

Carl Jung's Colonial Passages: Archetypes on the Imperial Frontiers

Abstract

The paper explores Carl Jung's personal tendencies towards the process of colonialism on the basis of his travels to Africa and India. The psychologist's views and interpretations of sites of the cross-cultural encounter are also taken into consideration. In order to conduct the analysis, the interdisciplinary relation between the domain of analytical psychology and postcolonialism is outlined. What is more, Jung's key concepts are also explained. Finally, the psychologist's travels are described and analysed in detail. The analysis shows that analytical psychology can be used to deconstruct the complex relationship between the coloniser and the colonised.

Keywords: Carl Jung, archetypes, colonialism, analytical psychology, India, spirituality, European prejudice.

Introduction: Analytical Psychology and Postcolonial Studies

When it comes to the figure of Carl Jung, he is often labelled as an expert in analytical psychology, psychoanalysis, psychiatry and psychology. From the modern standpoint, he is perceived as the key person behind such concepts as archetypes, collective unconscious and individuation. Undoubtedly, the works of Carl Jung had a great influence in such fields as philosophy, literature and anthropology; nevertheless, it is still difficult to use Jung's findings outside the psychoanalytical domain without being accused of spreading essentialism and racism. This is very much the case when one evaluates Jung's texts within the context of the postcolonial discipline. The aim of this paper is to explore Jung's personal tendencies towards the process of colonialism on the basis of his travels to Africa and India, which the psychologist described in his writings. What were, in his view, the complexities of the colonial encounter? Was Jung a prejudiced supporter of the colonial endeavour? Perhaps he was more understanding towards the plight of the colonised than imperial officers on distant frontiers.

Bringing psychoanalytic theory in relation to the postcolonial discourse may appear surprising or provocative, especially in view of the fact that postcolonialism as a discipline has its roots in poststructuralism (During, 2003, p. 125). My choice to focus on the cross-disciplinary encounter between

analytical psychology and postcolonialism did not come from a realisation that postmodernist thought has exhausted its means of deconstructing the historical, political, and cultural conditions of former colonies across the globe, but from the fact that analytical psychology enjoys general resurgence not only in medicine but also in modern academia (Smith, 2016, <http://www.brockpress.com>). Apart from revived interest in Freudian personality psychology and Jungian depth psychology, analytical psychology has recently more and more frequently converged with the field of (post)colonial studies:¹

Scholars in the liberal arts have tended to use Freud as a springboard to examine issues and ideas never dreamt of in his philosophy — like gender studies, postcolonial studies, French postmodernism, Queer theory and soon. [...] [Take for example] a course on psychoanalysis and colonialism, two terms most clinically based analysts would never have imagined in a single sentence (Cohen, 2007, <https://www.nytimes.com>).

Indeed, analytical psychology and postcolonialism appear to be an unlikely match; however, the two theoretical frameworks surprisingly complement each other in modern-day contexts. To be more specific, postcolonial studies allow analytical psychology to go beyond its Eurocentric interpretative scope and “speak from the margins about Western culture” (Frosh, 2013, p. 145); that is to say, reveal the irrationality of colonial thought and reaffirm the unconscious position of the primitive self at the centre of every civilised individual (Frosh, 2013, pp. 145–146). In turn, analytical psychology sheds a new light on the ambiguous relationship between the coloniser and the colonised as well as the colonial psyche in the wake of the postcolonial world. Even though analytical psychology may be dismissed by proponents of postcolonial studies as an enabler of the colonial endeavour, at the heart of its psychological theory it also has the subversive power to question racist assumptions (Frosh, 2013, p. 153). For instance, Freud’s division between *the primitive* and *the civilised* can be perceived in the colonial context as a justification of the enlightened European’s domination over an irrational and childish Other (Khanna, 2003, p. 53; Frosh, 2013, p. 143). However, Edward Said’s re-reading of Freud points to the thinker’s critique of national identity. Freud seems to suggest that a nation is not an homogenous construct, by means of race or culture, but such types of identities are in fact heterogeneous because there is always “an outsider at the heart of the nation” (Said, 2003, p. 53) who negates the colonial order (Heller, 2005, p. 172).² On the one hand, the sceptics

¹ I deliberately used the term “post” in parentheses in order to highlight the fact that psychoanalysis influences both the historical condition of living under colonialism and the theory after its end (the postcolonial discourse) that strives to understand this condition.

