

**UNDERSTANDING THE COUNSELLOR'S PROCESS OF WORKING
THROUGH SHADOW: A PHENOMENOLOGICAL-HERMENEUTICAL
INVESTIGATION**

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Abstract

A phenomenological-hermeneutic method of study was used to understand the counsellor's process of working through shadow. After analysis, 16 themes were derived, of which 13 themes depicted the counsellor's process of working through shadow, and three themes depicted the implications of shadow work on the counselling process. The first 13 themes chronologically demonstrate the process of shadow work from the beginning birth of shadow to the eventual incorporation of shadow into a person's beingness. The last three themes illustrate the implications of shadow work on the counselling process, specifically addressing aspects of client empowerment, therapeutic alliance, and countertransference.

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Chapter One: The Interest in Shadow

Introduction

“One must learn to know oneself in order to know who one is”

- De Laszlo, 1959, p. 305

As I continue my journey in the counselling profession I have encountered many up hills, down hills, curves, and roadblocks. One of the most prolific encounters I have experienced is a quest to search for who I am. Throughout my journey I have found comfort in recognizing and implementing Jung’s notion of individuation as a pathway to search within myself (Singer, 1994). I have realized that who I am is not what I look like, not what I do, not what I have, and not what my name is. Who I am is not what I like or dislike and it is not what I believe is right or wrong. Instead, I have challenged myself to explore and understand a deeper, more rooted meaning of my existence, as ‘I am’ (Singer, 1994). As a result of my personal exploration I have begun to unravel the façade of who I thought I was or what I should be. I have realized that my emotional responses, my values, my fears, and my desires are not really me, but indicators of who I believe I should be. In essence, I have embarked upon the process of individuation.

Over time, I have found comfort in acknowledging and embracing my personal desires, thoughts, and qualities. I have come to realize that all of me is important, not just those characteristics that I pride myself on. I cannot deny those parts of me that I wish not to have. I cannot pretend that I am not envious. I cannot pretend that I do not want to be the best. I cannot pretend I do not sell myself out. I cannot deny my experiences. But what I can do is learn to face my experiences and learn to understand those attributes

within myself that I dislike as a technique to further broaden my sense of self. Through my own journey I have accepted that I am not, nor will I ever truly be that person I wish to become, for that is not and will never be the true me. Instead, I must work with who I am. I cannot hide myself from anyone, especially myself.

Counselling Alliance

In my development as a counsellor, my teachers, colleagues, and literature have emphasized the importance of the therapeutic alliance. Although there are many different counselling theories, the concept of the therapeutic alliance has been highlighted with utmost importance within the counselling process (Horvath & Luborsky, 1993; McGuire, McCabe, & Priebe, 2001; Raue, Goldfried, & Barkham, 1997). As defined by Bordin (1979), the therapeutic alliance is a collaborative relationship between a client and a therapist that consists of an emotional bond and a shared idea relating to the tasks and goals of counselling treatment. With respect to the therapeutic alliance, the interactions and the relationships between those present with me and myself are crucial factors in the counselling process (Langs, 1982). Inevitably, who I am directly impacts the counselling process and the therapeutic alliances I create with my clients. As a result, I have come to understand that I, as a therapist, have a responsibility to search for knowledge and continually examine the make up and the factors that I bring to each counselling session.

As I embark on my journey to become a counsellor, I have become fascinated with the client – therapist relationship. I have also become intrigued by the therapeutic alliance acting as an agent of change in the counselling process (Frederickson, 1999; Kottler, 2003). Specifically, I am intrigued by the interactions between the therapist and the client that have been termed transference and countertransference (Racker, 1968).

Transference is depicted within a therapy session whereby the client responds or projects onto the therapist as though he or she were a significant figure in the client's past, usually a parent (Corsini & Wedding, 2000). Countertransference can be explained as the unconscious wishes and fantasies of the therapist projected towards the client (Racker, 1968). Although my interest lies in the therapeutic alliance in general, I find myself primarily interested in the notion of countertransference. Unlike transference, countertransference is an entity within me that I, as a therapist, need to explore and understand in order to limit my issues from unconsciously interfering with the counselling process.

