,224,006)
Oceania	40 million (40,467,040)

Source: US Census Bureau; U.N. World Population Prospects 2017

Table 2. Future global population statistics for 2050

Country/Region	Estimated 2050 Population
Asia	5 billion (5,266,848,4320)
Africa	2.4 billion (2,477,536,324)
Latin America and the Caribbean	784 million (784,247,223)
Europe	706 million (706,247,824)
North America	433 million (433,113,731)
Oceania	56 million (56,609,401)

Source: US Census Bureau; U.N. World Population Prospects 2017

that the historical trauma from slavery, that manifests in the human emotions of shame, guilt, fear of retaliation along with primary defenses of splitting, denial, projection, and projective identification, is a key factor driving a renewed spotlight on the spectre of 'the other', a spectre that is defined both 'as spirit and presence' but also as 'something widely feared, a dangerous occurrence'. The concept of 'otherness' in America and across the globe is defined covertly in history and in the ongoing production of racist ideas, veiled or encoded in xenophobic linguistic terms such as foreigners, aliens, immigrants, minorities: Western colour codes for ethnic groups (Kendi 2016).

Defining racism: psychopathology of racism and the Covenant of Whiteness, white supremacy, white identity development, and white privilege

In the dimly lit shadow of the European American historical narrative, we see this system of American apartheid predicated on constructed notions of race, and rationalized in pseudo-science that emerged from the institutional intersections of the academy, the geopolitical arena, global labour markets and economics during the 19th and 20th centuries. Along with global European cultural hegemony in the agency of colonialism, the social construction of the 'race fiction' and production of racist ideas emerged as reasoned justification for institutional practices of inhumanity. The psychopathology that it generated is simply defined as a disorder in mental functioning that causes pathos, disease or suffering of body and soul (Webster's Dictionary 1978).

Most definitions of racism in political terms assume that legislation and public policies are enacted to justify and support the institutionalization of discrimination based on the social constructions of race, gender, and the impoverishment of individuals and groups within American cultural institutions. Politicized racism further supports the ongoing, inequitable, quantitative and qualitative distribution of health, education, economic and wealth resources.

Racism in the judicial context is manifest in decisions by state, federal, and supreme courts that confirm and extend legislation and laws that support

practices of racism or dismiss challenges to limit or reverse practices of racism. We can see examples of this from the Colonial Period of America onwards. After 1954, such practices have become more covert and insidious as they continue to be uncovered. Examples of practised racism in American history include the following (Kendi 2016):

Indian Removal Act (1830); Trail of Tears (1830–1850)

Andrew Jackson's administration enacted the Indian Removal Act, allowing the federal and state governments to confiscate land belonging to indigenous Native Americans and to transfer the lands to the European American elites and later to indentured European labourers through the agency of the covenant of whiteness. The violent dispossession of land was exemplified in the 'Trail of Tears and Death'. Native Americans were dispossessed of their lands and their relationship to their culture, rites, rituals and the natural environment. They were imprisoned on reservations, in effect, concentration camps.

Slave Codes and Black Codes

The Slave Codes of the American colonies were based on the concept that slaves were property. They were the forerunners of the post-Civil War Black Codes in the former confederate states, which were designed to replace the social controls of slavery expunged by the Emancipation Proclamation and the 13th Amendment to the Constitution. Current efforts by some state legislatures seek to require government-issued voter identification to vote within these jurisdictions. This is voter suppression to limit voter access, not unlike the poll tax and literacy tests adopted in the south during the period of reconstruction. Partisan gerrymander and voter redistricting, redlining in bank lending and housing, and post-reconstruction criminalization of African American behaviour resulting in the 'mass incarceration of African American men' of today are all examples of contemporary institutionalized practices of racism.

Recent Health Care Legislative Initiatives

Newly proposed American Health Care legislation to repeal the Affordable Care Act will leave 23 million US citizens without health care, leading us 'back to the future' and away from the national or universal health care systems adopted by almost all developed nations.

White Supremacy

Fredrickson (1981) describes White Supremacy as a system of beliefs, values and practices that have elevated the interests, power, land hunger and

materiality of those laying claim to whiteness and white identities in American society and who have used the force of violence and the threat thereof to maintain a system of apartheid and subjugation begun by the founding fathers in their treatment of Native Americans. Though not taught readily in American public education, this system of apartheid has involved the taking and converting their common land into private property, incarcerating Native Americans on reservations, separating families, mis-educating their children and simply killing them by various means.

This extreme inhumanity occurred within the framework of the existing laws of the times and today. Slavery was an economic institution of free labour to develop these newly acquired rural lands and urban centers. We have also seen racism in the removal and internment of Japanese Americans, upheld by the US Supreme Court decision in *Korematsu v. United States*, 323 US214 (1944). We see the practices of racism then and now in the anti-immigration policies of the current US Administration, exercised with Latinx and Chicana populations in the separation of babies and children from their parents in detention centers across the country as they attempt to immigrate to America from central America through Mexico.

Covenant of Whiteness

Kendi quotes W.E.B. DuBois, who argued (Figure 1):

... that the Reconstruction era was the first and only time the United States had ever truly tasted democracy. After the Civil War, Black and White commoners came together to build democratic state governments providing public resources for the masses of southerners. White elites overthrew these governments by securing the loyalty of White commoners, a feat accomplished not only by offering them higher wages, but by holding up the rewards of the lucrative 'public and psychological wage'. From DuBois, historians now term these rewards 'the wages of whiteness': they were the privileges that would accrue to Whites through the application of racist ideas and segregation. And to receive them, White laborers needed only stand shoulder to shoulder with White elites on the lynched, raped and exploited black bodies.

(Kendi 2016, p. 331)

Archetypal perspective: Maat, the Kemetic Egyptian Deity of truth, justice, and order

Of what relevance is the archetypal perspective? Who is Maat and why is she important to these times and always? (See a representation in Figure 1). The gods and goddesses of world mythologies offer divine wisdom from the ages and the depths of the collective conscious and unconscious. They represent and symbolize the essential and common elements of culture and provide



Figure 1. Maat. [Colour figure can be viewed at wileyonlinelibrary.com]

guidance on what is necessary for the survival, maintenance, and evolution of individuals and relational civil societies of the world. Analytical psychology posits that reflection on common themes across comparative mythologies offers epistemologies, or ways of knowing, as proofs of the universal nature of commonalities and diversities found across the human species, and in the organizational structures of human and even non-human societies.

