

## ADOLF GUGGENBUHL-CRAIG

Adolf Guggenbuhl-Craig (AGC). 1923-2008. AGC was one of the most important teachers and writers at the Jung Institut until the time of his death. And an enormous influence on the development of analytical psychology in Zurich and elsewhere. Both in the early days of the Jung Institut and subsequently. He married in 1950 (hence the name) and has five children and many grandchildren – unlike so many analysts who (in my opinion, mistakenly) take the solitary path.

AGC was one of the most important lecturers to me during my time at the Jung Institut. Particularly in relation to psychopathology and related psychiatric approaches. He was strongly influenced, in my opinion, by a mercurial spirit and he challenged conventional wisdom as a matter of great necessity. One of his first questions in an early lecture was to ask the class members whether they believed in the resurrection of Christ. Many hands went up. AGC then retold the story of the national saint of Switzerland who appeared to the Swiss army before some great battle. The saint was seen by thousands of soldiers, including their generals and high officials of the church. Well, said AGC, there's a lot more evidence for this than for the Christian resurrection. And if you don't prefer to believe the Swiss vision, where is your logic?

Technically speaking, AGC was not one of the 'first generation' of Jungians (see Jung and the post-Jungians). However, he was of importance in the early days of the Jung Institut and has remained prominent ever since. With James Hillman, in particular, he has been an enormous influence on analytical psychology in Zurich and elsewhere. We will see a connection between their ideas later on.

ACR was a native of Zurich. From 1941-46 he studied theology, history and philosophy, while working part-time as a social worker. Theology, social work and healing remained lifelong interests when, in 1946, he entered medical school, to become a psychiatrist. He did internships in America, then returned to work under Manfred Bleuler at the Burgholzli and undertook a training analysis at the Jung Institut: he never went through formal training at the Institut, though.

AGC was a member of the Jung Institut curatorium for many years and president for several years. He was also president of the International Association for Analytical Psychology for a while. He maintained a private practice and was advisor to homes for delinquents. In the late fifties he was an expert witness to the court of the Canton of Zurich (explain). He had a lifelong interest in group therapy and managed to introduce courses on it into the Jung Institut for a while (see also under von Franz). As we shall see, he has also had a lifelong interest in the dark side of the psyche (the dark side of the force as so well shown in *Star Wars!*). Despite the controversial nature of many of his views, he was always regarded as a great mediator (much needed) at the Jung Institut.

AGC is most notable for his originality and his refusal to accept 'conventional wisdom', even Jungian conventional wisdom. He was much opposed to 'worship' of a great man. Some of his ideas include the concept of duality within archetypes (e.g. the wounded healer), the importance of understanding and using shadow aspects of the psyche, the reality of human evil, inequalities of psychological potential between individuals and the concept of

individuation as a circular rather than a progressive journey. His writing on psychopaths has been especially noted.

Adolph's theories have been expounded in lectures, papers and (most important for our purpose) five books, as follows:

**Power in the Helping Professions.** 1971. The shadow side of the archetype of the healer/shaman etc. And its usefulness. Written at the age of 48 and a condensation of his writings in the 1960s, when in his forties.

**Marriage – Dead or Alive.** 1977. Considers marriage as a (painful) pathway to individuation, rather than a nice, traditional social arrangement. Contrast Robert Johnson. Written when in his early fifties and still (according to Jung) in the first stage of life: when love, marriage, a family and sociability in general is of great importance. But with a strong focus on the painful side of individuation.

**Eros on Crutches.** 1980. The psychology of the psychopath and the compensated psychopath. The effects of loss of eros. Dealing with our own partial psychopathology a lifelong problem. Written in the second half of the fifties, perhaps when entering the second half of life. Possibly his best-known work.

**The Old Fool and the Corruption of Myth.** 1991. The old fool as a better archetype for old age than the wise old man. Written when in his early sixties. In the 'youth' of old age. Deals with the surrender of power and eros in old age and removal of libido from the world. Themes of giving up, pulling back and loss (in his opinion anyway).