In my quest to develop as a counsellor, I have questioned my responses to various counselling experiences. For example, during a counselling session, why is it that I can become intensely filled with anger? Why is it that I can feel an insurgence of guilt? What is it that makes my stomach turn during certain topics of discussion? Why do I sometimes find it difficult to speak aloud the words in my head? Why do I sometimes feel shut down? All of these questions have led me to uncover aspects of myself that I have denied or have not accepted as part of me. As a therapist, I am aware that my issues are interacting, interfering, inhibiting, and enhancing the counselling process. In a sense, because my issues consciously or unconsciously present themselves within the counselling process it is imperative for me to be aware of them and embrace them as aspects of my true self. Simple denial of the qualities I wish not to have does not make them go away. As is clear in my unconscious reactions to certain events, people, or counselling experiences, it is impossible for me to hide those aspects of myself that I do not like. I can only be aware of them, recognize them when they present themselves, and

initiate a working through process so that they don't unconsciously interfere with my life and my counselling sessions.

The Shadow

Jung's notion of the shadow (Zweig & Abrams, 1991) has enabled me to identify and integrate my disliked parts or those aspects of myself that I thought I was able to hide from others. In this introduction, a brief description of Jung's notion of the shadow will be provided to help you, the reader, understand how our shadow reveals those parts of ourselves that we deny. Jung's notion of the shadow embraces the idea that there is such a thing as the unconscious because the notion of shadow is created and often displayed without the awareness of the individual (Campbell, 1976; De Laszlo, 1959; Jung, 1960, 1964; Wilber, 1999a). Regardless of how a person interprets and explains unconscious desires or instincts, in order to fully appreciate Jung's notion of shadow one must accept that "individuals are unaware, alienated from, or unconscious of, some aspect of themselves" (Wilber, 1999a, p. 226). In other words, one must accept that some of what we do is created from motivations that are not always known to us.

Jung speaks of the shadow "as the other in us, the unconscious personality of the same sex, the reprehensible inferior, the other that embarrasses or shames us" (Zweig & Abrams, 1991, p. 3). Jung further explains that the shadow is comprised of our personal qualities and behavioural patterns that are the unwanted part of our personality structure (Singer, 1994). In other words, our shadow contains our negative, aggressive, immoral, and evil aspects that we have tried to disown, but also our positive, god-like, angelic aspects that we have forgotten belong to us (Wilber, 1999a). In most cases, our shadow is readily observable by others, only we cannot see them (Miller, 1989). Although we

attempt to disown and alienate our unwanted aspects they nevertheless remain our own regardless of how hard we try to get rid of them. Furthermore, just like we cannot rid ourselves of our disliked qualities, we cannot stop our disowned parts from continually working within us (Wilber, 1999a). The notion of shadow is, therefore, described as present within everybody and displayed to everybody whether we are conscious of it or not.

Jung pointed out that our shadow could be revealed many different ways. Miller (1989) highlights that we can identify our shadow by the following: 1) soliciting feedback from others as to how they perceive us; 2) uncovering the content of our projections; 3) examining our ‘slips’ of tongue and behaviour; 4) considering our humor and our identifications; and 5) studying our dreams, daydreams, and fantasies. But mere recognition of our shadow is not enough to allow us to accept and create a relationship with our disliked parts. Although shadow recognition is important, it is the acceptance of our shadow contents that provides us the freedom from the often unconscious grip it holds on us (Singer, 1994).

The importance of shadow identification and developing a relationship with our shadow can offer us a whole new understanding of ourselves. As Zweig and Abrams (1991, p. XXV) point out, building a relationship with our shadow offers us:

- More genuine self-acceptance.
- Allows us to defuse the negative emotions that erupt unexpectedly in our daily lives.
- Allows us to experience less guilt and shame associated with our negative feelings and actions.

- Allows us to recognize the projections that colour our opinion of others.
- Helps us to heal our relationships through more honest self-examination and direct communication.
- Allows us to use creative imagination via dreams, drawings, writing, and rituals to own the disowned self.

Our shadow, thus, contains personal energy that can be used to our advantage if we are willing to acknowledge, examine and accept our shadow content (Wilber, 1999a).

Assimilating the Shadow

During this introduction this researcher wishes to compare and assimilate Jung's notion of shadow to other psychological theories. By assimilating Jung's notion of shadow to other psychological theories one hope is that this research will be of interest to others regardless of their theoretical orientation. To remind the reader the shadow is comprised of our personal qualities and behavioural patterns that are the unwanted part of our personality structure (Singer, 1994). Our shadow contains our negative, aggressive, immoral, and evil aspects that we have tried to disown, but also our positive, god-like, angelic aspects that we have forgotten belong to us (Wilber, 1999a). In other words, the shadow is created because people disown or do not identify with qualities that do not fit their perceived sense of self, nevertheless, are forever a part of them.