Maat is the relational path toward deep aspirations for universal principles of truth, honesty, social justice, orderly administration of justice, proper weighing of the heart, order, and balance of morality with immorality of the soul in this life and the afterlife. Maat embodies principles of truth and justice and administers the laws of the earliest recorded civil society in Kemet Egypt, which predates Greco-Roman civilization, the cultural orientation of Eurocentrism. The Greeks and the Romans appropriated much of classical Egyptian civilization as their own, destroying the great library of Alexandria, Western practices of racism that continue today toward non-Western countries (Furgeson 2011).

In the broader cultural context of the African Diaspora, Maat serves as a symbol and guide towards truth, honesty, social justice, balance, and an orderly process for judgment and accountability for human conduct in living. She underscores the importance of the heart, sorely needed for these times. The religio-myth of Maat embodies the spirit and matter of the law in society. As an archetypal anima figure, she offers a path to humanity toward truth, reconciliation, and individuation of the judicial system. Examining Maat's significance in ancient and current times offers an archetypal perspective that informs, and can potentially elevate, ego consciousness of the persona and shadow of the American judiciary. She invites a comparative inquiry of judicial systems across cultures and across the arch of time: past, present, and future, 'then in now'. Maat's significance to us today is that she advances relational instinct, kinship libido and Ubuntu toward socio-cultural equity and offers to bridge consciousness of the conjunction between spiritual and civil order needed to transcend the dialectic of inhumanity and humanity.

Jones cites an essay on African psychology by Grills (2004), in which he translates Maat into psychological terms. Grills describes Maat as:

central in any discussion of African psychology. According to the ancestors of Kemet, human behavior and functioning were as much governed by Maat as by the universe. The Ma'atan ideal is grounded in three critical elements: Perpetual Veneration, Interconnectedness, and Spiritual Oneness. (Association of Black Psychologists 1998). Perpetual Veneration is seeing oneself as a representative of a vital part of a supreme system that includes all life everywhere. Each person is an extension, a spark of the divine. Interconnectedness means viewing life as a historical, dynamic, ongoing interconnected process of causality. What I do today is a reflection of yesterday and the impetus for what I, and others, do tomorrow. Spiritual Oneness is acknowledging the spiritual dimensions of human experience. All beings are an extension of the singular source of creation and so are not only connected to the source but to each other. The seven cardinal virtues of Maat (truth, justice, propriety/compassion, harmony, balance, reciprocity, order) and the 42 admonitions are considered to be the keys of human perfectibility. The more they are recognized and practised in life, the more developed the self becomes. Maat provides the guidelines for correct behavior and the standard against which the soul of the deceased is judged.

Jurisprudence

These principles of Maat inform our examination and reflections on jurisprudence, ‘the philosophy of law or the science which treats principles of positive law and legal relations’. The definition in Black’s Law Dictionary continues: ‘The function of jurisprudence is to consider the ultimate effect which would be produced if each rule were applied to an indefinite number of similar cases, and to choose that rule which, when so applied will produce the greatest advantage to the community’ (Black 1979, p. 767).

In bridging the spirit and matter of the law, Maat offers the psychological view of correction and compensation, truth, reconciliation, and repair of American jurisprudence that structured apartheid. Maat inspires correct behavior and provides standards against which our behavior and our souls are measured (Grills 2004, p. 176) (Figure 2).

US constitutional jurisprudence: framework for apartheid in America

Jung did not see US constitutional jurisprudence as the framework for American apartheid. Though an inspiring inter-disciplinarian, he did not



Figure 2. The Hall of Judgment and Administration of Justice. [Colour figure can be viewed at wileyonlinelibrary.com]

focus on the discipline of law and the impact of the laws of his times on human behaviour and analytical theory. He took the separation of African Americans from European Americans as the natural order, an order encoded in American law as a public policy of apartheid predicated on the legal fiction of the 'Separate but Equal doctrine'. He took the separation of Africans from Europeans as imperative to prevent Europeans from 'going black', a symptom he identified based on travels to North, Central and East Africa (Jung 1961). He did not critique the body of international law formulated in the Berlin Conference (1884-1885) that regulated European colonization and trade in Africa as an affirmation of the colonial attitude held by himself, Europeans, and Americans towards the African continent and African peoples (Forster, Mommsen & Robinson 1988).

It is useful and insightful to interrogate the American shadow in order to illuminate pathways forward, especially as it connects the spirit from the depth of antiquity to the spirit of the times in which Jung encountered African Americans in the United States between 1909 and 1937. The quest is for institutional change, manifest in radiance of truth, fairness, balance in thought and word, the heart, and social justice in the administration and decisions of the highest court of the land. The US Supreme Court is at the apex of the pyramid of justice, in spirit closest to the heavens and the gods, upon which the entire judicial system rests. On earth it is the final arbitrator of social justice, fairness, and balance. Today it is the strongest arm of a US government comprised of the executive, legislative, and judicial branches and the keeper of aspirations towards Maat. The legislative and executive branches of government are now out of balance and infected with diseases of power, partisanship, greed, and autocracy.

These decisions, in cases brought by African Americans from the mid 19th century to the mid 20th century, provide a clear view of the architecture of American apartheid, opaque with reasons and rationalized justifications for the inhumane behavior of the times. The decisions of the high court and legislative actions of the US Congress, taken together, profile the environment that consciously and unconsciously influenced Jung's attitudes toward African Americans, documented in his autobiography and the *Collected Works*. The cases are presented in brief by title, adjudicated issues, holdings, and excerpts from legal opinions that speak from the American shadow of the times (Table 3).

Case brief: issues, holdings, and excerpts from judicial opinions

To limit the length of the paper, one case from the list above is presented to illustrate my points. The text from the case opinion reflects the language and spirit of the times. The textual analysis underscores the dissociation between the spirit and matter of the law in American cultural history and in the

Table 3. US Supreme Court Cases that structure American apartheid: founding fathers on independence, freedom, and rationale for slavery

Year	Supreme Court Case	Significance of Decisions for US Apartheid
1857	Dred Scott v. Sanford 60 US (19 How.) 393 (1857)	African Americans are not citizens within the meaning of the US Constitution
1865	13th Amendment to US Constitution	Abolition of Slavery
1868	14th Amendment to US Constitution	Due process and equal protection of the law
1870	15th Amendment to US Constitution	Right of all US citizens to vote
1896	Plessey v. Ferguson, 163 US 537 (1896)	'Separate but Equal' doctrine
1950	Sweatt v. Painter 339 US 629 (1950)	'Separate but Equal/Unequal' University of Texas case; desegregation of the public university in higher education
1954	Brown v. Board of Education of Topeka [Brown I] 347 US 483 (1954)	Desegregation of US public education in primary, intermediate and secondary schools
1965	Voting Rights Act (1965)	Federal legislation prohibits racial discrimination in voting
1978	Regents of California v. Bakke, 438 US 265 (1978).	Uses 14 th Amendment to argue against Affirmative Action for African Americans, Latinx, Native Americans, and Asians in admission quotas to U.C. Davis Medical School; 16/100 set asides
1994	Hopwood v. University of Texas, 78 F.3d 932 (1996)	Attack on Affirmative Action: White plaintiffs sue for admission to University of Texas Medical School
2016	Grutter v. Bollinger, 539 US 306 (2016)	Attack on Affirmative Action: White plaintiffs sue for admission to University of Michigan Law School

American psyche from the perspective of Maat. All of the cases are discussed in greater detail with text and psychological analysis of the opinions in my forthcoming book to be published by Routledge.