² As an example, Freud advances a suggestion that the figure of Moses, the founding father of Jewish culture, was actually of Egyptian descent.

of fusing analytical psychology and postcolonial thought frequently cite Freud as the definite reason against doing so (Khanna, 2003, p. 186). On the other hand, the proponents often refer to Jacques Lacan and his concept of identity formation through the mirror stage, which greatly influenced Franz Fanon, the postcolonial researcher par excellence (Khanna, 2003, p. 186; Frosh, 2013, pp. 146–148). However, rarely anyone mentions in this ongoing discourse Carl Jung and his connection with the Orient.

Regardless of the proposed inadequacies, such as putting a strong emphasis on human behaviour and approaching trauma in ambiguous ways, analytical psychology indeed has a significant degree of impact on the re-reading of the colonial condition and its contemporary legacy. Stephen Frosh asserts that “psychoanalysis can be used both to trouble colonial and racist assumptions, and as a stepping stone to some subversive theory” (Frosh, 2013, p. 153), whereas Erik Linstrum adds that psychoanalysis is not an imperfect methodology, but it suffers from insufficient interpretation of its results, especially in the context of modern-day India, where the coloniser’s place has been taken over by a Hindu Nationalist (Linstrum, 2017).

The Concept of Archetypes

The theoretical discipline of analytical psychology is usually associated with the figure of Sigmund Freud (Heller, 2005, p. xii). Undeniably, the Austrian neurologist is considered to be the founding father of psychoanalysis, having devised many ground-breaking theories of his time, such as, for instance, the existence of the unconscious, libido, id, ego, and the superego (Heller, 2005, pp. 89–92, p. 164). As mentioned in the previous subsection, the names of Freud and Lacan are brought up in the discussion on the usefulness of psychoanalysis against the postcolonial backdrop. I believe this is due to the fact that both thinkers dealt to such a great extent with the issue of identity formation, even though they came under heavy criticism for presenting insufficient empirical data in their research (Heller, 2005, p. xiv). Nonetheless, other psychoanalytic researchers, including Carl Jung, remain largely disregarded in the discourse.

Carl Jung was a Swiss psychologist who contributed to psychoanalysis on the basis of his experiences with hospitalised patients. While initially under the influence of Freud and serving as his close associate for the period of at least six years, the two split professionally and went their separate ways. The moment of their theoretical parting is marked by Jung’s publication of *Psychology of the Unconscious* in 1912. Freud was convinced that human life presents itself as a “failed hero story” (Peterson, 2002, p. 313),³ one in

³ A reflection of such a story is, according to Freud, the myth of Oedipus. Although Oedipus

which human development is destined to go in the wrong direction, whereas Jung believed quite the opposite (Peterson, 2002, p. 313). To him, the ethos of the human myth was a “successful hero story”, the awakening of a man who can conceptualise himself as an individual and who is able to conquer chaos and achieve triumph (Peterson, 2002, p. 313). Consequently, Jung rejected Freudian assumptions about religion being simply an occult phenomenon and the libido serving as an important factor in human development.

Jung centred his own assumptions around the notion of *the collective unconscious*.⁴ According to him, a part of our psyche contains antecedent patterns, ideas and memories which are experienced by every individual cross-culturally (Henderson, 1964, p. 107). Therefore, each person is bound to reproduce archetypes; meaning, universal images or symbols which find their reflection in cultural spheres (be it art, religion, politics or literature). Jung never clearly defined the meaning of archetypes. While initially referring to them as “primordial images” (Jung, 1964, p. 67), he based the concept of archetypal images on Plato’s pure forms; that is models non-existent in our reality, but which are sources of physical copies. Yet, this basic explanation is not applicable to patterns of behaviour. In response to critics’ claim that the existence of archetypes cannot be proven, Jung replied that the human experience is the ultimate proof of their presence:

