

INTRODUCTION

Explorations in Psychoanalytic Ethnography

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This collection of essays is about psychoanalytic ethnography. Its concern is the psychic depths of human cultural life-worlds as explored through psychoanalytic practice and/or the psychoanalytically framed ethnographic project. The authors engage various aspects of the human condition within a wide range of conceptual frameworks that are representative of contemporary psychoanalytic understanding and practice. The anthropological contributions come from scholars whose ethnographic research is grounded in psychoanalysis and whose overall approach to human existence is articulated in terms of or gravitates toward psychoanalysis as a foundational framework for anthropological understanding. A strong version of this position (not shared by all contributors) maintains that anthropological interpretation of human existence is not sustainable without psychoanalysis. Critical here is the primary level of concrete ethnographic research whose horizons are delimited by the psychoanalytic perspectives on the unconscious matrix of the human psyche and, correlatively, on the unconscious depths and dynamics of the intersubjective (social) reality of any given cultural life-world.

Five of the contributors to this volume are primarily practicing psychoanalysts and psychotherapists (including one Jungian and one Lacanian analyst). One of them is also a scholar of comparative religion. Another four are both practicing psychoanalysts and ethnographers, and yet another is a political scientist and a psychoanalyst.¹ This amplified representation of psychoanalysis is important for the project of psychoanalytic ethnography since, in my view, without immersion into concrete psychoanalytic work concerning diverse human predicaments, no adequate comprehension of psychoanalysis, its field of evidence, interpretive constructions, and therapeutic action is possible. And likewise, without immersion into ethnographic research, which generates primary evidence and understanding of diverse cultural life-worlds, no adequate grasp of anthropological knowledge can be achieved. Given this view, I think that the articles in this volume will interest a psychoanalytic ethnographer as much as a



practicing psychoanalyst. And, if only because of their ethnographic focus, they will also appeal to anthropologists with no interest in psychoanalysis. My invitation to the contributors was to write not about the problems of and the relations between anthropology and psychoanalysis² but about the realities of the human condition that they, as practitioners, deal with on a daily basis.

The individuals who undergo psychoanalysis exemplify in their motley predicaments and, more often than not, unfortunate suffering the fundamental dynamics of human existence—the life of embodied psychic being and its unconscious matrix. The realities encountered and metabolized by analysts in their daily practice belong to and are generated by the same mind-body matrix as the familiar and seemingly less problematic ‘normal’ realities of the socio-cultural life-world. But it is the former that reveal the inner conditions and the workings of the latter, and with it the full extent of the possibilities and limitations of human self-actualization fueled by the desire for both freedom and abysmal unfreedom.³ This primal twinship of human desire is equipollent. The self-knowledge and unique wisdom borne out of psychoanalytic practice and thus produced evidence show this with abundant case material.

Psychoanalysis spans the entire twentieth century and has been internationalized for almost as long. The studies published in psychoanalytic journals alone (here I will disregard the general psychiatric and psychological journals) in English, French, German, Spanish, Italian, Swedish, Hebrew, and Japanese⁴ offer a wealth of testimonials to the human soul as lived by contemporary humanity and made intelligible primarily within the ontological and epistemological frameworks of the Western intellectual tradition. Over the last hundred years, thousands of individuals have been in analysis, and the existing journals and other publications contain a vast amount of information on and insights into the at once intra- and intersubjective realities of the human psyche. Every mode of desire, phantasy, thoughts, feelings, and nightmarish possibilities that the imaginary matrix of human reality and existence can and does engender is given some sort of expression, a semblance of objectivity, and made intelligible in the context of psychoanalytic engagements with individuals and groups.⁵

Being familiar with this plenitude of the productions of the human unconscious and its correlative existential conditions, I am always struck by the myopia of so many would-be critical pronouncements about the field of psychoanalytic evidence, which commonly draw on Freud’s paradigmatic case studies. These critics assume that on that basis one can argue about the psychoanalytic field as a historical and present-day dynamic totality and, still worse, about the scope and nature of psychoanalytic experience, the method of its inquiry, its claims about itself and its therapeutic effects and validity, and, most vitally, its object—the human psyche and mind. Such critiques are legion, and it would require a separate work to deal with them.⁶ This is not my intention. It will suffice to point out that these ‘postmodern/deconstructionist discourses’ have to be comprehended in their appropriate psycho-cultural context, that is, the current Western ‘megapolitan’⁷ civilization and its temporal (epochal) cum geopolitical threshold that dictates the life of humanity as a whole—by and large, without reciprocity. By this I mean that the appetites and desires of inhabitants of, say,

New York, London, Paris, Moscow, and Shanghai determine, *mutatis mutandis*, in the chain of differential vectorial influences, the lives of the villagers in the sticks of, say, Papua New Guinea but not vice-versa.⁸

It is exactly with this geopolitical perspective in view that I see psychoanalysis, in combination with Husserlian and existential phenomenology,⁹ as a critical framework that provides anthropology with the foundations for the practice of critical self-knowledge despite all the negative will and the desire not to know ‘thyself’. When I am asked about psychoanalysis and anthropology, my response is to point out that without a commitment to the ongoing reading of professional (analytic) publications, one will not be able to secure sufficiently informative data pertaining to the basic empirical dimension of the human experience and modes of existence that make psychoanalytic understanding and practice possible. One’s own life experiences and critical self-reflections are the necessary starting point, but there is more to each of us than we may be willing to submit to self-scrutiny. Except for the actual experience of analysis, to read case studies rather than numerous critical academic disquisitions on psychoanalysis is the best way to get some footing in the psychoanalytic field. The same applies to the anthropological field of evidence where ethnographic literature provides the ‘stuff’ of knowledge. It is the diversity of human cultural life-worlds and modes of humanness—which so many ethnographers have explored and interpreted—that constitute (and will remain) the foundational domain of critical anthropological knowledge of humanity and its self-reflection.

All of the contributors to this volume are imbued with and motivated by the realities of their long-term practice and experience of psychoanalysis and ethnographic research. Each article is an exploration in and, through its very specificity, of the field of psychoanalytic ethnography at large. The dialectics of the singular experience/practice in a given life-world context and the dynamic unfolding of the universal yet socio-culturally specific shapes of human psychic being are intrinsic to each article. This is also true of the wealth of theoretical psychoanalytic knowledge and perspectives that each contributor draws on in the pursuit of his or her project as a practicing analyst, therapist, and ethnographer.