With respect to client-centered therapy, Carl Rogers, the founder of client-centered therapy, uses the term 'actualizing tendency' to describe the process whereby a person is motivated to develop to his or her fullest potential possible (Corsini & Wedding, 2000). According to Rogers, people strive to make the best of their existence and value positive self-regard (Corey, 2001). Positive self-regard can be assimilated to a

person's self-esteem, self-worth, and a positive self-image. Rogers notes that people achieve this positive self-regard by experiencing the positive regard others show them (Corey, 2001). Without this self-regard, people feel small and helpless; this creates a barrier for people to become all that they can be. Rogers refers to the term the 'real self' to describe a person's perceived sense of self that is based on a person's actualizing tendency (Corsini & Wedding, 2000).

With respect to positive self-regard, Rogers acknowledges that the environment a person lives in has a profound impact on his or her self-regard. Rogers uses the term conditional positive self-regard to describe the process whereby the environment influences a person's perception of positive self-regard (Corey, 2001). In this case, a person's sense of positive self-regard is not created through intrinsic self-worth; instead a person's positive self-regard is dependent on the conditional positive self-regard he or she receives from his or her environment. For example, a person begins to like him or herself only if he or she meets up to the standards others have applied to him or her, rather than if he or she is truly actualizing his or her potentials. In contrast to the real self, Rogers uses the term 'ideal self' to describe the process by which a person creates an idealistic sense of self that is dependent on the conditional positive self-regard a person receives (Corey, 2001). In essence, the ideal self is nothing real; it is something that is always out of our reach like a standard a person cannot meet. Rogers indicates that the distance between a person's real self and his or her ideal self creates the occurrence of neurosis (Corey, 2001).

With respect to the notion of shadow and client-centered therapy it can be understood that neurosis is created as a person moves away from embracing his or her

true self, instead valuing and identifying him or herself with a false sense of self and self-value or his or her ideal self. Furthermore, the notion of shadow can be used to describe the intra-psychic process that depicts how people move away from their real self, instead identifying themselves and their self worth by their perceived ideal self. In this case, personal attributes that are perceived as inadequate because they do not gain conditional positive regard are placed into a person's shadow content.

Similarities arise between Jung's notion of shadow and Alfred Adler's theory of individual psychology. Adler's theory of individual psychology is founded upon his belief that people need to be seen as whole rather than as parts and that people 'strive for superiority' (Corsini & Wedding, 2000). Adler believed that all people have a desire to achieve their fullest potentials by becoming ideal and used the term compensation to describe the process whereby people strive to become ideal (Corey, 2001). However, Adler indicates that the process of striving for superiority also creates a sense of inferiority (Corey, 2001). To Adler, a felt sense of inferiority is created within a person as he or she compares him or herself to others realizing that others are better than him or her. According to Adler, it is the notion of inferiority that creates neurosis in people (Corey, 2001).

To combat this perceived sense of inferiority, Adler uses the term 'compensation' to describe the process whereby people make up for the deficiencies they perceive themselves to have (Corey, 2001). Adler indicates that one way people compensate for their perceived inferiorities is to create either an opposite image of themselves or a superiority complex. In this situation, people cover up their inferiority by pretending to be superior. As with Rogers's notion of the real self and the ideal self, Adler's theory of

striving for superiority indicates an internal conflict that is derived from a sense of self that is not indicative of a person's true self. Instead, a person judges his or her self value against others which creates the ideals that he or she holds about him or herself. Again, Jung's notion of shadow can be assimilated with Adlerian theory as both theories promote the idea that the intensity of an individual's neurosis increases as the distance between a person's true self and their perceived superior self increases. Adler's notion of the superiority complex as a means to compensate and combat a felt sense of inferiority can also be assimilated to Jung's notion of the shadow. With regards to the shadow, a felt sense of superiority can also be attained if a person disowns and places the characteristics and the traits they perceive as not accepted by others into the shadow.

Shadow and Counselling

As I reflect upon my desire to become a member of the counselling profession, I continually ask myself, "Why do I desire to become a counsellor?" Am I compelled by the belief that I am a good person if I help others? Do I believe I have a special gift to help others? Do I identify with the wealth and social prestige of being a psychologist? Do I gain a sense of pleasure and importance from the belief that my client's need me? Do I experience a sense of power and control over my clients? My honest answer is 'Yes'. Is there danger in admitting 'Yes'? Potentially, but perhaps the greater danger to myself and to my clients is to deny the aforementioned qualities, thoughts, and desires or my shadow qualities and to neglect the importance of developing a relationship with those parts of me I wish not to have. In my own journey to become a therapist, I have recognized and experienced the importance of a therapist's own analysis and continued

self-examination as essential if a therapist is going to maintain a beneficial role as a counsellor (Corsini & Wedding, 2000).