The term “archetype” is often misunderstood as meaning certain definite mythological images or motifs. [...] My critics have incorrectly assumed that I am dealing with “inherited representations,” and on that ground they have dismissed the idea of the archetype as mere superstition. They have failed to take into account the fact that if archetypes were representations that originated in our consciousness (or were acquired by consciousness), we should surely understand them, and not be bewildered and astonished when they present themselves in our consciousness. They are, indeed, an instinctive trend, as marked as the impulse of birds to build nests, or ants to form organized colonies (Jung, 1964, pp. 67–68).

Consequently, Jung explains archetypes not as pieces of information which are inherited from generation to generation but as patterns which drive human development. In this manner, archetypes emerge from the unconscious, pushing an individual to devise, learn, and replicate a certain set of activities.

In relation to the idea of the collective unconscious, Jung described the struggle of consciousness rising towards the light out of the unconscious. This

saved Thebes from Sphinx and ascended the throne, he finds out that he unknowingly killed his father and married, unbeknownst to him, his own mother.

⁴ All Jung’s ideas, mentioned for the first time in the article, are hereafter marked in italics.

mental activity can be labelled as *individuation* in which an individual achieves physical wholeness by becoming aware of his existence (*the Self*) and works on fulfilling his desires (von Franz, 1964, p. 161). However, he may be interrupted in this undertaking by his *shadow*, the negative and hidden characteristics of the identity suppressed by the conscious mind. In order to complete the task of individuation, an individual must acknowledge his shadow as well as either *extraverted or introverted* aspects of his personality and one of the two contra-sexual traits of the psyche: inner feminine in men (*Anima*) or inner masculine in women (*Animus*) (von Franz, 1964, p. 177; p. 189).

Jung's Travels to Africa

The main point of concern with regard to the assumptions outlined above is their application to postcolonial studies. The main link is provided by Carl Jung's travels. Namely, during his quest to prove the existence of archetypes, he embarked on scientific expeditions to East Africa and India in 1920 and 1937, respectively. Jung saw dreams as mediators between the conscious and the unconscious in the individuation process (von Franz, 1964, p. 161). Hence, he was determined to uncover their origins. Jo Collins claims as follows:

It was through his dream explorations that he came to theorise the collective unconscious. For him, [it] was a storehouse of atavistic memories, primordial images, but which the European in his advanced state of civilisation, had substantially forgotten. [...]. These ideas motivated Jung to travel to colonial locales to test his theories. By seeing the colonial environments as primitive, Jung hoped to encounter (in them) the living remnants of these unconscious mythologies which the European had forgotten (Collins, 2008, p. 23).

Upon arriving in North Africa, Jung was unable to tell whether he had found himself in a dream or reality. The African continent manifested itself as a land out of time and beyond European experience, where the dreams of indigenous people would allow him to explore the collective unconscious (Collins, 2008, p. 23). While it may be initially assumed that the aim of Jung's endeavour was to reaffirm European supremacy on the colonial frontiers, it actually threatened the convenient composite dichotomy of Africa/primitive/unconscious, on the one hand, and Europe/civilised/conscious, on the other. Jung sought in Africa evidence that would help him to reclaim the unconscious and primate aspects that were supposedly lost and forgotten by the European psyche.

Jung's perception of Africa was very Eurocentric; he described the continent to be a "naïve world of adolescents"⁵ (Jung, 1965, p. 239). What is

⁵ Jung provided that remark upon encountering Arabic homosexuals in Tunis.