The Essays

Given that each contributor was free to choose his or her topic, I could not have hoped for a more fitting article to head the collection than that of Sudhir Kakar. A Hindu and a Punjabi Khatri by birth, Kakar is a master psychoanalyst with profound knowledge of diverse cultural life-worlds in both the Western and Indian civilizational spheres. It is important to point out in this connection that his first major work was a psycho-historical study of Frederick Winslow Taylor (1856–1915), the ‘Father of Scientific Management’, whose work—to the extent that it incipiently gave a particular practico-ideological articulation of the “efficiency craze that gripped the United States in the decade before World War I, a craze which has been called a ‘normal American madness’” (Kakar 1970: 1)—has since those days contributed to the global malaise of the ‘post-industrial world’ in a

myriad of ways (see also Doray 1988). This work was done under the influence of Erik Erikson. In subsequent decades, Kakar (1981, 2001) produced a number of psychoanalytic studies of Indian civilization, which in their thematic diversity, acuity of insight, critical reflection, and attunement to the inner feelings of the cultural *Weltstimmung*, as well as in their literary quality, exemplify the finest achievements of psychoanalytic ethnography.¹⁰

Kakar's essay in this collection outlines the problematics of psychoanalytic practice as it refracts through the relationship between the analyst and the analysand. In this instance, set in a Western European context of professional psychoanalytic engagement, the two belong to and actualize qua and as themselves their respective yet different cultural universes. Drawing on his lifelong experience as a practicing psychoanalyst and set in relation to his still developing lifework, Kakar endeavors to answer the question, how should a Western psychoanalyst approach the issue of cultural difference in his or her practice? Regardless of this particular framing of the problematics and the answers given,¹¹ his responses pertain to the human situation as a whole and to the pursuit of the project of anthropological qua ethnographic knowledge. The psychoanalytic framework radicalizes and brings this project to its authentic existential dimension, namely, the psyche as the *conditio sine qua non* of all human reality. Reflecting on Kakar's exemplary work as a whole, this present account of the problematics of the psychoanalytic knowledge of culture underscores a prior condition of psychoanalytic and ethnographic undertaking: the necessity to experience and acknowledge another cultural life-world as absolutely real—in and for itself—on a par with the same demand that the psyche exacts on both the one who is its subject (and may suffer it as such) and the one who is prepared to analyze it and perhaps transform it into a more viable semblance of its total self and its life-world.

The contribution by Florence Weiss and Milan Stanek derives from their work with Fritz and Marco Morgenthaler among the Iatmul people of the East Sepik Province, Papua New Guinea, who were originally described by Gregory Bateson in his renowned 1936 monograph *Naven*. The Morgenthalers and Weiss's 1984 monograph, *Gespräche am sterbenden Fluss*,¹² also represents the style of a distinctive Swiss ethno-psychoanalytic research methodology developed by Paul Parin, Goldy Parin-Matthey, and Fritz Morgenthaler, whose principal research was done in West Africa, specifically among the Dogon of Mali and the Anyi of Ivory Coast. The monograph on the Anyi is their sole major work available in English, albeit in a somewhat shortened form of the original (Parin, Morgenthaler, and Parin-Matthey 1980). All three were medical doctors and practicing psychoanalysts.¹³ To the extent that they chose to involve themselves passionately with ethnographic research, their work has parallels with that of L. Bryce Boyer (1979) among the Apaches, which is better known among anglophone anthropologists of psychoanalytic bend.

Weiss and Stanek's article focuses on the most basic aspects of human intersubjective relations, which in Freud's original clarification of the analytical framework of experience became formulated as transference and countertransference.¹⁴ Its irreducible psychosomatic matrix is the mother-infant dyad,

which, as the primary circuitry of relatedness, positions and mediates the father; further, through the circuitry of the infant-mother-father triad, it mediates the siblings and all other human relations. This primary familial circuitry of selfhood enables one to become a socialized egoity and self-consciousness, possessed of 'toilet-trained' embodiment and language and a whole plethora of other tacit bodily habits and skills. This constitutive parental mediation, at once generative-providing and frustrating-negating, will exercise its presence and shape every person's desires, spontaneity, and choices of oneself in his or her relations with other persons throughout life. But for most people, this self-otherness, which inhabits and calibrates one's self-conscious egoity, remains unnoticed. Indeed, one often lives it as the most vital effluence of one's unreflected-upon embodied self.

As already indicated by Kakar in his article, this infra-dimension of human selves becomes particularly problematic in the context of the psychoanalytic situation and more so when there is a cultural difference between the persons involved. Yet at the same time, these dynamics are crucial to the development and outcomes of the psychoanalytic process as a whole. When Freud asked Jung "out of the blue, 'And what do you think about the transference?'" the latter replied, "with the deepest conviction that it was the alpha and omega of the analytic process, whereupon he [Freud] said, 'Then you have grasped the main thing'" (Jung 1969: 8). Regardless of the specificities of psychoanalytic technical formulations and the uses of the transference-counter-transference, together with incorporation, introjection, projection, and identification,¹⁵ these dynamics unfold in various ways in all human relationships. They do so more intensely in the context of ethnographic fieldwork, where defensiveness, regressive anxieties, and the swings of archaic impotence and omnipotence are likely to bedevil the researcher more so than the individuals she or he is living and working with. In this regard, Devereux's (1967) classic but largely neglected systematic treatise on the psychoanalytic foundations of ethnographic research methodology remains as pertinent as ever.

Detailed in Weiss and Stanek's article are the vicissitudes, the anxieties, the highs and lows of Weiss's relationship and conversations with an Iatmul woman called Magendaua. As such, it is a meticulous ethno-psychoanalytic account of the fieldwork situation. The most common manifestations and shapes of desire in intersubjective relations are critically attended to and used constructively for the purpose of gaining knowledge and insight into the inseparable unity of the unconscious dynamics of specific individuals and their cultural life-world. In the mediation of Weiss and her Iatmul interlocutor, there emerges a unique horizon of experiential meanings of the famous *naven* and, like a hologramic condensation, the totality of the Iatmul's human-saurian cosmos.¹⁶ Along the way, one also learns about the mode of critical-interpretive synthesis of understanding that is achieved not just through the self-interpretations of the single ethnographer (Weiss) but through the dialogue with her ethnographic co-worker (Stanek) and the psychoanalytic supervisor present in the field (Morgenthaler).¹⁷

My own contribution is extracted from a very long work in progress on the father-son relationship among the Yagwoia people of Papua New Guinea (see also Mimica 1991). In the Yagwoia mythopoeic cosmo-ontological imagery and

formulations, the fatherhood of man is articulated as the implantation of his bone into the male and female progeny. It means that the Yagwoia sonship is an irreversible and unstoppable process of incorporation of the father's bone across the generations. This dynamic structural relation and its cultural imagery can be readily rendered through the conceptual prism of anthropological understanding as 'patri-filiation'. However, comprehended from within the mythopoeic cosmo-ontological matrix of the Yagwoia life-world, this structural relationship is a dynamic process of the totalizing life-death flow as specifically articulated through the succession of male progenitors and their male progeny. It is further co-articulated and completed through five stages of male initiations (literally, 'man-making'). Simultaneously, this procession of the ceaseless life-death flow through the bodily substance of human progeneration and the 'making of men by men', mediates and totalizes in each mortal human corpuscle (male and female) the substantial self-replication of the Yagwoia imperishable Cosmic Self. This auto-generative monadic totality is literally the concrete cosmos as synthesized and lived by the Yagwoia within the bounds of their life-world (Mimica 1981, 1988, 1991).