Dred Scott v. Sanford (1857). 60 US (19 How.) 393

Chief Justice Taney delivered the opinion of the Court in the 1857 Dred Scott case, along with the reasons and rationale for the Court's decision. Excerpts from the opinion are provided.

Procedurally, this was a diversity of citizenship case involving determination of which state law should be applied to the plaintiff's case. The outcomes would be predetermined by the variance between the content of Illinois state law, a free state, or those of Missouri, a slave state. The Court narrowed the issue and framed it in this manner.

The question is simply: can a Negro, whose ancestors were imported into this country and sold as slaves, become a member of the political community formed and brought into existence by the Constitution of the United States, and as such become entitled to all the rights, privileges and immunities, guaranteed by that instrument to the citizen? One such privilege is the right to bring a law suit in a court of the United States in the cases specified within the Constitution.

At issue was the right of Africans in America, as captives or free men and women, to be citizens of the states within the meaning of citizenship outlined in the US Constitution.

The only matter in issue before the court, therefore, is whether the descendants of such slaves, when they shall be emancipated, or who are born of parents who had become free before their birth, are citizens of a State, in the sense in which the word citizen is used in the Constitution of the United States.

The Court determined that individual states cannot confer national citizenship and that Federalism prohibited state naturalization of Blacks as citizens. The court goes on to determine that Blacks have no rights as human beings, relying heavily on samples of pervasive colonial legislation at the time, enacted slave codes, and the prohibition of interracial marriages as proof of the inferiority of Blacks. It rejects the notion of limited citizenship and determines that Negroes are in fact property rather than human beings within the language and meaning of the United States Constitution (Bell 1980a, 1980b, p. 2).

The common understanding of this decision was that Dred Scott was not a citizen of the United States within the meaning of the Declaration of Independence and the US Constitution. Further, it gave license to other states within the Union to hold this view and ultimately supported the institution of slavery. Heretofore, discrimination was enacted towards men and women who held differing religious beliefs and values among Europeans and between Native American Indians and Europeans. Eight years later, in 1865, the US Congress passed the 13th amendment to the US Constitution, which made the practices of slavery illegal on the high seas and in the United States. The institutional practices of subjugation continued then and now, based on the social construction of race theory, utility of free labor and hunger for extraordinary economic gain.

Jung's visits to America in the African American cultural context: what Jung saw and did not see about African Americans in America

Outlined and interwoven in Tables 4 and 5 are Jung's travels viewed in context and against the backdrop of the legislative history of American Apartheid activities. The tables graphically illustrate what Jung's America consisted of, or, more pertinent, what he did not know and therefore could not take into account in his writings on African American 'Negroes'. Although Jung visited the United States on several occasions between 1909 and 1937, he did not appear to be cognizant of American jurisprudence and its framework for apartheid within American society and her cultural institutions, including St. Elizabeth's Hospital, in the District of Columbia, the nation's capitol. These laws, written into the statutes of the states forming the Union, were slave codes, restrictive covenants, and legislation criminalizing the behavior of African Americans. The Supreme Court sought to reconcile differences but supported apartheid until 1954 and beyond. The challenges continue.

The Harlem Renaissance: what Jung did not see

About the Negro, Jung wrote:

Another thing that struck me was the great influence of the Negro, a psychological influence naturally, not due to the mixing of blood. The emotional way an American expresses himself, especially the way he laughs, can best be studied in the illustrated supplements of the American papers; the inimitable Teddy Roosevelt laugh is found in its primordial form in the American Negro. The peculiar walk with the loose joints, or the swinging of the hips so frequently observed in Americans, also comes

Table 4. Jung's visits to America: dates and locations

Year	Places Jung Visited in America
1909	Buffalo, New York
1912	Baltimore, Maryland, John Hopkins University; Washington, DC, St. Elizabeth's Hospital; African American patients and the Wheel of Fire.
1924– 1925	Jung made a more extensive trip Westward in the winter of 1924–1925, financed and organized by Fowler McCormick and George Porter. Of particular value to Jung was a visit with Chief Mountain Lake of the Taos Pueblo near Taos, New Mexico.
1936	Jung made another trip to America in 1936, giving lectures in New York and New England for his growing audience of American followers.
1937	Jung returned to the United States to deliver the Terry Lectures, later published as <i>Psychology and Religion</i> , at Yale University.

Table 5. Relational context of American apartheid legislation (1857–1954); (1954–2016), US Supreme Court cases that structured American apartheid, and Jung's visits to America (1909–1937):

Year	Jung's US Visits and American Apartheid Activity
1857	Dred Scott v. Sanford 60 US (19 How.) 393: African Americans are not citizens of the United States and have no citizenship rights. Takes up the question of whether African Americans are citizens within meaning of US Constitution.
1865	13th Amendment to US Constitution: Abolition of Slavery
1868	14th Amendment to US Constitution: Due Process and Equal Protection of the law
1870	15th Amendment Right of All U. S. Citizens to Vote
1875	Jung's birth on July 26, Kesswil, Thurgau, Switzerland
1896	Plessey v. Ferguson, 163 US 537: 'Separate but Equal Doctrine'
1909	Jung in Buffalo, New York
1912	Jung visits John Hopkins University, Baltimore, MD, and Saint Elizabeth's Hospital, Washington, DC.
1919–1930	Harlem Renaissance, Harlem, New York
1924–1925	Jung visits with Mountain Lake, West Taos, New Mexico
1924–1936	Jung gives lectures in New York and New England
1937	Jung gives the Terry Lectures at Yale University, New Haven, Connecticut
1950	Sweatt v. Painter 339 US 629, Separate but Unequal, University of Texas: The 'appearance of equality is not equality.' Separate but Equal Doctrine overturned in public higher education. State attempts to create a separate law school for African American applicant rather than admit him to the University of Texas School of Law. He successfully challenged the 'Separate but Equal doctrine' and fictive rationalization, 'Appearance of Equality'.
1954	Brown v. Board of Education of Topeka [Brown I] 347 US 483: The 'Separate but Equal Doctrine' is overturned in public education in primary, intermediate, and secondary schools. Desegregation of public American cultural institutions begins with strong resistance. Court rules in favor of plaintiff African American children and families on premise that 'segregation is psychologically harmful and conditions an inferiority complex sanctioned by government and law'.
1961	Death of Carl Jung, on 6 June, 1961, at the age 85.
1965	Voting Rights Act (1965), Prohibits racial discrimination in voting.
1978	Regents of California v. Bakke, 438 US 265 (1978). Uses 14 th Amendment to argue against Affirmative Action for