more, Jung experienced a very peculiar dream during his trip, in which he confronted an Arab prince, possibly an alternative version of himself⁶ (Jung, 1965, p. 243). Allegedly, the prince tried to kill Jung by drowning him, however, Jung gloriously triumphed by encouraging the attacker to read one of his publications in Turkmen, even though Jung could not write in that language (Jung, 1965, pp. 242–243). The reading of Jung’s dream from the postcolonial perspective clearly indicates that the psychologist unwittingly sought to reconfirm his civilised identity while being confronted with the colonial reality (Collins, 2008, pp. 24–25; Brooke, 2022, pp. 12–13). In the fight between the European consciousness (the Self) and the unconscious psyche (the Oriental), there is no doubt which one was the most important for Jung. He literally became the coloniser and overpowered the Arab native for the sake of his own safety in the indigenous dream-world (Africa). Yet, Jung himself never interpreted this dream in the colonial context, yet instead he reached the following conclusion: “I became aware of how completely... I was still caught up and imprisoned in the cultural consciousness of the white man” (Jung, 1965, p. 247, Brooke, 2022, p. 13).

He was afraid that “the primitive would invade and overwhelm the consciousness of the European” (Collins, 2008, p. 25). To him, the Orient signified an archetypal space containing memories of prehistoric past (Jung, 1965, p. 246). Without a doubt, these memories are very important for every human being, but their reliving would initiate a relapse into the primitive, the naïve adolescent (Jung, 1965, p. 246). In consequence, “the otherness is no longer a feature of the Arab, but European: the civilised psyche inseparable from its shadow” (Collins, 2008, p. 25).

Jung returned to Africa five years later, after seeing the 1925 British Empire exhibition at Wembley⁷. He was determined to go back and unravel the prehistoric origins of the human by making the natives tell him their dreams. In this manner, Jung would have been able to map out a gap dividing the primitive self of the European⁸ (Jung, 1965, p. 263) and the primitive self of the African⁹ (Collins, 2008, p. 26). During his second visit, Jung set out to visit the Elgoni tribe in Kenya. While travelling on a steamer to Mombasa, he made an acquaintance with many young Englishmen who were going to their assigned posts in the African colonies. Jung remarked that they “were

⁶ Jung referred to the character as an emissary of the self.

⁷ The showcase of cultural and technological items brought from the British colonies around the world.

⁸ Remnants of prehistoric memories that one individual experiences in dreams.

⁹ There was a scientific conviction at the beginning of the 20th century that people of Africa were unconscious in their everyday activities, in contrast to the Westerners, who were advanced technologically.

not travelling for pleasure, but were entering upon their destiny” (Jung, 1965, p. 253). Before the end of his trip, the psychologist was informed that several of his fellow passengers died in the tropics due to various illnesses within a period of just two months after their arrival. This account undermines the general assumption that only British women were unable to withstand the incredibly warm and humid climate of distant colonies (Stoler, 1997, p. 346). What is more, Jung describes the house of a District Commissioner in the Kakamegas settlement as the cause of his own inability to differentiate between reality and dream, because the interior of the residence rejected everything that was African:

We were exhausted and the D. C. helpfully received us with whisky in his drawing room. A jolly and oh-so-welcome fire was burning in the fireplace. In the centre of the handsome room stood a large table with a display of English journals. The place might easily have been a country house in Sussex (Jung, 1965, p. 257).

Consequently, it can be inferred that the British colonisers tried to, quite literally, make themselves at home in the colonial environment, but in fact that environment was so dangerous and deadly that they eventually lost health or even life. Jung was also subjected to these dangers as he was bedridden with fever and laryngitis in the Commissioner’s household only to recover soon after and experience an attack of hyenas on his travelling party (Jung, 1965, pp. 258–259). Yet, these experiences did not discourage Jung from discovering the grandeur of Africa and its people. In a fashion similar to Isak Dinesen just a few years earlier,¹⁰ Jung continued his journey through the unknown regions. In his account, it becomes evident that Jung, apart from appreciating the magnificent landscapes, took to local people, and his friendliness was reciprocated. The Bugishu people began calling him “mzee”, which is an honorary title meaning “old man,” whereas Jung praised their capacity for mimicry because they could accurately imitate gestures and emotions (Jung, 1965, p. 259).