I will recast this formulation into a psychoanalytic frame. The Yagwoia fatherhood and sonship are structured as an original and irreducibly pre-Oedipal constellation of desire wherein the father is driven by the desire for self-perpetuation not just to 'implant' but, fundamentally, to abdicate his phallic power ('bone') to his sons. Here, the son is not only 'the father of the man' but also his living bodily ossuary (Mimica 1991). What may appear as an Oedipal (ternary) relational circuitry, constitutive of the social field and its morphology, is an original morphism driven by a primary, narcissistic automorphic dynamism. Following Neumann (1954), I characterize it as 'ouroboric' (Mimica 1991, 2003). That human desire is fueled by its immanent self-difference—namely, the dialectics of the life-and-death instinctual drives (libido-mortido)—is, for me, a universal aspect of human existence. As I document in this article, the facts of Yagwoia existence highlight this fundamental auto-polar instinctual dynamics with unparalleled acuity.¹⁸

The ouroboric dialectics of fatherhood and sonship has multiple actualizations whose concrete reality and significance can be adequately understood only through individual-biographical life situations and trajectories. Accordingly, the focus is on the lifelong trajectory of the relationship between a man and his father through which the individual specificities of the ouroboric incorporative dynamics of implantation and bone extraction are consummated in diverse modes. One of these results in a common psychocultural form of Yagwoia egoity and self-consciousness wherein, after his death, the father becomes his progeny's protective spirit, especially his son's. The article also shows the critical importance and reality of the culturally specific archetypal themes and imagery in the life of individuals; it makes evident that the imaginary matrix (Castoriadis 1987) of the cultural life-world has no actualization independently of the psyche of concrete persons.

Waud Kracke's psychoanalytic ethnographic work among the Parintin Indians of Brazil and his contributions to psychoanalytic anthropology are well

known in anglophone anthropology.¹⁹ In the contribution to this volume, he discusses Parintin shamanism, which appears to have waned, and the importance of dreaming, a subject that has figured prominently in his work (e.g., 1979, 1981, 1999, 2003a, 2003b). The present article deals with the dreams of two of his informants who were not shamans, though each in his own way had an interest in this practice. Of particular significance are the dreams of Pedro Neves Dire, one of Kracke's older informants. He could not become a shaman because his birth was not 'dreamed' by a shaman. Nevertheless, his dreams manifest his deep desire to become a shaman, and in one he performs a shamanistic celestial ascent. Kracke takes up Lincoln's ([1935] 1970) well-known view that "culture-pattern dreams" are too stereotyped to have personal meaning. Similarly to my presentation of the Yagwoia archetypal dreams, Kracke shows that although Dire's shamanic dream is, in Lincoln's terms, a culture-pattern dream, by the same token, it is no less deeply and personally meaningful for the dreamer. Yet again one is prodded to reflect on the transpersonal psychic depths of the human unconscious and, correlatively, of the rootedness of all cultural reality and objectivity in the psychic depths of its concrete members.

Like most of his previous publications, Rene Devisch's article is about the Yaka people of the southwestern Congo. But here Devisch applies a critical perspective to his life itinerary and development as specifically a Belgian anthropologist working in the country whose very name is eponymous of the brutalities and the dialectics of the last 100 years of Western geopolitics—from the classic late nineteenth-century European colonialism and the would-be revolutionary liberation crises of the 1960s to the current neo-liberal-post-colonial globalism in which the Congo is but a marginal African blot in the planetary geopolitical field. Whether as King Leopold II's 'private possession', the Belgian Congo, or the short-lived People's Republic of the Congo (of the 'second liberation'), declared by Christophe Gbeyne's rebels in Stanleyville in August 1964, or, again, as Mobutu's Zaire (named so in 1974) and, in the most recent reiteration, as the Democratic Republic of the Congo, this country was always marked by a surplus of violence. To be sure, it was and is not just an expression of some vile eruptions unique to a tropical 'heart of darkness'. Rather, this violence was and is the systemic expression of the Western civilizing project—its immanent imaginary and the dialectics of desire wherein abject greed, realpolitik, and mercenary opportunism go hand in hand with the pursuit of human freedom and emancipation.²⁰

Throughout the 1960s, the Congo was indeed a major theater of Western capital and political interests, the praxis of violent life and death, and the ideological clashes out of which emerged the current, 'post-colonial' epoch.²¹ No matter how absurd it may have appeared 30 years later, the would-be 'Congolese revolution', which didn't happen in the 1960s when Laurent Kabila was a 26-year-old rebel who collaborated with Che's *compañeros* (Che Guevara 2000), did come about in 1996 when Kabila's rebels ended Mobutu's reign with the aid of Rwanda and Uganda.²² But the white world has changed; it has turned post-modern, which is to say that it mainly approves of neo-liberal

projects. And, as it were, the present-day Congo and other regions inhabited by, as I will call them, the ‘post-wretched of the earth’, are subject to the post-colonial styles of ‘negotiation’ and ‘representation’ regarding their place in the planetary casino.

Devisch’s sojourn began in the Congo as it was created by the Belgians, Americans, Soviet Russians, United Nations, and white mercenaries and their employers—the black generals, presidents, prime ministers, and ministers of motley ideological persuasions and self-images. He went there moved by his love of philosophy and anthropology, and, I venture to say, his desire for human redemption. Psychoanalysis came later. Devisch’s article reflects the richness of some 30 years of outstanding research, teaching, and reflection. But it is also a testimonial of an attempt to articulate an authentic ethical position of a psychoanalytic ethnographer faithful to his project of critical knowledge that is inextricably bound to the vagaries of the Yaka people and their more recent fate in the shanties of Kinshasa as *les citoyens de la République démocratique du Congo*. In its personal tenor, Devisch’s article also intimates the inner workings and tensions of a mature experience of the reparative power of depressive guilt under the sway of Eros. And herein is its specifically psychoanalytic import, since it casts light on the dialectics of his personal self-synthesis of the relation between his native country, the former colonizer, and the formerly colonized country that he chose to make into his ethnographic alma mater.

