

THE RELATIVIZATION OF THE EGO

Dora Kalff

Zollikon

1975

Introduced by

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Dora M. Kalff (1904–1990), founder ISST.

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Permission to publish The Relativization of the Ego was granted by Martin Kalff.

OPPOSITE:
Being Held II. Liana Kornfield ©2005.

PAGE 47: Pottery, Arizona. 14th–17th century. North American Indian Designs by E. Wilson, N.Y. Dover, 1987.

This long lost article written by Dora Kalff was discovered when my friend, Lore Zeller, invited me to her home to look over the books she was giving away from her library. Lore, a founder and life long supporter of the larger Jungian Community in Los Angeles, was planning to relocate and live with her daughter Jacqueline Zeller-Levine and son-in-law David Levine in Santa Fe, New Mexico. Now, before she moved, she wanted to find homes for the books that she and her husband, Jungian analyst Max Zeller, had lovingly collected over the past many decades.

When I looked over Lore's shelves of books, my eyes were drawn to a book dedicated to the English analyst Michael Fordham. Immediately, when I saw his name, my warm feelings for Michael surfaced and my thoughts went back to the long relationship I had with him. That relationship involved a correspondence that chronicled our many personal life events and professional struggles, and included mutual visits in both of our homes and professional supervision. In his later years, Michael also generously agreed to write the foreword for the sandplay book that Rie and I wrote.

When I reached for the Fordham book, entitled A Festschrift for Dr. M. Fordham, I saw that it was a tribute to Michael on the celebration of his seventieth birthday (in

1975). The book included the story of his life, a bibliography of his writings, and essays from 28 analysts, both European and American. I noted with surprise that Dora Kalff was one of the invited contributors, because I was aware that near the end of his life he was vocal about their differing attitudes towards the transference. Clearly, at this earlier time, their relationship was more congenial.

With Lore's generosity and the memories it engendered for me, I was especially pleased and excited to be the new owner of this rare book with Dora's article. Also, another significant event coincided with the discovery of this book. Not long before, Rie and I had found another article written by Dora in a German journal (that article, translated into English, is in this issue of the Journal). The surfacing of these two articles around the same time felt like a synchronistic event, suggesting that the time was right for these heretofore inaccessible articles to be available for reading and study. We knew that the Journal of Sandplay Therapy was the proper place for publishing them both. It gives us great pleasure to share Dora Kalff's spirit, legacy, and words with other sandplayers.

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The aim of analytical psychology, which has been described by Jung as the individuation process, can be understood as a process of becoming conscious of human totality. Totality is understood as the state of being that reaches beyond the opposites inherent in the human personality and aims at the union of these opposites.

Jung has pointed to the need for interaction between or union of the inner and the outer world. For when there is a one-sided adjustment to the outer world, the inner world of the unconscious, which is embodied in the contrasexual image of the soul, is suppressed. Jung defined the unconscious as containing the inherited collective experience of the individual. The human being, understood as a totality, must be capable of constantly mediating between the claims of the inner and the outer world, for only then can he prevent himself from becoming a victim of unconscious contents or complexes, and/or over-adjustment to the demands of society and the world.