Jung’s critics claim that the results of his visit among the Elgonyi tribe were unfruitful because, to the Elgonyi, Jung allegedly seemed to resemble “a colonial representative,” so they would not tell him their dreams (Burlison, 2005, pp. 142–143). Hence, the local tribe ironically framed him as the distrusted Other within their own environment. Jung himself, however, explains that the Elgonyi’s unwillingness to open themselves to him was due to their fear that possessing the knowledge of their dreams would rob them of their

¹⁰ A Danish author known best for her memoir *Out of Africa* (1937), which chronicles her life in Kenya between 1914 and 1931.

souls just like taking a picture of them was regarded in the same manner (Jung, 1965, p. 265). In addition to this, the type of white man whom the Elgonyi greatly despised was the stranger who slept with “their” women (Jung, 1965, p. 262). By no means was this an allusion to Jung; thus, he managed to win, to some extent, the favours of the Elgonyis and, instead of their dreams, they showed him what native family life looked like. For instance, a middle-aged Elgonyi housewife proudly presented her household, livestock, and children to Jung. Moreover, a tribal medicine man, who informed Jung about the burial ceremonies, remarked the following: “[S]ince the whites were in Africa, no one had dreams any more. Dreams were no longer needed because now the English knew everything!” (Jung, 1965, p. 265). This led Jung to conclude that the authority of an indigenous man was replaced by all-encompassing knowledge of the District Commissioner.

Still, the African setting also had a negative influence on Jung’s psyche. The psychologist felt as if time was moving backwards because he was completely cut off from civilisation. Additionally, the bush made him paranoid as he started walking in circles in order to dismiss the feeling of being looked upon at all sides (Jung, 1965, p. 269). The researchers of Jung’s travels, Jo Collins and Roger Brooke, conclude that he was ambushed in Africa by the shadowy manifestation of the collective unconscious¹¹ (Collins, 2008, pp. 27–29; Brooke, 2022, p. 24). In other words, the supposedly unconscious Africa crept into and compromised the integrity of the European outsider. However, Jung appreciated the mystique of Africa and its inhabitants. Their culture, rituals and the semi-religious cultivation of light by the indigenous people led Jung to conclude that the European is, in fact, a figure tainted by a sense of incompleteness:

The European is, to be sure, convinced that he is no longer what he was ages ago; but he does not know what he has since become. His watch tells him that since the “Middle Ages” time and its synonym, progress, have crept up on him and irrevocably taken something from him. With lightened baggage he continues his journey, with steadily increasing velocity, toward nebulous goals. He compensates for the loss of gravity and the corresponding *sentiment d’incompletitude* by the illusion of his triumphs, such as steamships, railroads, airplanes, and rockets, that rob him of his duration and transport him into another reality of speeds and explosive accelerations (Jung, 1965, p. 240).

¹¹ Collins calls this shadowy presence of Africa as the ethnic shadow, representation of the collective unconscious as well as the suppressed primitive.

The quoted passage is strongly critical of modern man, who compensates for the unexplored personality by technological advancements and ambitions, which find one of their outlets in colonialism. Even though Jung was significantly affected by the Western perspective during his African travels, his opinion on the presence of a white man as the authority figure on tropical frontiers became quite reproachful. His observations suggest that the coloniser should not be longing for larger-than-life adventures, but should rather complete the individuation process because he lacks “the intensity of life” (Jung, 1965, p. 242). Only after developing self-awareness is he able to open himself up to the Other (Brooke, 2022, p. 24). In the end, the dreamworld of Africa formed into a fulfilling experience for Jung, who was already 62 and a respected psychologist at that time.

Jung's Travel to India

In contrast to the research which focuses on Jung's expeditions into the African interior, there are no academic papers centring on his journey to India. Apart from a couple of footnotes (for example in Collins, 2008, p. 30), the primary sources about the psychologist's visit to India remain Jung's own accounts included in *Memories, Dreams, Reflections* (1965) and *Civilization in Transition* (1970).