This dialectics, which is constitutive of the human reality in so many colonized countries, has also been explored in the work of Craig San Roque, a Jungian analyst and therapist who spent over 12 years living and working in the Aboriginal life-worlds of Central Australia. He did so under the aegis of the Northern Territory Health Department, focusing specifically on the impact of alcohol, gasoline sniffing, and other forms of intoxication that have had malignant effects on the indigenous peoples of this continent inhabited by hunters and gatherers for some 60,000 years.²³ San Roque was profoundly affected by the experiential reality of the Central Australian ‘Dreaming’ traditions (*Tjukurrpa*). Accordingly, he has formulated a radical perspective on thinking activity that relates these traditions to the ideas of Klein, Bion, and Jung. He conceptualizes the thinking process as formed around culturally shared internal geo-psychic objects held and maintained in the *Tjukurrpa* stories and enacted in ceremony. Apart from being about the Dreaming, this essay is also an ethnography of a ‘failure’.

The failure pertains to the reality of human suffering, its meanings, and the severe limitations of such forms of intervention as mental health services, their administration by the state bureaucracy, and the experiences of a Jungian psychotherapist who is compelled to see through the delusions of a managerial ideology that sets up and implements the parameters of acceptable reality. This is the dynamics of self-normalization whereby the civic society projects and enforces its desirable self-image, based on the profitable success of economic goals and means, through the distortions and disavowals of its habitual self-deceptions. While there are no therapeutic methods for curing a whole society of its immanent malignancy, human suffering and its alleviation are the

fundamental domain of psychoanalytic practice and understanding, regardless of the scale of magnitude. It is in the context of psychotherapeutic engagement with and reflections upon concrete human predicaments (marked by numerous limitations and conditions that hamper humans in their life pursuits) that psychoanalysis fully affirms itself as a system of knowledge of and intervention into the human condition. Correspondingly, the radical reality of the psyche is revealed when a person is subjected to the painful realization that she or he cannot be and is not free to be free in respect of his or her own self. The individual is a troubled, even a tormented soul, and this causes problems not solely in relation with others but principally with oneself. Furthermore, no others, including one's own mother, can ameliorate that predicament. With the soul imperiled and wounded, one is stuck with oneself. The only way out is to deal with one's psyche.

The problematics of the indisputable fact that psychic malady and suffering are intrinsic to the human condition are further examined by Renata Volich Eisenbruch, a Lacanian psychoanalyst and therapist. Humans everywhere are subject to experiencing and living with various conditions involving painful afflictions and alterations of the soul, although the meanings of and reactions to these conditions vary between different life-worlds and across temporal (historical) trajectories. In her article, Volich Eisenbruch offers an insightful comparative perspective that deals with psychic malady within a contrastive framework of twentieth-century Western psychiatric and psychoanalytic outlooks on mental health. Of particular interest is the impetus she derives from Jaspers's ([1913] 1997) exemplary discussion of the differences between psychiatric-scientific and phenomenological-interpretive approaches to psychopathology, which she applies to her exegesis of the Lacanian conceptions of the human unconscious, the dynamics of symptom formation and transformation, and the significance of mental malady for the understanding of the structure of the human subject.²⁴ Her concluding reflections make it clear enough that these are not exclusive to the self-world dialectics of an individual existence; instead, they pertain to humanity and political society at large.

The reality of human suffering, corruption, and malaise that plagues humans in the context of their own socio-political arrangements and relations, as well as the possibility of their cure, has been at the center of James Glass's psychoanalytical and philosophical-political explorations from his earliest (e.g., 1974, 1976) to his most recent publications (2004). An extraordinary political scientist, he conducted long-term psychoanalytic research in the 'halls' of the Sheppard and Enoch Pratt Hospital in Towson, Maryland, where Harry Stack Sullivan (1974) had carried out his acclaimed work with schizophrenics. Glass's trilogy (1985, 1989, 1993) provides ample demonstration of his view that "political theory should be an activity that focuses on the relationship between the self (particularly its unconscious structures) and political life" (1985: 247). In concord with such paradigmatic thinkers as Plato, Machiavelli (Glass 1976), Hobbes, Rousseau, and, of course, Marx and Freud, Glass espouses the same radical spirit of theoretical reflection on the possibilities of transformation of existing civil societies, namely, that "it is not possible

to conceive of a political theory in terms of readjusting laws or institutions; change becomes meaningless unless it reaches to the structure of motivation and desire, to unconscious and psychical reality” (1985: 260).²⁵ And, I would add, conversely, the condition of self-production and the persistence of any society at any moment of its existence is the unconscious and the “radical imaginary” (Castoriadis 1987) of its constitutive members. Glass’s article, following his more recent work on Nazi Germany (1997, 2004), most cogently illustrates this dynamics of human social life.²⁶

In a slightly different metapsychological key, it can be said that Glass explores specifically the corruptive and destructive modes of the negative (Green 1999b, 2001) inherent in the dynamics of the unconscious. In its core, this negative knows no “no” (Freud [1915] 1984, [1925] 1984), for it pertains not to the human dimension of compassion, language, and judgment but to the vital order of self-generation. As such, its own self-negation is the auto-generative condition of its self-affirmation. Here, the process of life reigns supreme, which is to say, it subsumes death as its own vehicle of ceaseless self-generation. The question of its (im)perishability is as (in)decisive as the destiny of the creative process that has brought into existence and sustains the cosmos as we humans have—thus far—come to understand it.

The last two articles deal with the dynamics of religious experience. Through its choice of topic and evidence, each touches on the dialectics of the negative that lives in and as the human unconscious. Dan Merkur’s article explores the sphere of religious experience in reference to Rudolf Otto’s ([1923] 1958) classic contribution to the phenomenology of religion, namely, the notion of the numinous. To underscore the depth of Merkur’s perspective, I would like to emphasize the breadth and diversity of his empirical and textual scholarship, which ranges from Eskimo shamanism and cosmology (Merkur 1991, 1992) to the traditions of Christian and Jewish gnosis (e.g., Merkur 1993). His psychoanalytic work, then, combines his experience as a practicing psychoanalyst with the phenomenologically tempered critical perspective of an explorer of diverse cultural practices and manifestations of human experience known in the West as ‘religious’ (Merkur 1998, 1999, 2001). From either vantage point, Merkur articulates an inside view of the phenomena he explores. Although intrinsically related to his previous book on mystical experience and unitive thinking (Merkur 1999), the present interpretation of the dynamics of the numinous through the figures of *mysterium tremendum* and *fascinans* (overwhelming and fascinating mystery) is a beautifully crafted whole, in terms of both psychoanalytic understanding and phenomenological fidelity to experience. For those not familiar with Merkur’s growing work, this article provides an excellent introduction as well as a novel way of plumbing the depths of religious experience. In this regard, Merkur’s work will be of interest especially to those psychotherapists and psychoanalysts who work primarily with patients entangled in religious object relations.²⁷