(Continues)

Table 5. (Continued)

Year	Jung's US Visits and American Apartheid Activity
1994	admissions of African Americans, Latinx, Native Americans, and Asians to University of California Davis Medical School. Quotas were ruled impermissible; set aside 16 out of 100 seats for students of colour. Hopwood v. University of Texas, 78 F.3d 932 (1996): Attack on Affirmative Action; plaintiff white students seek admission to University of Texas Medical school.
2016	Grutter v. Bollinger, 539 US 306(2003): Attack on Affirmative Action in admission to University of Michigan Law School. Ethnicity can be used as admission criteria to create a diverse study body; left to university to decide on admissions.

from the Negro. American music draws its main inspiration from the Negro, and so does the dance. The expression of religious feeling, the revival meetings, the Holy Rollers and other abnormalities are strongly influenced by the Negro, and the famous American naïveté, and its charming as well as its more unpleasant form, invites comparison with the childlikeness of the Negro.

(Jung 1927, para. 95)

On Jung's visits to America, he appears to have missed the Harlem Renaissance and the inherent contradictions and challenges it would have posed for his thinking and writing about African Americans and others in the African Diaspora. His projections of black primitivism and black people appearing in the dreams of white patients as shadow phenomena in European civilization would surely have been challenged. Perhaps he chose not to see. Racism as pathology distorts perception, disregards reason, logic and the heart. Knowledge of the Harlem Renaissance did not prevent the production of racist ideas and practices of racism but surely was a counterpoint and argument against the negative projections towards African Americans and Africans by Jung and others (Figures 3 and 4).

What was the Harlem Renaissance?

In 1947, John Hope Franklin, the renowned Harvard-educated historian, wrote the first edition of his seminal historiography, *From Slavery to Freedom, A History of African Americans*, now in its eighth edition (Franklin and Moss 2000). Dr. Franklin located the Harlem Renaissance in the period from 1919 to 1930, which marked an extraordinary artistic and cultural flourishing in American society (See figures 3 and 4 for examples of works from this time).



Figure 3. *Fetiche et Fleurs*, Palmer Hayden (1926), painting oil on canvas. [Colour figure can be viewed at wileyonlinelibrary.com]

The Harlem Renaissance is alternately referenced as the ‘Black Renaissance’ or the ‘New Negro Movement’. Arguably the impact of the Harlem Renaissance extended well beyond the geographic boundaries of Harlem in the 1930s through the 1940s and 1950s, influencing and inspiring the present generations of African American intellectuals, scholars, artists, and activists across the United States, within the African Diaspora and the world.

While celebrating new ideas and forms of artistic expression by Africans, African Caribbeans, and people of African descent in the New World, it also highlighted the cultural and artistic achievements of previous decades and recognized Africa for its classical periods seen not only in art but also in religion, mythology, philosophy, wisdom traditions, historiography, and cultural practices - all important sources of heightened African American consciousness, cultural continuity, self-knowledge, and identity; all spiritual and psychological healing properties. Along with the production of the extraordinary works of art, literature, music, film, dance, and theater generated during this period, it marked an emergent Black transnational consciousness that infused and informed social, political and economic activism and the self-empowerment that presaged the US Civil Rights

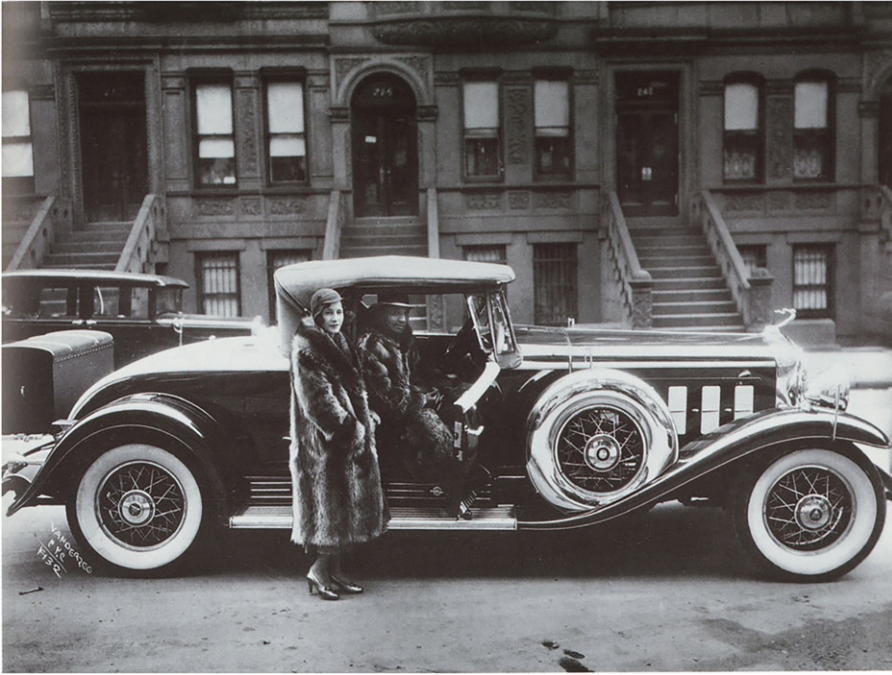


Figure 4. *Couple with a Cadillac*, James Van Der Zee, 1932, photograph

Movement, the Black Power Movement and the Pan African Movement. These were all one movement against European cultural hegemony in the African Diaspora.