In 1938, Jung was invited by the British Government of India to participate in the 25th anniversary commemoration service of the University of Calcutta. Taking advantage of the opportunity, and being already interested in Indian religion and philosophy, Jung set out not only to Calcutta but also on a tour around the Indian subcontinent. He stated that India had an influence on him “like a dream” because it was an “alien, highly differentiated culture” (Jung, 1965, p. 274). Undoubtedly, the culture of India may seem to be idiosyncratic to a European because the Republic of India itself is composed of 28 states and 8 union territories. That is to say, that the citizens of India never communicated by means of one common language. Although Hindi is designated as the preferred official language, it was never given the status of the national mother tongue. This is due to the fact that the residents of the subcontinent communicate in a variety of local languages, such as Bengali, Tamil, Punjabi, Telugu, and many others (Mallikarjun, 2004, <http://www.languageinindia.com>).

In contrast to his African expeditions, where he was looking for dreams, Jung was excited to meet Indian people who, unlike indigenous Africans, had the ability to translate their culture into spoken language (English). As a result, Jung had the chance to compare the differences between Indian and European mentalities and, consequently, discover his own dream.

His first paper about the visit, “The Dreamlike World of India” (1939) begins with a modest disclaimer advising the reader not to take his statements about India and its people for granted. The psychologist provides an analogy about a hypothetical foreigner touring Europe for two months while having very little knowledge of the continent’s languages, history and culture (Jung, 1970, p. 515). Indeed, it is difficult to fully grasp India even today. It has to be noted that India is an extremely vast country¹² (<https://www.mylifeelsewhere.com>, 2019), encompassing dozens of diverse cultures and language groups. Although British India was only divided into provinces and princely states, the disparity between indigenous inhabitants was clearly noticeable back then as well.

The paper contains a surprisingly ethnological perspective on India. The psychologist goes on to describe the exotic scenery of Bombay, its crowded streets, jungle-like gardens, and colourful bazaars. While visibly disliking the Anglo-Indian architecture that dominated the colonial landscape at that time, Jung praises the Gateway of India¹³ (*Britannica.com* 2022), which blatantly tries to mimic the Gate of Victory¹⁴ (*Britannica.com* 2022) at Fatehpur Sikri¹⁵ (Jhabvala, 1992, p. 21). In this way, the timelessness and uniqueness of India is emphasised (Jung, 1970, p. 516).

Interestingly, Jung positions himself as a figure between the colonial centre (British India) and the natives (Indian people). As a result, while being a European, he distances himself from participating in the colonial endeavour: “Today it is still the youthful British Empire that is going to leave a mark on India, like the empire of the Moguls, [...] yet India somehow never changes her majestic face” (Jung, 1970, p. 516).

What Jung implies by such a statement is that India, in spite of its rich history, is an ageless land with native greatness that is both “anonymous and impersonal” (Jung, 1970, p. 517). Regardless of the many invaders, the land of India always preserves its identity because, according to Jung, time and space in India are “relative” concepts (Jung, 1970, p. 517). In contrast to ever-changing Europe, India seems to be an oriental, dreamlike reality in which everything is abstract and resembles a fairy-tale environment. Nevertheless, as Jung remarks, the state of perception depends upon one’s position:

¹² For example, in terms of size comparison, India is 13 times bigger than the United Kingdom.

¹³ An arch-monument localised in the modern city of Mumbai. It was built to celebrate the arrival of King George V in India on the 2nd of December 1911.

¹⁴ Also known as Buland Darwaza. It is a sandstone structure erected by the Mughal Emperor Akbar in 1601.

¹⁵ The city is located over 30 kilometres from Agra. It was established by Emperor Akbar in 1571 as a result of the Mughal conquests. This settlement is also mentioned by Ruth Praver Jhabvala in her novel *Heat and Dust* (1975).

I had felt the impact of the dreamlike world of India. I am convinced that the average Hindu does not feel his world as dreamlike [...]. Perhaps I myself had been thrown into a dreamlike state by moving among fairy tale figures of the Thousand and One Nights. [...]. It is quite possible that India is the real world, and that the white man lives in a madhouse of abstractions. [...]. No wonder the European feels dreamlike: the complete life of India is something of which he merely dreams. [...]. But I did not see one European in India who really lived there. They were all living in Europe, that is in a sort of bottle filled with European air (Jung, 1970, pp. 518–519).