The final contribution exemplifies a poetic mode of psychoanalytic reflection. It comes from a psychoanalyst whose theoretical perspective is informed by a Buddhist outlook on the human condition.²⁸ There is no better way of

stating Shahid Najeeb's view of psychoanalysis than to cite a passage from an essay originally intended to be his contribution to this volume: "Psychoanalysis is a name for a complex multifaceted relationship between two people. It is true that the name defines the parameters of what we call psychoanalysis, yet psychoanalysis keeps spilling over those parameters and extending into the world-as-it-is. Equally, the world-as-it-is keeps spilling over the parameters that define psychoanalysis. The world as it-is lives fully within the parameters of psychoanalysis, and psychoanalysis is fully a part of the world-as-it-is. When we fail to understand this, we fail to understand the meaning of psychoanalysis; we fail to understand the truth" (Najeeb 2004: 16).

This sort of ontological view of the symmetry between psychoanalysis and "the world-as-it-is" is rare and radical. It is fair to say that even the most committed among psychoanalysts, those unreservedly dedicated to and desirous of knowledge about this great science,²⁹ would deliberate over this one. This position indicates the radical depths of the human psyche and, correspondingly, the realities brought about by a psychoanalytic engagement with human beings. But let me try to be more concrete about the "world-as-it-is" from a generalized Buddhist perspective. This configuration—"world-as-it-is"—is the totality of all unconditioned (absolute and eternal) entities (*nirvana*), including the Buddha, and the conditioned, relative, temporal beings (*samsara*). The two realms, the unconditioned and the conditioned (or in the more familiar Western formulation, the infinite and finite), co-arise and co-cess together. Hence, the 'ultimate' in Buddhism is neither conditioned nor unconditioned, neither relative nor absolute, neither temporal nor eternal, neither infinite nor finite. It is this neither^nor median that circumscribes the notion of emptiness (*sunyata*). The Buddhist notion of no-self can be quite appositely approached in terms of this neither^nor vantage point. Masao Abe (1997: 151) argues: "If one clearly understands that the Buddhist notion of no-self is essentially connected with its doctrine of dependent origination and sunyata or Emptiness, one may also naturally understand that the Buddhist notion of no-self does not signify the mere lack or absence of self, as an annihilationist may suggest, but rather constitutes a standpoint which is beyond both the eternalist view of self and the nihilistic view of no-self."

But in terms of the field of psychoanalytic experience and of its evidence, the concrete process of ascendance to this vantage point (this being the self-awakening whereby egoity experiences and, fundamentally, makes its project the realization of the truth of itself as the no-self) inevitably leads to disequilibrium and the erosion of the narcissistic structuration of the personality. I am inclined to think that the most painful experience would be in the sphere of the archaic egoity and object relations, where omnipotence, grandiosity, and symbiotic ambivalence are predominant narcissistic modalities. To put it somewhat differently, the pursuit of the realization of one's no-self would in some ways lead through those vicissitudes involved in the mastery of the depressive position—and a great deal more. Abe (1997: 73) writes that the "question of selfhood has been formulated in a way peculiar to Zen: 'What is your original face before your parents were born?'"³⁰ How, in concrete terms, does it happen in

analytical experience that one can come to ‘see’ one’s ‘face’ beyond the mirroring face of the primal, maternal self-object? What can be said about death and loss as the inevitabilities of the life process on the basis of the experiences of self-erosion and psychotic self-dissolution (and other greater and lesser modes of ego death that occur) in the psychoanalytic process? How much pain may one experience (or how painless may it be) before coming to that inner self-certitude surmised, for instance, by Nishida (1958: v), who wrote: “The bottom of my soul has such depth. Neither joy nor the waves of sorrow can reach it.” I am inclined to think that psychoanalysis, through its experiential domain and evidence, can immensely contribute to the task of clarification of the Buddhist outlook on the world and existence (and vice versa; see, for instance, Engler 1983). Here I am merely sketching out some implications of Najeeb’s statement about the interdependence of psychoanalysis, the human self, and the “world-as-it-is,” for it alone can be the appropriate backdrop for Najeeb’s article. Its examination of psychoanalysis and religion completes the central theme of the issue—the dialectics of interpenetration of world and psyche in the dynamic constitution of human cultural life-worlds.

The Self and the World

I will place this fundamental human process into a perspective that amplifies its proper spatio-temporal depths. Anyone who does long-term ethnographic research and toils in the process on and through a non-Indo-European language is in the perfect position to witness the destruction of many human life-worlds and their original modes of existence. Take, for instance, the region of New Guinea where I work. Together with the Australian continent, modern humans have been in this region for some 60,000 years, an eon of human presence and self-world making extending over some 2,000 generations. The effective European presence in this region spans scarcely 8 generations, that is, a mere 240 years. However, it is this Western presence that has decisively and irreversibly transformed the entire region into a domain of self-perpetuation of the Western ecumene and its existential designs for itself and in its own terms. Accordingly, every local life-world has ended up bearing a certain resemblance to the Western ‘cost-efficient’ civic state, whose existence is dictated by the exigencies of the geopolitics, desires, self-idealizations, and hypocrisies of the dominant powers. Everywhere in this region (as elsewhere) the indigenous inhabitants are expected to become dutiful replicants of the Western ecumenical megapolitans, a certain semblance of good citizens who conduct their civic life (including electioneering) in accordance with the legalities of cost-efficient life and death, in compliance with the legal codes and values of the civilized international *Gemeinschaft* and its techno-efficient organizational institutions. They are to pursue their competitive self-interests on the global market, thus transmuting their private vices into global virtues and prosperity.

These original life-worlds, which until eight generations ago had been living and dying for themselves and on their own terms, had created well over a quarter

of the world languages (up to about 1,700 different languages). Many are, if in dwindling numbers, still spoken in this antipodean Oceanic region. They have co-articulated and sustained these life-worlds in terms of, and for the sake of, their own self-generation and self-world intelligibility, whereby the world truly was bespoken and thus sustained in its being from within the matrix of its originary human presence. This lingual cornucopia is presently disintegrating and with it so many human existential designs and noetic universes.³¹ In order to get a sense of what is at stake, one would best think of these languages in the way Schilder (1950) thought about the human body image, which he, rightly in my view, saw as “the ultimate gestalt of all human experiences” (Bender, in Schilder 1976: viii). Indeed, the relation between language and body image, and between that of the self and the world, is intrinsic, and more so when language has no other mode of objectification but through living speech (i.e., it is not captured by writing). Understood in this matrix of living embodiment, languages are revealed as the veritable autopoietic structures whereby humans create and sustain the fundamental dimensions of their cultural life-worlds as the universes of self-world creation and intelligibility.