The Harlem Renaissance was the foreground that repudiated notions long held by European Americans about black invisibility, cultural and artistic disengagement, and lack of a cultural history in which pride could be taken for contributions to American and European societies. It marked the advancement of a collective African consciousness, cultural knowledge reformation, integration and reconstruction, and creativity that manifests in many forms today. During this period of enlightenment and expanded consciousness, America became more aware of its racism as ethnic hatred, xenophobia, and explicit and implicit institutional biases operating in its cultural shadow.

Summary

This discussion has situated Jung's life and work within the historiography and cultural context of the African Diaspora, specifically in African American cultural history during his visits to America between 1909 – 1937. It has

shed light on aspects of the American shadow, white shadow, and a cultural complex steeped in racism and the production of racist ideas. The paper profiles and underscores the system of American Apartheid for African Americans, structured and encoded in the 'Separate but Equal Doctrine' and US Constitutional Jurisprudence between 1857 and 1954, that overshadowed Jung's contacts with African Americans during his visits to America. I posit that Jung's views and negative projections toward African Americans were influenced and misinformed by American apartheid and further that Jung's views and negative projections toward Africans were influenced and misinformed by colonial attitudes of the times, evidenced in the scholarship on the Berlin Africa Conference of 1885 and in the Treaty of Berlin. The Harlem Renaissance (1919 – 1930) has been introduced for education and as a refutation and correction to the negative projections held by Jung and others toward African Americans between 1909-1937, and unfortunately today. What follows are recommendations for the treatment of racism as psychopathology and reflections on how to enrich education, training and clinical practice in analytical psychology, with strategic efforts towards ethno-cultural and economic diversity and inclusivity.

Reflections on pathways to treatment of racism and enhancement of clinical training/practice

We must include in our clinical training and practice the content and applications of the wisdom traditions and cultural practices from the African Diaspora in the broader context of the World Culture of cultures, and to expand our consciousness as a community to do so. It is a deterrent for students to encounter university faculty and training analysts with limited or no cultural competency and who insist that such phenomena are irrelevant to education, training and clinical practice. Students and candidates of colour do not want to pay you, educate and train you in matters of their rich cultural histories and lives. Jung's theoretical approach includes the transdisciplinary and transcultural perspective. These were early foundations for contemporary Transpersonal and Multicultural psychologies that invite inquiry into an inclusive World Culture of cultures. The following offer pathways forward, to address and redress the foundational issues that have hindered progress both in American society and in the field of Jungian psychoanalysis.

- 1 Move beyond Western paradigms, modes of expression, and healing traditions. This approach is both facilitated and accommodated by the archetypal, transpersonal, transdisciplinary and intersectional perspectives that offer a transcendent view of humanity and our home, planet Earth. I am suggesting that we include in our education, training and clinical practice, historiography, content and applications of the wisdom traditions,

rites, rituals and cultural practices from the African Diaspora in the World Culture of cultures and expand our consciousness as a community to do so. This means moving beyond Western paradigms, modes of expression, and healing traditions.

African mythologies and philosophy from the African Diaspora, included with comparative world mythologies, offer healing properties of cultural reconstruction, self-knowledge, new knowledge formation and authentic knowledge of others. We have examples in Kemet, Egyptian ethnography, religion and the Myths of Isis and Osiris and Maat; in Yoruba ethnography and mythology; and Dogon mythology.

The philosophy and wisdom tradition of Ubuntu: 'I am because we are – We are because I am', guides us to the sacred nature of relations with the earth and relations between and among its inhabitants.

- 2 Healing the psychopathology of racism and finding the path towards truth and social justice that includes reconciliation and repair, guided by the spirit of Maat and grounded in the case study of President Nelson Mandela in the active South Africa Project of healing racism through confession, suffering, truth and honesty, national reconciliation and redevelopment. What has Mandela taught us about character, courage, truth, strategic resistance, warfare, governance, loyalty, respect, love, and an inclusive nationalism? What has he taught us about how to heal the trauma of a nation plagued with racism and the pathology of subjugation, greed, violence and murder? How will the power and wealth of the nation be equitably redistributed for the good of the collective community of communities? This is an active project in the 21st century! What do the biographies and autobiographies of great people from the African Diaspora have to teach us - e.g., W.E.B Dubois, Franz Fanon, Diop, and others? Europeans and Americans never took interest in the people and rich cultures of Africa; they took the people, then their land!
- 3 Application of Jung's stages of analysis to the treatment of the psychopathology of racism. These stages are: confession, elucidation, education and transformation; to heal the psychopathology of racism. This first stage of treatment of the psychopathology of racism is confession. This involves acknowledgment that race is a social construction of the European and American psyche for the agency of capitalism. Racism exists, it is institutionalized, we all participate in it consciously and unconsciously. We are all harmed by it, even those who have gained great political and economic benefit at the cost of their humanity and now the sustainability of the planet.

The other stages of Jung's analytic approach to treatment - elucidation, education and transformation - follow confession and uncover the truth

hidden in the shadows of individual and collective ego consciousness. In America we are in times of great untruth, fake news and disinformation, propaganda, and a private interest agenda of government manipulation, deregulation and personal and corporate profit. Men and women claiming white identities who disregard and violate the laws of the nation are running the country. The governance structure of the country is under great duress from the imbalanced, one-sided influence of elite capitalism infecting a government once for and by the people. The archetypal principles of Maat are more important today than ever before, necessary to rebalance judgment and behavior aligned with reason and weighed matters of the heart and soul, to achieve harmonies and collective goals for the evolution of the human species.

Part of the challenge for the collective is to deconstruct and illuminate shadowed European and American cultural histories. While there are extraordinary achievements, where and how do the blood demons and ghosts of violence and greed live among us in American society and the Western psyche? How do they continue to infect our national and global cultural institutions?

It is only after confession that the stages of elucidation, education, and transformation can occur. Elucidation and education require personalization of the depersonalized and institutionalized racism that has for hundreds of years been conditioned in all of us. Deconstruction and analysis of the *Covenant of Whiteness* in white supremacy and white nationalism are essential to the treatment of racism through elucidation and education, if transformation is to occur. These are the grounds for consciousness and management of cultural complexes, withdrawal of projections, and projective identifications necessary for productive encounter with the personal, ethnic group and collective shadow.

Truth, reconstruction, rehabilitation, and reconciliation of the world cultural narrative, along with reparations, are actions of transformation and a pathway towards a cohesive world cultural narrative on the origins and development of the human family coloured by the geography of the Sun.