As already mentioned, I have an obligation to my clients to continually enhance my knowledge of the counselling process and myself if I wish to uphold the best interest of my clients. For me, my area of interest lies within the therapeutic alliance because of its importance in the counselling process (Horvath & Luborsky, 1993; Langs, 1982). Particularly, I find myself attracted to the notion of countertransference because this is something that I, as a therapist, bring to the counselling process. On a more personal level, I have witnessed countertransference occur within my counselling sessions. Reflecting on my own counselling sessions, I have been able to depict when I have unconsciously reacted to my clients in a way that was not beneficial to their counselling process. For example, within the counselling process, I have witnessed countertransference or the projection of my own shadow when I experience extreme rage and frustration with clients in denial of who they are. It has been my own experience with countertransference that has led me to challenge myself to build a better relationship with my unwanted parts as a means to limit my unconscious reactions to my clients.

With the help and support of others that I truly trust, I have been able to uncover aspects of myself that I dared not share with anyone, including myself. Jung's notion of the shadow has helped me to identify and work through the unexplored blocks I had created (Brooke, 1991; Singer, 1994; Wilber, 1999a). In other words, I have started the process of accepting those aspects of myself that I have denied. It has been this process of identifying and accepting my disowned qualities that has been instrumental in my development as a counsellor. With the acknowledgement and acceptance of my

disowned parts I have become more objective, more empathetic, more engaged, and more real with my clients. With respect to the therapeutic alliance, acknowledging and accepting my shadow has allowed me to become more genuine with my clients, thus enhancing the therapeutic alliances I create with them. In essence, my own shadow work has increased my 'beingness' with my clients (Almaas, 2001; 2004; Brooke, 1991).

Studying the Shadow

Reflecting on my journey into the counselling profession Jung's notion of shadow has been instrumental in my development as an individual and a counsellor. More specifically, the process of identifying and accepting my unwanted qualities has been instrumental in my quest to become more authentic and genuine in my life and in my professional role as a counsellor. In essence, this researcher has initiated a journey to increase his beingness that has intrigued and motivated him to further explore the phenomenon of shadow. As a result, I have embarked on a quest to further explore and understand the counselling process of working through shadow by exploring the counsellor's lived experience of working through shadow through a phenomenological-hermeneutical investigation. To foreshadow the results of this research the intent of this research was to further understand the intricacies of shadow work and the implications of shadow on the counselling process.

At the outset of this investigation, the purpose of this research was not to develop a concrete theory or casual explanation for the concept of shadow. Instead, the intent of this research was to increase understanding of the counsellor's process of working through shadow. As a result, a phenomenological-hermeneutical research approach was used to generate meaning from participants lived experience of identifying and working

through their shadow. In line with phenomenological research six therapists were interviewed and willingly shared their lived experience of shadow work. The hermeneutical tradition of interpreting the participant's lived experience was then followed to generate meaning and unfold the counsellor's process of working through shadow.

I also wish to acknowledge that with my own experiences of shadow, I am implicated in this research. However, my own implication in this study need not be a limitation. As explained by the phenomenological-hermeneutical tradition, my own self, experiences, and understanding of the phenomena in question played a central role in the interpreting of the phenomena itself (Gadamer, 1967). However, as will be explained in the research section, it was important for this researcher to identify his thoughts and biases related to the phenomena in question in order to allow me, the researcher, to monitor and ensure that my 'life world' did not interfere with the object of intentionality. In doing so, I was able to interpret and shed meaning on the experiences of the subject in question (Heidegger, 1962; Palmer, 1969).

Other Research

To complete this introduction this researcher also wishes to highlight that literature searches on countertransference revealed many sources of peer reviewed research relating to countertransference and counselling. However, I was unable to find any peer reviewed journal articles that explored the notion of shadow in collaboration with countertransference. What this researcher did find was research that used Jung's notion of shadow to decipher through various stories, historical experiences, and spiritual beliefs. Furthermore, I was unable to find any peer reviewed journal articles that

explored the actual process of working through shadow. If indeed it is the case that there is limited or no peer reviewed journal articles that address the topic of this study, this research may be of importance to the counselling profession as it may provide an understanding of the working through process of shadow and the implications of shadow on the counselling profession.