The fact is that nowhere else and never again in this astrophysical universe of ours, no matter how isotropic it is, was there, is there, or will there be anything similar to what those 2,000 generations of humans had created and perpetuated as and for themselves. Whatever and wherever it may be, it is something other than what has been here, at the outskirts of the Virgo super-cluster, in this outer quarter of the Milky Way wherein this solar system is, on this planet, and in this antipodean sector of the globe. It is something other than these particular forms of humanity, who speak Australian, Papuan, and Austronesian tongues that have progenerated and bespoken their desert, rain forest, and oceanic life-worlds.³² This also holds true for all other regions of the globe occupied by ‘first peoples’. At once the fully fledged domains of the biosphere, they were and to an extent still are the provenance of unrepeatable human existence, no less real when actualized in dreams than in wakeful activity. This is the perspective from which I look upon the irreplaceable value of the project of ethnographic fieldwork and writing. All ethnographies (no matter how deficient they may be) are invaluable for anyone who wants to learn about the diversity of human cultural life-worlds that have hitherto inhabited this planet.

The field of psychoanalytic evidence corresponds with this cosmically underscored concrete universality qua individuality of human self-actualization and diversification on this planet whereby the pre-human biosphere became transmuted into the *milieu humaine*, the realm of socio-cultural self-world making. In this delineation, the field of psychoanalytic ethnographic inquiry is that of the originary humanization and diversification of this planet. The depth and breadth of the human psyche and its expressions in and as so many human cultural life-worlds have made this planet what it is—the sole known home of terrestrial humanity.

Only within this vital dimension of diversity and particularities of the human condition can there be discerned the authentic horizons, figurations, movements, and transformations of its universal protagonist, the embodied human self. One

way to characterize the fundamental project of psychoanalytic ethnography is to say that its aim is to discern and comprehend the concrete dialectics of this self amidst all the *maya*—all that is transitory and illusory—spun out of the originary ‘twinkle in the maternal eye’ that from infancy confers upon and beholds its primordial self-unity of being but also conceals its true unconscious matrix. Each explorer has to discover it for him- or herself alone and transform it into critical self-knowledge and knowledge of others.³³ Rather than describing the ego’s total embodied unconscious ground (or field) as his or her other (or ‘Other’, or varying spheres of otherness), I characterize it as the egoic self, for this ground is self-centered through all its parts, and the ego derives its own centrality from the omni-self-centeredness of its ground, regardless of whether the ego knows and/or likes it or not. It is this total matrix that generates all of its parts, starting with the ego, which is always the individuating figure and dimension of its total ground and its parts. Categories such as the Lacanian Other or the Kohutian self pertain to the same ground of human egoic being.³⁴ Their metapsychological differences and incommensurability are not to be taken as final. For me, to paraphrase one of Lacan’s (1993: 9) own quips, neither author “has an odour of sanctity.” Open research has recourse to a phenomenologically grounded exploration of human psychic being, of the field of psychoanalytic evidence, and will endeavor to examine critically the conceptualizations by different theorists.

Such open-minded inquiries, especially when ethnographically grounded, allow for a more productive and informative exploration of the constitution of the embodied mind and its dynamic structural configurations. The ego’s constitution with regard to others (‘objects’), the concrete relations with others (mother, father, society, i.e., intersubjective relations), includes the otherness of the world at large, which as such is always cosmopathically³⁵ conterminous with the development of the body image. The latter too is mediated by and mediates concrete relations with these living others (Schilder 1950). The intimations of the ego’s own internal otherness, such as the super-ego, or other presences (objects), some of which may have divine or demonic qualities to the point of insinuating themselves as the radically autonomous ‘Other’ (e.g., Freud’s [via Groddeck] ID, “other thing” [*das Andere*], or Lacan’s archi-signifier and the “Law” giver), all of these modes of constitutive otherness I see as the modes of the primal, constitutive Self (Jung 1971: 460–461), which is in-and-for-itself. The ego that has awakened to this truth of its facticity will thereafter endeavor to make this Self into his or her Self. She or he will endeavor to modulate this Self in accordance with the lucidity and maturity of the ego’s knowledge of itself and its primal unconscious ground. Neither master nor slave, the Self will thereby become more self-aware of what it is to be a concrete human egoity, the Self’s own presence on this side of infinity—the realm of human transience and mortal finitude known as social-cultural-temporal existence. This, as a first approximation, will be the meaning of Freud’s “Where id was, there shall ego be.” Neither a dupe of the other, the two will have become the one whose egoity has broken into its unconscious matrix, has ascended to and claimed it as the authentic knowledge of its own Self. Thereafter, and all along this road, neither the one nor the other will be the same figure and the ground that they originally were.