The philosophy and principles of Ubuntu offer recognition and consciousness that the collective evolution of the human species absolutely depends on: cooperation, collaboration, community, and shared planetary resources. These principles exist in the hearts and souls of populations of colour as core values. It is required of us to recognize that the inhumane forces that fuel racism are destructive to all of humanity. There should not be humanity for some and inhumanity for the 'others'. Splitting, dissociation, denial, projection and projective identification are lethal. They are the same forces of inhumanity that will destroy the planet. Our survival depends on the environmental sustainability of the planet and a reformed better humanity. Dialogic discussion and active imagination of the reformation of modern societies and cultural institutions would be creative and constructive rather than destructive. An assessment of what has worked well in the journey of

human evolution and what has not worked well is a necessary and useful enterprise. What are the costs and benefits? What are the identifiable models of well-formed and well-functioning societies? How are equity and the redistribution of natural and human resources to be achieved?

Clinical training and practice - a working model

The Committee on Diversity and Inclusivity of the C.G. Jung Institute of San Francisco was convened in 2016. We meet on a regular basis with the mission of increasing the ethnic and economic diversity of the candidates and analysts in our Institute and seek to remediate Jung's scholarship on People of Colour. We will offer a panel presentation describing our process and work during the IAAP Congress in Vienna, Austria, 2019. The committee will present its process and work directed toward external education and intramural program curricula, through ethnically relevant dinner meeting presentations and small group discussions; outreach committee activities to community mental health agencies and ethnically and economically diverse professional health and mental health organizations. Our Institute standing committees are thinking and talking about diversity. For example, our admission committee will amend the application process, adding a question on how applicants think about cultural commonalities and differences, and how they think about cultural diversity from their own experiences.

Our Institute recently purchased a new site in the predominantly Latinx, Mission district in San Francisco with the intention of moving our Institute there from the exclusive Pacific Heights area of San Francisco. The movement in the psyche of the Institute has taken many years and discussions to make this geographic move toward change in the Institute's culture and location. We welcome this community to our Institute facility and programs, and seek to be welcomed into this new community. In keeping with my own training and teaching experiences, aligned with the work of this Institute Committee on Diversity and Inclusivity and the Saybrook University Faculty Student Committee on Diversity and Inclusivity, I make the following recommendations:

- 1 Curricula to include: comparative creation mythologies, ethnocultural historiographies and ethnographies.
- 2 Post-Jungian critiques of Jung's cultural biases, biases in research methodologies and his racism toward Africans, African Americans and others. The rationale that they were the products of his times, diminishes the growth prospects and utility of analytical psychology in the 21st century and forward. This is the work of our time.
- 3 Active promotion of inclusivity and diversity in training institutes: offering financial support and volunteer supervision and analysis to defray cost of training and analysis; and recruitment of ethnically and economically diverse populations in community health and clinical settings.

- 4 Professional community outreach: building bridges between analytical psychology – Native American psychology, African Diaspora psychology, Latinx psychology, and Asian American psychology through the agency of their professional organizations and knowledge exchanges in theory, research and professional practices.
- 5 Political activism to secure: universal health care, public education, economic equity and opportunity and programs for renewable energy needed to sustain the ecosystems of the planet for ourselves and our clients. Become an active agent for transformation inside and outside of the consulting room. We all share this one planet and have the same human needs.
- 6 Continued development of post-Jungian critical literature that corrects and compensates for the limitations of analytical theory and extends its utility into the 21st century. An example is found in the emerging discussion and scholarship on Jung in the African diaspora.

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TRANSLATIONS OF ABSTRACT

Le racisme est défini en tant que psychopathologie et le terrain dans lequel s'enracine *l'alliance entre blancs*, qui est reflétée dans le système d'apartheid structuré par la Jurisprudence Constitutionnelle Américaine entre 1857 et 1954. Cette période historique domine la visite de Carl Jung en Amérique entre 1909 et 1937. L'esprit de l'époque et le racisme ambiant ont teinté les perspectives de Jung, ses attitudes et ses théories sur les Afro-Américains. Tout comme le colonialisme a teinté ses attitudes à l'égard de l'Afrique et des Africains. De ce fait Jung n'a pas pris en compte la Diaspora Africaine, et l'extraordinaire période artistique et intellectuelle de la Renaissance de Harlem (1919-1929). Sa présentation ici met en premier plan l'exceptionnalisme des Afro-Américains et la continuité culturelle de l'héritage Africain. Cet exceptionnalisme ne fut pas remarqué par Jung et il n'y a pas eu de tentatives de la part de la psychologie analytique ou d'autres disciplines associées, pour remédier à cette omission. Les théories de Jung sur la personnalité et la psychanalyse et ses projections négatives sur le primitivisme chez les Africains et les « Nègres » Afro-Américains auraient été arbitrées par la connaissance d'un apartheid Américain inscrit dans la loi, et de la Renaissance de Harlem qui se produit à l'intérieur des barrières de cet apartheid. Dans cet article j'avance l'idée que la culture, la libido de parenté, et le principe Africain d'Ubuntu sont des modalités porteuses de guérison et qui jouent un rôle critique dans l'instinct et le terrain relationnel de la psychologie et la biologie humaine, à partir desquelles la culture en tant qu'expression de l'environnement se voit constellée autour de buts commun à l'espèce humaine. L'article examine des équivalences et des expressions culturelles dans des traditions de sagesse et mythologies de la Diaspora Africaine. Tout particulièrement le principe Bantou d'Ubuntu - ou « humanité » - est identifié comme le terrain relationnel dans les cultures Africaines. Et la déité Khémite-Egyptienne Maât - en tant que figure archétypale de l'anima - et la mythologie religieuse offrent une position transcendante à partir de laquelle on peut faire la critique des inégalités et de la jurisprudence constitutionnelle qui structuraient

l'apartheid Américain. Maât est la personnification de la vérité, de la justice, de l'équilibre, et de la pondération du cœur dans les processus de justice harmonieux. En elle nous trouvons l'alignement de l'esprit et de la matière dans la loi et le jugement. L'article se conclut par des réflexions sur les chemins permettant la guérison de la psychopathologie du racisme, et des recommandations pour améliorer la formation et la pratique cliniques.