To conclude to Chapter I this researcher wishes to reiterate the intent and purpose of this research. This research examines the intricate process of shadow work by attaining and interpreting the lived experience of six therapists who shared their experience of shadow work. To gain an understanding of the counsellor's process of working through shadow the research questions used in this research addressed each participant's counselling experience, his or her understanding of shadow, his or her process of working through shadow, and the implications of shadow on his or her counselling approach and counselling process. In the end, the themes that are derived from this research are generalized into four main themes that include the development of shadow, the identification of shadow, the process of shadow work, and the implications of shadow on the counselling process.

Chapter Two: A Review of the Literature

“The shadow by nature is difficult to apprehend. It is dangerous, disorderly, and forever hiding, as if the light of consciousness would steal its very life”

- Zweig & Abrams, 1991, p. XVI

Jung’s Psychic States

Throughout Jung’s life he explored the workings of the psyche and emphasized three psychic levels: 1) consciousness; 2) personal unconsciousness; and 3) the collective unconsciousness (Campbell, 1976; De Laszlo, 1959; Jacobi, 1973; Jung, 1976; von Franz, 1975). With regards to the shadow, it is important to explain Jung’s perception of the psyche because the shadow rests in all three of Jung’s psychic levels. Jung’s first two psychic levels of consciousness and personal unconsciousness are similar to Freud’s understanding of consciousness. With respect to consciousness, Jung was in agreement with Freud whereby both believed we have conscious awareness of certain thoughts (Jung, 1976). Jung’s second psychic level, the personal unconscious, resembles Freud’s concept of the unconscious, which is comprised of life experiences that are not readily available to us (Jung, 1969). Although Jung agreed with Freud that what is unconscious is repressed content, Jung believed that unconscious material includes more than repressed content, it also includes components that had not yet reached the threshold of consciousness (De Laszlo, 1959). Jung’s third level psychic level is comprised of these contents that are yet unknown, which he characterizes as seeds of future conscious contents or parts of our collective unconscious (De Laszlo, 1959). Therefore, Jung’s third psychic level refers to the collective unconscious.

To Jung, consciousness refers to all things we are personally aware of (i.e. thoughts, behaviours, and emotions) (Campbell, 1976). In comparison to consciousness, Jung (1964) believed the personal unconscious embraces all of the acquisitions of personal existence and can be characterized as the forgotten, the repressed, and the subliminally perceived, thought and felt. In other words, Jung believed that the personal unconscious consists of all those contents that were once conscious but have since become unconscious. Jung theorized that these individual contents had been set-aside in our unconscious because our consciousness can only hold a few contents at once and because we have repressed contents that are disagreeable to us for various reasons (Jacobi, 1973). It is important to note that although our psyche has placed conscious content into the personal unconscious with effort and willingness, they can be restored to the level of consciousness (Jacobi, 1973).

Jung proposed that the personal unconscious can be created one of three ways (Campbell, 1976; Jung, 1964). First, what was once conscious has since lost its intensity or energetic value (Campbell, 1976). In this case, what was once conscious is now forgotten, however, under the right conditions, can reemerge into consciousness. Second, what was once conscious can fall beneath the threshold of consciousness through 'intentional forgetting' (Campbell, 1976). Freud (1938) referred to this process as the repression of painful content. Here what was once conscious is now repressed because consciousness has withdrawn from it. Finally, what was once conscious never had sufficient intensity to reach consciousness but had somehow entered the psyche. In this case, unconscious content is created through unconscious apperception (Campbell, 1976; Jung, 1964).

In addition to the personal unconscious contents, Jung (1960) believed there are other unconscious contents that did not originate in personal acquisitions but in the inherited possibility of psychic functioning. These are the mythological associations or the motives and images that can spring anew in every age and environment, without historical tradition or migration. Jung (1948; 1960; 1969) referred to these contents as part of the collective unconscious. Further described, the collective unconscious contains instincts such as our inherited tendency to act (e.g. flee when in danger) as well as archetypes, which enable us to perceive and structure our experiences in meaningful ways (Jung, 1948; 1969). Unlike the personal unconscious, the collective unconscious is not individualized, but common to all people, and is the true basis of the individual psyche (Campbell, 1976). Within the collective unconscious there exist unconscious psychic associations that have never been the object of consciousness. As explained by Jacobi (1973) the collective unconscious is “made up of the contents that are the deposit of mankind’s typical reactions since primordial times to universal human situations, such as fear, danger, the struggle against superior power, relations between the sexes, between children and parents, hate and love, birth and death, the power of the bright or the dark principle” (p. 10).