**From the Wrong Side: A Paradoxical Approach to Psychology.** 1995. Everything you know about nationalism, family life and other issues turned on their heads. Perhaps his most original work (but refer to below).

Sidney Handel in his commentary on this last work believes that, in his books, AGC described his own early struggles with the negative side of power, then turns to eros, then recognizes his inherent limitations and so on and finally retreats to involution. Essentially a new (and very personal) angle on Jung's description of individuation as confrontation with the shadow, union with the anima, the dark night of the soul and meeting with the wide old person (no longer necessarily male) – the self personified.

Now to some of the books in a little more detail.

## **Power in the Helping Professions.**

More than another description of the shadow as detailed by Jung, von Franz and so on. It looks at both the individual and the collective shadow. The latter is described as the shadow of the superego – the socially unacceptable, as learnt from the many social groupings with which ACG was involved. He also discusses psychologically (always) destructive elements of the shadow – related to Freud's thanatos – e.g. the devil – that negates the individuation process. He maintained that all helping relationships are beset by the helper's personal; shadow, their collective shadow and by pure destructiveness – complexes, social projection and absolute evil.

All this about the helping professions involves his description of split archetypes. The most generally accepted of these is the archetype of the wounded healer, but many of AGC's other suggestions are apparently still not. For example the dualities – mother child (you can't have one without the other) doctor-patient, teacher-pupil. Both are always present when one side of a pair is invoked. These underpin all helping relationships. In therapy, the split pairs are invoked, and then the ego becomes constellated, or associated with one side and projects the other onto a suitable 'hook' or recipient. Most famously the therapist may adhere to the role of parent and project the child – the other half of the pair – onto the client/patient. This can occur unconsciously, of course, and create an unseen one-sidedness. A therapist who projects off the wounded side of the wounded healer archetype, for example, may feel much more comfy. Power is then often willingly surrendered to the healer. This raises the question - why **be** a healer? Well, sometimes you can get others to carry the negative side of some of your bothersome archetypal energies. To move forward in therapy, you must be aware of all this. AGC's recommendation is to use eros (for him this means relationship not sex), as in the everyday world. Don't just live in projections, but really understand the actual nature of the client. Another example, but on the collective level, might be the persecutor-persecuted archetype that the state of Israel always seems to be immersed in.

## **Marriage Dead or Alive.**

This discusses our many (and often unnatural) images of marriage. But states that marriage can be an individuation process. AGC believes that the happy marriage of everlasting wellbeing is a fantasy and is now dead. But the marriage of salvation makes the ego-self connection possible and this type of marriage is alive (well, for the author at least).

He makes the point that individuation is episodic, not climactic and is not the same as mental health. That all the opposites are present in the process –youth and age-misery and joy etc. Individuation is also not 'elegant' but the constellation of courage, cowardice, filth, fight, the gruesome etc. And the dark side of god – all that. So marriage can be a form of salvation – hence all the rituals associated with it, including those of union, birth and death – the staging posts of life/individuation. This type of marriage is inappropriate for many people, though, and must allow for archetypal conflicts within and between individuals. Therefore, marriage is inherently neurotic – that is to say a container of neuroses. Some of this can be

compared to the writings of R.D. Laing about the possibility of marriage as being, or containing mutually supportive neuroses (see his book *Threads* in particular).

A couple of other points. AGC argues, controversially, that the death of some kinds of marriage is needed for the liberation of women. And he puts in a word for sexuality as fantasy.

### **Eros on Crutches.**

Once again we are looking at the dark side of the self. At lack of wholeness and the inability to be healed – now a major problem in our society.

A note on **invalidism**. AGC argues that attachment to the chronically problematic has an archetypal dimension. That the drive to wholeness is balanced by a contrary daimon. If, then, invalidism is archetypal it is autonomous: it has energy and just is: it leads nowhere. If this is not accepted in therapy a power relationship develops – it must be accepted/given legitimacy and the archetypal cripple integrated.