Mots clés: Diaspora Africaine, Jung, culture, espèce humaine, libido de parenté, Ubuntu, archétypes, Maât, jurisprudence constitutionnelle Américaine, apartheid, racisme, psychologie analytique, formation et pratique cliniques

Rassismus ist einerseits definiert als eine Psychopathologie und andererseits Beschreibung des Bodens, auf dem der *Bund des Weißseins* steht, welcher in dem von der amerikanischen Verfassungsrechtsprechung zwischen 1857 und 1954 strukturierten Apartheidsystem verwurzelt ist und von dem er gespiegelt wird. Dieser Geschichtsabschnitt überschattete Carl Jungs Besuch in Amerika zwischen 1909 und 1937. Der Zeitgeist und die Praktiken des Rassismus prägten Jungs Ansichten, Einstellungen und Theorien über Afroamerikaner ebenso wie der Kolonialismus seine Einstellung gegenüber Afrika und den Afrikanern. In der Konsequenz mißlang es Jung, die afrikanische Diaspora und die außergewöhnliche intellektuelle und künstlerische Periode der Harlem-Renaissance (1919-1929) zu bemerken. Die Einführung in selbige bildet hier den Vordergrund der Besonderheit der Afroamerikaner und der kulturellen Kontinuität der afrikanischen Abstammung. Diese Sonderstellung wurde von Jung nicht gesehen und es gab keine Versuche, seine Auslassung in der Analytischen Psychologie und anderen Teilbereichen der westlichen Psychologie zu beheben. Jungs Theorien über Persönlichkeit und Psychoanalyse und seine negativen Projektionen über Primitivismus unter Afrikanern und afroamerikanischen 'Negern' wären durch die Kenntnis einer gesetzlich verankerte amerikanische Apartheid und der Harlem Renaissance, die innerhalb der Grenzen der Apartheid auftrat, modifiziert worden. In diesem Artikel postuliere ich, daß Kultur, Verwandtenlibido und das afrikanische Prinzip von Ubuntu Heilungsmodalitäten darstellen, die eine wichtige Rolle im Instinktleben und in den Beziehungen zwischen menschlicher Psychologie und Biologie spielen, aus denen sich Kultur als ein umweltbestimmter Ausdruck um gemeinsame Ziele der menschlichen Spezies herum konstellierte. Kulturelle Gleichwertigkeiten und Ausdrucksformen innerhalb der Weisheitstraditionen und Mythologien der Afrikadiaspora werden betrachtet. Insbesondere wird das Bantu-Prinzip von Ubuntu oder 'Humanität' als Beziehungsbasis in afrikanischen Kulturen identifiziert, während die altägyptische Gottheit Maat als archetypische Animafigur und die Religio-Mythologie eine transzendente Position anbieten, von der aus sie die Ungerechtigkeiten und die Verfassungsrechtsprechung kritisieren lassen, die die amerikanische Apartheid strukturierte. Maat ist die Personifizierung von Wahrheit, Gerechtigkeit, Gleichgewicht und Abwägen des Herzens in ordentlichen Gerichtsverfahren. In ihr finden wir die Abgleichung von Geist und Materie in Gesetz und Urteil. Der Artikel schließt mit Reflexionen über Wege zur Heilung der Psychopathologie des Rassismus und mit Empfehlungen zur Erweiterung der klinischen Ausbildung und Praxis.

Schlüsselwörter: Afrikanische Diaspora, Jung, Kultur, menschliche Spezies, Verwandtenlibido, Ubuntu, Archetypen, Maat, Amerikanische Verfassungsrechtssprechung, Apartheid, Rassismus, Analytische Psychologie, klinische Ausbildung und Praxis

Abstract: Il razzismo è definito una psicopatologia ed il terreno su cui ha le radici è rispecchiato dalla giurisprudenza della costituzione americana tra il 1857 ed il 1954. Questo periodo storico ha gettato un'ombra sulla visita di Jung in America tra il 1909 ed il 1937. Lo spirito dei tempi e le norme razziste influenzarono la visione di Jung, le sue opinioni e le teorie sugli afro-americani, proprio come il colonialismo influenzò le sue opinioni sugli africani e sull'Africa. Di conseguenza, Jung non riuscì a vedere la diaspora degli africani e lo straordinario periodo artistico ed intellettuale del Rinascimento di Harlem (1919-1929). In questo articolo viene messa in primo piano l'eccezionalità degli afro-americani e la continuità culturale con gli antenati africani. Questa eccezionalità non fu vista da Jung e non ci sono stati tentativi di rimediare a questa omissione da parte della psicologia analitica e da parte di altre sotto-discipline della psicologia occidentale, né della psicoanalisi, e le sue proiezioni negative riguardo una dimensione primitiva tra gli africani ed i neri afro-americani sarebbero state mitigate da una conoscenza della legislazione americana sull'apartheid e sul Rinascimento di Harlem, che ha avuto luogo dentro le barriere dell'apartheid. In questo lavoro ipotizzo che la cultura, la libido parentale, ed il principio africano dell'Ubuntu siano modalità di cura che svolgono un ruolo critico nell'istinto e nel terreno relazionale della psicologia e della biologia umana, da cui la cultura come espressione dell'ambiente si costella attorno ad obiettivi comuni delle specie umane. Vengono considerate anche le equivalenze culturali e le varie espressioni nell'ambito delle sagge tradizioni e mitologie della diaspora africana. Specificatamente, il principio bantu dell'Ubuntu, o dell'"umanità", viene visto come terreno relazionale nelle culture africane, mentre la dea kemetica-egiziana Maat, come archetipo della figura di anima e come mitologia-religiosa, offre una posizione trascendente da cui analizzare le iniquità e la giurisprudenza costituzionale che ha strutturato l'apartheid americano. Maat è la personificazione della verità, della giustizia, dell'equilibrio e del soppesare il cuore nei processi di giudizio. In lei noi troviamo l'allineamento di spirito e materia nella legge e nel giudizio. L'articolo conclude con alcune riflessioni su percorsi di cura della psicopatologia del razzismo e con suggerimenti per migliorare il training e la pratica clinica.