Comparing the collective unconscious to the personal unconscious reveals that the former does not include personal acquisitions specific to one’s individual ego. Instead, the collective unconscious is comprised of those contents that constitute the innate foundation of everybody’s individual psyche (Jacobi, 1973). Jung often referred to archetypes as an example of our collective unconscious. Here, archetypes are referred to as an innate universal pattern or organizing principle similar to an instinct. Archetypes

are important because they are the basis for symbols we create in dreams, fantasies, artwork, and literature (Jung, 1969). They have no specific form but can be seen through archetypal images observable in the common motifs present in myths, fairytales, legends, and dreams across cultures and times (Corsini, & Wedding, 2000).

In reference to the personal unconscious and the collective unconscious, Jung describes the shadow as an archetype that is contained in the collective unconscious (Brooke, 1991). It is important to remember that the collective unconscious is an inherited human factor that expresses itself in the personal unconscious by means of archetypal images and complexes (Corsini & Wedding, 2000). The shadow, therefore, lies in all of us. Although the shadow is defined as part of the collective unconscious, Jung points out that proof of the shadow can be inferred from the individual contents of a person's personal unconscious (De Laszlo, 1958). In summary, the notion of shadow is contained in our collective unconscious, because it is a structure that is innately part of us. However, the specific contents of the shadow are contained in the personal unconscious that lies below the level of consciousness but can be explored and brought to a level of consciousness.

The Psyche, the Self, the Ego, the Persona

To understand the development of the shadow it is helpful to outline and define the following terms: the psyche, the ego, the self, and the persona. To begin, Jung described the 'psyche' as a totality of all psychic processes that are conscious as well as unconscious (Singer, 1994). Thus, the psyche refers to all of our mental activity regardless of whether it is conscious or not. The concept of 'self' was introduced into psychoanalysis in 1950 by Heinz Hartman (Jacoby, 1985). According to Hartman, my

'self' is the way in which I empirically experience myself and the conscious or unconscious ideas that I have about myself (Jacoby, 1985). In Jacoby's (1985) words, "self representation is the way in which I, as a person, am represented in my own mind which is in contrast to representations of persons or things that are not myself (i.e. objects)" (p.59). In line with Hartman, Jung referred to the term self as archetypal energy that designs and creates the personality. According to Jung (as cited in Singer, 1994), "the self embraces all there is because it is the all-encompassing archetype" (p. 213), while "the archetype is the element in the human psyche that makes it possible to conceive of such an entity as the self" (p. 215). The self then is everything we are and the goal of the self is personal development.

The most important part of the self is the ego (Singer, 1994). The function of the ego is to act as the center of the self and mediate between the unconscious realm and the outer world. The ego is important because immediately as the self is conceived of there has to be that which conceives it, the organ of awareness, which has been named the 'ego' (Singer, 1994). The ego is the conscious part of our personality (Campbell, 1976) that is often described as the "I" (Singer, 1994). The ego represents an entity comprising of everything a person believes him or herself to be. The ego defends against those instinctual forces that are seen as being harmful or dangerous to an individual by determining what is conscious and what is not (Jacoby, 1985). Ego development, therefore, rests upon repressing the 'wrong' or 'evil' and furthering the 'good'. Unfortunately, repressing does not eliminate our negative qualities or keep them from functioning; it merely removes them from ego awareness (Singer, 1994).

In summary, Jung differentiated between the ego and the self as follows. The total personality that is present but cannot be fully known is the self. The self is all of us. This includes those parts of us we wish to consciously accept and also those parts of us we wish to unconsciously deny. The ego is subordinate to the self and is related to it like a part of a whole. The ego forms our centre of consciousness and is subject to all personal acts of consciousness (Campbell, 1976). The ego becomes the “I”, an entity comprising everything a person believes himself or herself to be, including thoughts, feelings, wants, and bodily sensations (Corsini & Wedding, 2000). All of our experiences must pass through our ego in order to be perceived. In other words, it is the ego that decides what we are conscious of or not (Jacobi, 1973).

This leads to the last concept related to the development of the shadow, the persona. The persona is actually part of the ego; the part that displays itself to the world (Singer, 1994). In a sense, the persona is nothing real, it is a compromise between the individual and society as to what a person should appear to be. As Singer (1994) explains, the persona is necessary because it “clothes the individual in a way that can help the casual observer come to an appropriate idea of what the person is like” (p.159). However, besides the persona, there is another, darker side to our personality that we do not consciously display in public: “the shadow” (Singer, 1994; Whitmont, 1969). As Wilber (1999a) shares, “the shadow exists precisely as the opposite of whatever we, as persona, consciously and deliberately believe to be the case” (p.245).