When eros and the invalid become entwined we have **psychopathy**. The psychopath. An image that fascinates us all. AGC also asks whether psychopaths may be born so. The five primary symptoms are an inability to love, a missing sense of morality, an absence of psychological development, background depression. And chronic low level fear: these all relate to a lack of eros (in his opinion). He takes the inability to love and the lack of a sense of morality a little further. In relation to no morality, he argues that morality is actually a substitute for an absent inner eros. It is not needed when inner eros (connectedness) is present. But we use morality when eros is not present for us. Rally, it's a form of institutionalised eros. But if we have no eros at all then we cannot know morality. Hence psychopathic behavior.

But, and perhaps surprisingly, the psychopath can have religious experiences – that is, the self is visible to him/her. AGC thinks psychopaths can have a sort of individuation with no psych development – but then you have to regard individuation as like enlightenment – a cycle not a progression – this is his deduction from his many observations of clinical material.

A note on the free sexual energy of psychopaths – they have an uninhibited straightforward approach to sex that makes them very attractive to some, or in some circumstances.

**Compensated psychopaths** are common. For compensation to occur, there has to be compensation for eros deficiency – e.g. a very rigid moral code or a very strict disciplinary environment, as in El Qaida or the French Foreign Legion. We all have a degree of this – except for the saints. We need it – the shadow its home. It balances the urge to connect perhaps. Many political leaders are c. psychopaths (he doesn't name names).

## **The Old Fool and the Corruption of Myth.**

The theme here is that we are driven by our societal (but archetypal) myths/myth variants. For example the (archetypal) belief in equality. These beliefs may be positive or negative. As in the Nazi's use of Nordic mythology in Germany, or the worship of ANZAC mythology by many Australians. We may still unconsciously live with mythologems (e.g. rationalism). Soul work, after all, is based on mythologizing. Much of this can't be undermined. Our myths are false but true, even essential to our societal wellbeing and we need to understand how they can be destructive. There are two ways.

**One-sidedness.** As with Nazism's sense of Aryan superiority, which was not compensated by understanding the inevitable accompanying sense of inferiority – this was catastrophically projected onto the Jews.

**Failure to distinguish** what is appropriate for the human what for the gods. Some myths should only be applied to gods. Example, the brother and sister wedding – only allowed in Egypt if the couple thought to be truly incarnations of the gods. There are different terms of understanding and behavior.

AGC names a dangerous (one-sided) modern mythologem, very liberating to me – the idea of continual progress (e.g. Jung's idea of individuation), including old age as representing the depository of wisdom. His advice is – keep in touch with your inner contradictions! All of which leads to his 'discovery' of the two sets of images of old age: the lonely sick and enfeebled vs. the wise, blessed centre of the family – fantasy vs. rational analysis? AGC thinks the well-blessed image of old age is a modern mythologem. Old age must surely be ready for both! Note that AGC was approaching old age himself when he wrote this book.

**On Perversity.** Where Freud said that sex was the only important drive and that neurosis = separation from instinct, AGC turns this round. Let's say that sex is rather a mode by which we express psyche.

Sexual development then becomes a metaphor for individuation. So, therefore, Freud has created a new mythology. The gods of this mythology include anality. Orality, (Oedipus?) etc, ruled by sexual satisfaction. The Freudian developmental stages then becomes symbolic, not literal (unfortunately the Freudians take them literally). But de-literalizing the stages gives meaning to the mythology. Freud's polymorphous perversity then becomes the equivalent of the self of Jungian psychology – the totality of the psyche containing everything – all the opposites. The *prima materia* for individuation. Following from this, there is no 'normal' sexuality – it is all largely imaginative, like dreams.

And conflict between opposing sexual tendencies or stages does not need to be thought of as neurosis, but rather as psychological development. This freeing of imagination from instinct makes individuation possible.

**Finally.** Eros had two brothers in Greek mythology. Thanatos (death) and Phobos (fear). These 3 underlie all of ACGs works. Amen.