Parole chiave: diaspora africana, Jung, cultura, specie umane, libido parentale, Ubuntu, archetipi, Maat, giurisprudenza costituzionale americana, apartheid, razzismo, psicologia analitica, training analitico e pratica analitica

Расизм определяется как психопатология и основание для договора белых. Этот договор отразился в системе апартеида, выстроенной американским конституционным законодательством между 1857 и 1954 годами. Данный исторический период отбросил тень на визит Карла Юнга в Америку между 1909 и 1937 годами. Дух того времени и практики расизма отразились на взглядах и отношении Юнга, его теориях

об афро-американцах, так же как колониализм окрасил его отношение к Африке и африканцам. Как следствие, Юнг не смог встретиться с Африканской диаспорой и познакомиться с уникальным интеллектуальным и артистическим периодом Возрождения Гарлема (1919-1929). Данная статья выводит на первый план исключительность афро-американцев и культурной непрерывности африканского наследия. Юнг не видел этой исключительности. В Западной аналитической психологии и других суб-дисциплинах это упущение не пересматривалось. Теории личности, психоанализ и негативные проекции Юнга на примитивизм африканцев и афро-американских «негров» были бы опосредованы знанием законодательной базы американского апартеида и Возрождения Гарлема, который начался несмотря на барьеры апартеида. В данной статье я утверждаю, что культура, эндогамное либидо и Африканский принцип Убунту – это целительные модальности, которые играют решающую роль в инстинктивной и отношенческой основе человеческой психологии и биологии. Из этой основы произрастает культура как выражение среды, которая формируется вокруг общих целей человеческого вида. Рассмотрены культурные эквиваленты в мудрых традициях и мифологии Африканской диаспоры. В частности, принцип Убанту («человечество») народа Банту определен как основа отношений в африканских культурах, а кеметико-египетское божество Маат – как архетипическая фигура анимы и религиозно-мифологическое предложение трансцендентной позиции. Эта позиция позволяет критиковать неравенство и конституционное законодательство, которое систематизировало американский апартеид. Маат – это персонификация правды, справедливости, равенства и роли сердца в процессах правосудия. В ней мы находим концентрацию духа и материи закона и правосудия. В завершении приведены размышления о путях исцеления психопатологии расизма и рекомендации по улучшению тренингов и клинической практики.

Ключевые слова: Африканская диаспора, Юнг, культура, человеческие существа, эндогамное либидо, Убунту, архетипы, Маат, Американское конституционное правосудие, апартеид, расизм, аналитическая психология, клиническая практика и тренинг.

El racismo es definido como una psicopatología y el fundamento sobre el cual se fundamenta el pacto del blanco, espejado en el sistema de apartheid por la Jurisprudencia Constitucional Americana entre 1857 y 1954. Este período histórico eclipsa la visita de Carl G. Jung a América entre 1909 y 1937. El espíritu del tiempo y las prácticas racistas colorean las perspectivas, actitudes y teorías de Jung sobre la población Afro Americana, tanto como el colonialismo coloreó sus actitudes hacia África y la población Africana. Consecuentemente, Jung no pudo percibir la Diáspora Africana y el extraordinario período artístico e intelectual del Renacimiento en Harlem (1919-1929). Su introducción aquí destaca la excepcionalidad de los Afro Americanos y la continuidad cultural del África ancestral. Esta excepcionalidad no ha sido considerada por Jung y no ha habido intentos de dar cuenta de dicha omisión desde la Psicología Analítica y otras subdisciplinas de la psicología Occidental. Las teorías de Jung sobre la personalidad, el psicoanálisis y las proyecciones negativas sobre el primitivismo entre Africanos, y Afro-Americanos ‘negros’ pudo haber sido mediada a través del conocimiento del apartheid legislado en América y el Renacimiento de

Harlem el cual ocurrió dentro de las fronteras de dicho apartheid. En el presente trabajo propongo que la cultura, la libido de parentesco, y el principio Africano de Ubuntu son modalidades de sanación que juegan un rol crítico en el instinto y en el fundamento relacional de la psicología humana y la biología, desde el cual, la cultura como expresión del medio ambiente se constela alrededor de metas comunes de la especie humana. Se consideran equivalencias y expresiones culturales dentro de las sabias tradiciones y mitologías de la Diáspora Africana. Específicamente, el principio Bantu de Ubuntu o ‘humanidad’ es identificado como el fundamento relacional en las culturas Africanas, mientras que la deidad Kemetic- Egipcia Maat, como una figura arquetípica del ánima y la mitología religiosa ofrecen una posición trascendente desde la cual criticar las inequidades y la jurisprudencia constitucional que estructuran el apartheid Americano. Maat es la personificación de la verdad, la justicia, el balance y ponderación de corazón en los procesos ordenados judicialmente. En ella encontramos la alineación del espíritu y la materia en la ley y el juicio. El trabajo concluye con reflexiones acerca de posibles vías hacia la sanación de la psicopatología del racismo y recomendaciones para mejorar la formación y práctica clínica.

Palabras clave: Diáspora africana, Jung, cultura, especies humanas, libido de pertenencia (kinship) Ubuntu, arquetipos, Maat, jurisprudencia constitucional Americana, apartheid, racismo, psicología analítica, formación y práctica clínica.

非裔美国人的文化历史及基于非裔移民族群角度对荣格所作的反思

种族主义被定义为一种病态心理，以及一种根基，其中白人之约得以扎根，并反映在于1857年及1954年由美国宪政法理所支持的种族隔离制度之中。这个历史时期为荣格在1909年及1937岁的访美蒙上了阴影。荣格关于非裔美国人的观点、态度、理论都染上那个时代的精神和种族主义的色彩。正如殖民主义为他非洲及非洲人的态度染上了色彩一样。其结果是，荣格没能注意到非裔移民族群，以及其在哈姆雷文艺复兴时期(1919=1929)了不起的智慧和艺术。此文突出介绍了非裔美国人例外论，及非裔血统的文化延续性。这一例外论没有被荣格关注到，也不曾有人试图修正分析心理学以及其它西方心理学分支中存在的这一缺失。荣格的人格理论、其心理分析理论，及其对处于非洲人及非裔美国“黑人”中的原始主义的消极投射，或许受到了这种有立法根基的美国种族隔离的影响，以及在隔离栏栅之内的哈姆雷文艺复兴的影响。这篇文章中，我设想文化、亲属力比多、以及非洲人的乌班图原则是治愈性的形态，它们在本能、以及人类身心的关系背景中都扮演重要的角色，基于此，文化作为一种环境性的表达，会围绕人类共同目标进行集聚。本文考虑了文化等价、以及基于非裔移民的传统和神话文化表达。文中把班图人的乌班图原则或“人道”，定义为非洲文化的关系背景，而埃及的女神马特则被作为原型阿尼玛的角色。这些宗教-神话提供了一个超越的位置，去批评那些不公平的待遇，以及批评美国种族隔离制度所根植的宪法法理。马特女神是人格化的真理与正义，她用天平以有序的司法程序去给心脏称重。我们可以在她那里找到通过法律和评判获得心灵与物质的紧密结合。文章结尾反思了种族歧视这种病态心理的治愈之路，并对于临床训练和实践的提高提出了建议。

关键词: 非裔移民, 荣格, 文化, 人类, 亲属力比多, 乌班图, 原型, 马特, 美国宪政法理, 种族隔离制度, 种族主义, 分析心理学, 临床训练与实践

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