The psychologist provides a postcolonial, Said-like stance on the English way of life in India. An Englishman is not able to fully immerse himself within the Indian reality because it is too exotic for him. Thus, he prefers to live in confinement with fellow Westerners who think alike due to the fact that the things he imagined about India transform into “formidable realities” (Jung, 1970, p. 519) once the coloniser steps outside of his safe isolation. In other words, Jung presents India not so much as a primordial threat to the Western psyche like, for instance, Africa, but as a distinct dimension which only the native people can fully comprehend. The two worlds, England and India, are too disparate for people who travel between them.

The latter part of the article focuses on reaffirmation of India’s uniqueness by praising the beauty of the Taj Mahal¹⁶ (*Britannica.com* 2022) and the Sanchi Stupa¹⁷ (*Britannica.com* 2022). These landmarks, in Jung’s opinion, constitute the spiritual essence of Indian identity, “the secret of India” (Jung 1970, p. 520). Suddenly, Jung shifts away from the historical monuments to the indigenous women. While participating in the Indian Science Congress, Jung had the opportunity to exchange views with many educated Indian women. However, it was not their wit but their costumes that enchanted him. By no means did Jung attempt to objectify Indian women. His admiration for their appearance had quite anthropological reasons because the psychologist hoped that “the sexual disease of the West, which tries to transform woman into an awkward boy, will not creep into India” (Jung, 1970, p. 521). Strictly speaking, Jung demonstrates in this manner his reproach towards the fashion invasion from the West. The Western woman with her too revealing attire became the symbol of objectification and Jung expresses in his writings hope that the Indian women will not attempt to emulate foreign trends because it would mean a loss of their dignity and elegance (Jung, 1970, pp. 521–522).

¹⁶ The mausoleum located in Agra. Its construction was initiated by the Mughal Emperor Shah Jahan in the 17th century. It took 22 years to build it.

¹⁷ A religious complex made out of stone. It was built over the Buddha’s relics in the 3rd century BCE.

Furthermore, Jung heavily criticises the so-called “English voice” in India, tapping in this manner into the undertones of Mahatma Gandhi’s movement of civil disobedience (Das, 2009, p. 44). Jung reaches the conclusion that the way the coloniser communicates with the colonised is always fake and filled with double standards. Behind the warm, nearly joyous sounds of the British, there hides a substantial degree of unkindness:

It sounds as if they were trying to impress the world with their throaty rumbling tones. [...] The usual brand is the bass voice of the colonel for instance, or the master of a household of numerous children and servants who must be duly impressed. (Jung, 1970, p. 523).

In comparison, the colonised speak “modestly, carefully, politely” (Jung, 1970, p. 523), not because of the oppression from the side of the coloniser, but due to their inherent effeminacy (the *Anima* factor). As Jung notices, a typical Indian family is quite a crowded group living under one roof for a relatively long period of time during which they learn how to harmoniously interact with one another, avoiding a predictable descent into anger and quarrels (Jung, 1970, pp. 522–523). This is made possible thanks to the mother, who serves as the ultimate mentor figure for her children. Thus, in opposition to the masculine colonisers, the effeminate Indians display “both softness of manners and sweetness of voice” (Jung, 1970, p. 523), which also constitute a part of their concealed diplomacy in everyday communication.

The psychologist concludes his analysis by pondering on the state of the British in India. The journey of Western man has not yet ended for he is driven by the promises of progress and eternal conquests. It is easier for him to give authoritarian orders in the field of battle as well as at home. Even if the Indian people are “meant to live in India,” their leaders are not really settled there. A colonial civil servant is “condemned to serve his term there and make the best of it” (Jung, 1970, p. 524). The coloniser, according to Jung, is what he is and acts how he acts because he “[thinks and dreams] of spring in Sussex” (Jung, 1970, p. 524). In consequence, the coloniser lives in his own dreamlike world while longing for England.