Notes

1. It is worthwhile pointing out the international diversity of the contributors. They are from India, Australia, Belgium, Brazil, Switzerland, Czech Republic, Canada, the US, and the former Yugoslavia.
2. For recent disquisitions on this topic, see Heald and Deluz (1994); Bidou, Galinier, and Juillerat (1999), especially the essays by Green (1999a) and Gillison (1999); and Molino (2004). See also Weiner (1999) and Schwartz, White, and Lutz (1992), especially the essays by Ewing (1992), Cohler (1992), Westen (1992), and Crapanzano (1992).
3. I emphasize human freedom precisely because in the present epoch of intensifying desire for and will to unfreedom, the dominant ideological value promoted in geopolitical-cum-academic fora is that of 'rights'. This is wholly consonant with the civic condition of those who endorse this value, for despite all the writings about 'human agency', they have inherited the freedoms fought and died for by past generations. It is through this historical violence that the Western pursuit of freedom became transmuted into civic 'rights' promulgated and sustained through the might of Western military technology. Fundamentally, the inner horizon of the Western ideology of 'rights' and 'law' is realpolitik. This is why the present generations, especially those of academic 'postmodern' citizens, act as if they exist in a human world in which everything is 'negotiated' and implemented through democratic debate and legal ratification, willfully oblivious to the fact that it is not so even in their most immediate institutional domains, including 'partnership' (aka conjugal) arrangements and families. Reflecting on the 'postmodern' worldview and practices confirms on a daily basis Sartre's (1958: 557-775) determination of self-deception/bad-faith as the basic structure of human egoity and its intersubjective milieu. Accordingly, one can appreciate Meltzer's (1991: 49) surmise that virtually "all of psychopathology could be said to be the consequence of self-deception."
4. To the best of my knowledge, *Samiksa*, the journal of the Indian Psychoanalytic Society, is published in English.
5. The literature on group analysis and psychotherapy is enormous. I list here only a handful of references indicative of this fact: Foulkes (1990), Anzieu (1984), Hinshelwood (1987), Brown and Zinkin (1994), Schermer and Pines (1994), Kernberg (1998), Volkan (1997), Koenigsberg (1975, 1977), H. F. Stein (1985, 2001, 2004), and Hopper (2003).
6. A good example of this ideological critique of psychoanalysis that is emblematic of the 'postmodern/deconstructionist' style of current academic performative criticism, purportedly written in the name of non-Western cultural life-worlds, is Brickman (2003; see also the references therein). For a critical review of this work, see Eickelkamp (2006).
7. A modification of 'metropolitan' intended to emphasize not only the enormous size of present-day cities but also the irreversible trend whereby the majority of human populations will soon live in cities.
8. As I see it, rather than representing a critical perspective on the geopolitical situation, let alone promoting significant opposing actions, Western academia and its 'postmodern' sensibilities are symptomatic ideological manifestations of the current civic mentality and its will to conformist discontent. Under the guise and theatrics of moral correctness and the post-colonial aesthetic world-mood (*Weltstimmung*), the postmodern academic 'discourses of the humanities' normalize and reinforce the malignant global negativity of the latest epochal bout of neo-liberal expansion and geopolitical re-equilibration.
9. This combination is well exemplified in such early works as Schilder's (1928, 1942a, 1942b, 1950, 1951, 1953), Federn's (1953), and Sartre's (1958: 557-775) 'existential psychoanalysis' (see also Sartre 1963, 1981-1993). Sartre's critique of the unconscious in terms of his concept of "bad faith" (1958: 47-70) is well known. Husserl's view of the unconscious is outlined by his disciple Eugene Fink (in Husserl 1970: 386-387). For Merleau-Ponty's comments on phenomenology and psychoanalysis, see his "Preface to Hesnard's *L'Oeuvre de Freud*" (1969; see also Lacan 1982-1983), and Pontalis (1982-1983). Schilder's proclivity to treat the unconscious through his concept of the "sphere"

- relates it in an original manner to Leibniz's and Kant's concepts of "apperception" and "transcendental subjectivity," and to the phenomenological distinction between the pre-reflective and reflective experience and consciousness. Ricoeur's (1970) discussion of the concept of the unconscious is still the best introduction to the phenomenological problematics of the unconscious. See also Boss (1963, 1990). For a more recent attempt to approach the psychoanalytic field in terms of phenomenology and self-psychology, see Atwood and Stolorow (1984) and Stolorow, Brandchaft, and Atwood (1987). For a phenomenological approach to Jungian analytical psychology, see Brooke (1991, 2000).
10. For a critical view of Kakar's work on Hindu childhood and psychoanalytic theorizing, see Kurtz (1992).
 11. For a discussion of related issues, with the focus on the Asian and North American life-worlds, see Roland (1996). See also Kakar (1985, 1995).
 12. *Gespräche am sterbenden Fluss* (Conversations by a Dying River) was published in German in 1984 and translated into French with a preface by Georges Balandier in 1987 as *Conversations au bord du fleuve mourant*. The latter is readily available, whereas the German edition has been out of print for a long time. There is no English translation, and the book is virtually unknown, as I found out, even among the Anglophone ethnographers and linguists specialized in the Sepik life-worlds. In this regard, the article presents the first and only sample in English from the contents of this valuable ethno-psychoanalytic ethnography.
 13. As young and newly graduated medical doctors, Parin and Matthey served in 1944–1945 as volunteers in the Yugoslav Partisan Liberation Army of Marshal Tito (Boyer 1979: xv), a deed indicative of deep personal convictions, courage, and humanistic ideals.
 14. See Freud ([1910] 1963, [1912] 1963, [1915] 1963), Klein ([1952] 1988), Heimann (1950, 1956), Giovacchini (1989), Searles (1979), Jung (1969), Samuels (1985a, 1985b), Schwartz-Salant (1991), and Lacan (1977b, 1985).
 15. See Freud ([1917] 1984), Klein ([1940] 1988, [1946] 1988, [1955] 1988), Grinberg (1990), Grotstein (1981), and Meissner (1982).
 16. For a discussion of the saliency of crocodilian identity of the human self among the Iatmul, see Mimica (2003).
 17. A useful and critical comparison can be made between Parin, Parin-Matthey, and Morgenthaler's ethno-psychoanalytic monographs (including *The Conversations by the River of Dead*) and Herdt and Stoller's (1990) *Intimate Communications*, especially since the latter is presented as a paradigmatic example of 'clinical ethnography'. For a critical assessment of Herdt's work, including the psychoanalytic dimension of his and Stoller's clinical ethnography, see Mimica (2001).
 18. I should state here, as a sort of theoretical prophylaxis, that my positive adherence to the conception of Eros and Thanatos, and with it to the very idea of such psychosomatic vital substratum as instinctual drives matrix, does not, in this context, compromise my relation to such frameworks as 'relational theories' (e.g., Fairbairn 1952; Mitchell 1988; Sullivan 1953), self-psychology (Kohut 1971, 1977, 1996), or Lacan's (1977a) language-centered refiguration of the unconscious. All three have creatively problematized Freud's original conceptualizations of the vital psycho-energetic sphere of the psychic being. But in countless commentarial derivations and refractions of these developments one encounters opinionated views adverse to any notion of instinctual drives, that is, the psycho-organismic dynamics; they assume, erroneously I should stress, that Freud's metapsychology presupposes a view of the human psyche that is void of the intersubjective (inter-human relational) matrix.
 19. For Kracke's most recent reflections on the field of psychoanalytic anthropology, see Kracke and Villela (2004).
 20. This violent praxis was also responsible for the death of a white secretary-general of the United Nations (Dag Hammarskjöld)—until now a unique event in the history of that organization. It is not for nothing that in the 1960s Congo was the home not only of Belgium mining consortia and vestigial colonial bureaucracy but also of such individuals