The Shadow

The Development of the Shadow

With an understanding of Jung's concepts of the unconscious, the self, the ego, and the persona, one can now begin to delve into Jung's notion of the 'Shadow'. The shadow concept flows out of discoveries made by Sigmund Freud and Carl Jung. Paying due respect to his predecessor, Jung acknowledged Freud's work on his analysis of the split between the light and dark sides of the human psyche (Zweig & Abrams, 1991). Jung's notion of the shadow was created from his understanding that people naturally possess a light and a dark side within their personality. This is grounded in Jung's fundamental belief that it is natural for human beings to turn away from their problems and not mention or portray their problems and weaknesses to others (Campbell, 1976). In a sense, it is a natural part of human nature to deny the existence of our unwanted and disliked aspects. We wish to make our lives simple, certain, and smooth, and for that reason problems or weaknesses are interpreted as taboo.

Jung inferred that as people develop they create an ideal image of themselves (Campbell, 1976). This process whereby a person creates an ideal self is often reinforced by his or her environment as he or she is taught at a young age what is socially acceptable and what is not. As this occurs a person's ego differentiates, separates, and consciously remembers the traits and characteristics that fit his or her ideal sense of self (Singer, 1994). At the same time, the ego hides those aspects that do not fit a person's imagined, perfected, idea of self. Those parts that do not fit a person's perfected self image are rejected by his or her ego and stored in what Jung termed the 'shadow' (De Laszlo, 1959; Jacobi, 1973; Jung, 1969; Singer, 1994; Wilber, 1999a). The term shadow, therefore,

refers to that part of the personality that has been repressed or forgotten for the sake of the ego ideal (Whitmont, 1969).

As noted earlier, the creation of the shadow can be explained as a severing of the ego, with the disowned parts of a person being repressed into the shadow. Here what was once part of the ego has been alienated and disowned by the self, thus creating the shadow (Singer, 1994). On one level, we must remember that the concept of the shadow is an archetypal figure or an element of the collective unconscious never to be retrieved. However, on another level, the specific contents of our shadow archetype or what is placed in the shadow lies within our personal unconscious, waiting to be discovered. Described by Jacobi (1973), “the shadow is a part of the individual, a split-off portion of a persons being which remains attached to him ‘like his shadow’” (p. 109).

As explained earlier, the development of the shadow runs parallel to that of the ego. Here, the qualities the ego does not need, or cannot make use of, are set aside or repressed and play little or no part in the conscious life of an individual (Jacobi, 1973). A person’s shadow develops as his or her ego gains in stability and range. Furthermore, all of the feelings and capacities that are rejected by the ego and placed into the shadow contribute to the hidden power of the dark side of human nature (Sanford, 1981). This can be explained as follows. As our ego removes those qualities that do not fit our ideal sense of self we lose touch with them. When our disliked qualities are removed from our view they are also removed from our supervision. The danger lies in our inability to supervise our shadow because once removed from our awareness, our disliked aspects are allowed to continue their existence in an unchecked and disruptive way. The shadow,

then, consists, of complexes or personal qualities resting on drives and behaviour patterns which are a 'dark' part of the personality structure (Whitmont, 1969).

Further exploration of the notion of shadow reveals that the dark contents that comprise our shadow entail an emotional nature (Campbell, 1976). The emotional aspect of shadow can be tied to Freud's original insight that all emotions are intra-psychic and intra-personal, not inter-psychic and inter-personal (Freud, 1938). This refers to emotions as being experienced (on the ego level at least) not between others and me but between "me and me" (Wilber, 1999a). The emotional nature of shadow is not a direct aspect of shadow but instead relates to the adaptation of our shadow. Jung explains that affect usually occurs where adaptation is weakest and at the same time they reveal the reason for its weakness, namely a degree of inferiority and the existence of a lower level of personality (Campbell, 1976). With respect to the dark aspects of our personality that we try and hide from others, affect is displayed as a defense mechanism to deny the acknowledgement of our shadow components. The emotion that is felt is usually bound up in projections and serves as a means to further deny the existence of our disliked parts in order to protect our ego (Whitmont, 1969).