The subsequent article titled “What India Can Teach Us” (1939), much shorter in length in comparison to the previous one, concentrates on the spiritual side of the Indian subcontinent. The polytheistic nature of Hinduism is strongly connected with Indian philosophy. Contrary to the figure of the enlightened Western man, who rejects the notion of religion altogether, the enlightened Eastern man embraces it wholeheartedly (Jung, 1970, p. 525). The myths about various Hindu gods correspond with appropriate philosophical concepts, which are in turn taught at Indian universities. Therefore, the followers of Hinduism have no need for the utilisation of Western philosophy. In this manner, Jung

positions India as the binary opposite of the West. The white man sacrificed his individuality and unconsciousness for the sake of being a conscious conqueror and, in fact, this transformation led him to degeneracy¹⁸ (Jung, 1970, p. 528). India's civilisation, in contrast, serves as a mirror to the white man (Jung, 1970, p. 528). While familiarising himself with this unknown and peculiar land, the white man learns a great deal about his own mentality and why it is so different from the Eastern one.

The final text of Jung about India, taken from the section about travels in *Memories, Dreams, Reflections* (1965), refers to the psychologist's journeys to many pagodas and temples, praising their architectural richness. However, unlike in the previous two papers, Jung points to the discomfort and danger; he admits in this article that he suffered from dysentery and spent ten days in hospital. Having recovered towards the end of his stay in Calcutta, Jung experienced a dream in which he found himself on a remote island in England. There was a castle on the top of a hill and Jung intuitively felt that this place was where the Holy Grail had been kept, but the cup was nowhere to be found. After the meticulous search, Jung discovered that the Grail was present on a neighbouring island. Without hesitation, he proceeded to swim across the channel to retrieve it (Jung, 1965, pp. 280–282).

On the basis of this “essentially European dream” (Jung, 1965, p. 282), apparently devoid of colonial undertones, it can be inferred that, in the face of overwhelming Indian impressions, Jung's personal unconsciousness reminded him about the power of myths which perpetuate archetypal patterns: “It was as though the dream were asking me, ‘What are you doing in India?’” (Jung, 1965, pp. 282–283). The exotic colonial frontier serves as a reminder that there exists a reality completely different from the Occidental one, yet by no means inferior or surreal. For a British administrator, it is a land of effeminate natives, mysticism, spirituality and mental perils. To Jung, India represents a multi-layered space of transition. “India did not pass me by without a trace; it left tracks which lead from one infinity into another infinity” (Jung, 1965, p. 284).

Conclusions

In view of the discussed aspects of Carl Jung's “colonial passages,” it becomes apparent that there is an interconnectedness between the fields of psychology and postcolonialism. The ideas of Carl Jung and his Asian encounters open up new horizons on the relationship between the coloniser and the colonised. What is more, Jung was not by any means a mindless supporter of the

¹⁸ Once again, Jung provides the case of technological advancements. Man tamed the ability to fly only to use it later for the purposes of warfare. The bombing of Hiroshima and Nagasaki appears to be the most fitting example in this context.

colonising processes. If anything, he rushed to point out the inadequacies of the colonised on the oriental frontiers. Additionally, even though the journey of Jung across India did not receive as much academic attention as his African explorations, these expeditions provide evidence that the colonial condition can be dismantled and reinterpreted by means of analytical psychology.

With regard to the outlined approaches of Carl Jung, it can be seen that the psychoanalytical approach allows one to unravel the complexities of colonial encounters. The British colonisers sought to extend the influence of their Empire in quite an archetypal way, which pushed them to undertake journeys into the unknown and implement their own, enlightened *order*. Their arrival in the African and Indian regions undoubtedly initiated a disturbance, or even a state of chaos, among the natives. However, after achieving independence, the colonised would cross the threshold and face their former master in the modern world on an equal footing. The Westerners as well as the Easterners form the composites of all the ancestral wisdom of their predecessors. In the colonial realm, the coloniser desired to spread his wisdom (both positive and negative) among the seemingly unknowing and truly unknowable natives; whereas, in the postcolonial reality, the indigenous people reproduced archetypal images in order to restore their own culture.

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