as Joseph Kasavubu, Moises Tshombe, Joseph Mobutu, ‘Mad Mike’ Hoare, Siegfried ‘Congo’ Muller, Patrice Lumumba, Pierre Mulele, and, for a brief period, Che Guevara and his one hundred all-black Cuban internationalist revolutionaries dedicated to the globalization of the revolutionary project that purportedly would end Western imperialism (Che Guevara 2000). Kasavubu was the first president of the independent Congo until he was ousted in a coup by the commander-in-chief of the Congolese National Army, General Joseph Mobutu. Immediately after independence, Tshombe led the secession of Katanga, the wealthiest province in the Congo, and started a succession of crises that ended in 1967. Along the way, he became one of several Congolese prime ministers following the assassination of the Soviet-backed socialist prime minister, Lumumba. Mulele was originally a minister in Lumumba’s government. In 1964, backed by the Chinese, he started the first rebellion against the Kasavubu-Tshombe government backed by the Belgians, the Americans, and the British. Hoare and Muller, together with the French ex-marine Bob Denard and the Belgian colonel Vanderwalle, were the leading white mercenaries employed by Tshombe and Mobutu. The core mercenary force that fought for Tshombe during the secession of Katanga in 1960 also included former French Foreign Legionnaires, who had already done most of the dirty work for France in Indo-China and Algeria. In November 1964, backed by the CIA, which, among others, had supplied anti-Castro Cuban pilots and Belgian paratroopers, Hoare’s and Vanderwalle’s mercenaries broke the rebel forces that held Stanleyville. In late April 1965, Che Guevara and his Cubans joined the rebels fighting in a mountainous region in the border area of Rwanda and Tanzania, near Lake Tanganyika. Their revolutionary project turned into a fiasco, and they left in dismay on 20 November of the same year. On 24 November, Mobutu deposed Kasavubu, who beforehand had deposed Tshombe from the position of prime minister.

21. General Mobutu’s Congo, backed by the US, was effectively consolidated and ushered into stable existence in November 1967 following the last Congolese crisis of the so-called mercenary revolt led by a Belgian military man, Colonel Jean Schramme. The episode ended with the mercenaries’ retreat to Rwanda, where they were disarmed and eventually repatriated to Europe.
22. No sooner than August 1998, an insurrection backed by Rwanda and Uganda turned against Kabila and ushered the Congo into its current period of violent life and death. Among the few white mercenaries involved in the Congolese affairs of the 1990s were ex-soldiers from the former Yugoslavia who had perfected their art of perdition on the Balkanian home soil but had made no fortune there. Accordingly, if belatedly, they went on to seek it in the Congo. It should be pointed out that their rates were considerably lesser, and with chronic arrears, than the daily fees of the development experts and consultants who make their own not-so-small fortunes in the present day Congo and other regions of the so-called post-colonial world.
23. See also San Roque (2001). For more information on Jungian perspectives on Aboriginal life-worlds and for a précis of San Roque’s “Sugar Man” project, which was designed to provide a mythopoeic framework for alcohol-induced experience and behavior, see Petchkovsky, San Roque, and Beskow (2003).
24. The exegetical literature on Lacan is an academic industry, but detailed clinical studies of Lacanian orientation are rare. Apart from the early work of Mannoni (1972, 1973) and the essays compiled by Schneiderman (1980), Lefort’s (1994) and Leclaire’s (1998) works are exceptional examples. Two other recent works that illustrate well the clinical dimension of the Lacanian framework are Tendlarz (2003) and Apollon, Bergeron, and Cantin (2002), while Verhaeghe (2004) offers a Lacanian “manual for clinical psychodiagnostics.”
25. Without diminishing the value and originality of Glass’s work, it is not out of place to link his work to the tradition represented by Fromm (1941, 1955), Gabel (1975), Kovel (1981, 1988), or Lerner (1986).
26. Glass’s essay draws mainly on examples from Germany under Nazism, and the documentary literature on and critical studies of the period are massive. However, I cannot think of a more appropriate piece of psychoanalytic ethnography to supplement this article than

- Beradt's (1968) *Third Reich of Dreams*. Sartre's (1960) remarkable short story, "The Childhood of a Leader," set against the backdrop of the French fascist leagues, may also be read profitably in relation to Glass's essay.
27. I am thinking of such practitioners and authors as Oden (1967) and Spero (1992), but of course many others could be listed.
 28. For three comprehensive collections concerning Buddhism, psychoanalysis, and Jungian psychology, see Molino (1998), Safran (2003), and Spiegelman and Miyuki (1985).
 29. As, for instance, exalted by Nicholas Abraham (1994: 98) at the end of his critical review of Pontalis and Laplanche's masterpiece *The Language of Psycho-Analysis*: "[T]he trans-phenomenal Kernel of this nonscience, which, for more than a few, is already the science of sciences."
 30. Here Abe echoes Hui-neng, the Sixth Patriarch of Chinese Zen (Dumoulin 1994; Zimmer 1951: 548). One can also detect in this pronouncement the intimations of that original pre-Oedipal constellation that Kosawa, the pioneer of Japanese psychoanalysis, had formulated as "the Ajase complex" (Okonogi 2005).
 31. On the world scale, in this new century, "according to some informed estimates, 3,000 of the existing 6,000 languages will perish and another 2,400 will come near to extinction. This leaves just 600 languages in the 'safe' category, assuming that category to be languages having 100,000 speakers or more. Thus, 90 percent of the world languages are imperiled" (Hale 1998: 192).
 32. As one linguist has said, there are no "famous" languages among them. "They are generally known to anthropologists and linguists who specialize in their study" (Ruhlen 1987: 185). The truth is that they were and are primarily studied by missionaries and their more recent non-anointed successors, the Summer Institute of Linguistics (SIL) and the 'new tribes' God-loving Westerners, who are explicitly determined to bring the 'good news' to the native peoples of the world in the medium of their native tongues. Indeed, the program of the SIL is specifically based on a chapter from the Revelations where it is said that there will be no second coming until all the peoples of the world will be able to read the 'good news' in their mother tongue. Of all the news announced to God's creatures, the following is of singular significance, namely, that "the meek shall inherit the world." However, I hasten to emphasize that in Papua New Guinea, especially in the last two decades, it is these missionaries who provide most of the basic help to the peoples in those areas that are bypassed by all development. Because these regions have nothing to offer in the way of economic exploitation, the government has no interest in making any infrastructural investments. As for the reciprocity of missionary work on the global scale, I know a Huli Catholic priest (from the Southern Highlands of Papua New Guinea) who has been working for the last 10 years among drug addicts in the Sydney metropolitan area, principally in King's Cross.
 33. I believe that the contributors to this volume reflect such an endeavor, and at this point I wish to thank them all.
 34. For comparative discussions of Lacanian and Kohutian frameworks, see the contributions in Gurewich, Tort, and Fairfield (1999).
 35. This useful term was coined by W. J. Stein (1970), a phenomenological psychologist. It can also be glossed as "world-empathically." Conceptually, it derives from Heidegger's interpretations of *Stimmung* (mood, attunement) in his *Being and Time*. In psychoanalysis, the best work on the dynamics of the self-world relations is Harold Searles's (1960) *The Non-Human Environment*.

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