In summary, the notion of shadow can be translated to mean the things a person has no wish to be. The shadow is what is inferior in our personality, that part of us we will not allow ourselves to express (Singer, 1994). Whereby, the process of denying of a person's shadow can be described as the development of the persona or the unconscious mask that a person puts on to fool him or herself of who he or she really is (Hendrix, 1988). The stronger and more rigid the persona, and the more we identify with our persona, the more we must deny the other important aspects of our personality. These

aspects that are repressed from consciousness contribute to the development of our split-off personality, the shadow (Singer, 1994). The shadow is, therefore, a dominant part of the personal unconscious and consists of all those uncivilized desires and emotions that are incompatible with social standards and with the persona. It is what we are ashamed of. However, if the shadow holds those parts of us we wish to deny, then the shadow also creates the real biography of human beings, who are always inclined to assume that they are only what they think they are. Furthermore, the repercussions of denying our shadow can mean we are at our shadow's mercy as the shadow is always waiting for a situation to allow itself to break through and reveal the qualities we work so hard to hide (Singer, 1994).

Although all of the information thus far denotes shadow contents as negative aspects of one self, it is important to realize that shadow contents can also contain positive elements (Whitmont, 1969; Wilber, 1999a). The shadow is negative only from the point of view of consciousness; it is not as Freud insisted, totally immoral and incompatible with our conscious personalities (Wilber, 1999a). Rather, the shadow potentially contains value of the highest morality (Whitmont, 1969). When our shadow contains positive contents, we project positive qualities, values and self-worth onto others (Wilber, 1999a). In this case, people surrender some of their own strengths and, therefore, view them as residing in another individual. This person may feel that he or she is worthless compared to other individuals, who now appear, as god like, possessing not only their own strengths, but also the strengths that are projected onto them. For example, Wilber (1999a) points out that people who are in love with someone may project their own strengths onto their other, thus feeling overwhelmed and undeserving of

their others strengths. However, closer examination of this situation may reveal that ‘beauty is in the eye of the beholder’ as the person who is romantically in love is really in love with the projected aspects of him or herself.

Narcissism and Shadow

To provide a comprehensive understanding of the notion of shadow emphasis will turn to assimilating the notion of shadow with the concept of narcissism. Exploring narcissism with the notion of shadow reveals that both concepts refer to a person’s denial of his or her true self (Almaas, 2001; Lowen, 1985; Singer, 1994). Almaas (2001) indicates that human beings naturally want to be real and authentic because fulfillment and security comes from knowing what and who we are. However, the moment people feel insecure about themselves they cease to be open and become egotistically concerned about themselves (Almaas, 2001). As this insecurity increases, Lowen (1985) shares that people become obsessive as to how they appear to others and find themselves needing an unusual amount of admiration, approval, and recognition. As this process continues, people lose sense of themselves and often become vulnerable to feeling hurt and insulted over the slightest misunderstanding (Almaas, 2001). In defense of this fragile sense of self, Almaas (2001), Lowen (1985), and Singer (1994) point out that people start to deny and differentiate their true self from their idealized image of themselves. It is this process of denying one’s true self that gives rise to the notion of narcissism and shadow. Within this section, this researcher will invite the reader to conceptualize the development of shadow as a natural psychic process that creates the pathway for narcissism and shadow development to occur.

Before the concept of narcissism is explored it is important to clarify that narcissism is a natural part of psychic development (Wilber, 1999b). In this sense, the term narcissism does not automatically refer to a psychic disorder. Instead, narcissism refers to a concept that is a natural part of psychic development. In reference to Wilber's spectrum of consciousness, which will be outlined later, a person's psyche develops as his or her narcissistic tendencies are reduced (Wilber, 1999b). With respect to Wilber's spectrum of consciousness, Wilber (1999b) explains:

Each subsequent fulcrum of development results in a reduction of narcissism, simply because at each higher stage the self transcends its' previous and more limited viewpoints and expands its horizons increasingly beyond its own subjectivisms, a process that continues until narcissism finally disappears entirely in the causal realm (pp. 152).

Within each stage of Wilber's spectrum of consciousness there is the 'normal narcissism' and the 'pathological narcissism'. Pathological narcissism is explained as a narcissistic defense that refers to the defense against being abandoned, humiliated, hurt, or disapproved by the objects a person identifies him or herself by. With regard to Wilber's (1999) definitions of narcissism and in relation to the notion of shadow, it is the pathological narcissism that is of interest.

As widely understood, a narcissistic person is someone who is vain and enamored with him or herself (Jocoby, 1985). In this regard, a narcissistic person is someone who admires only him or herself. The people around a narcissistic person serve the purpose of mirroring back to the narcissist his or her grandiose sense of self by reflecting how magnificent a person believes him or herself to be (Lowen, 1985). In comparison to the

narcissist, the creation of the shadow can be seen as a way in which the ego enables narcissistic people to deny the disliked parts of themselves allowing them to display only those qualities they wish to have or pride themselves on (Whitmont, 1969).

Although, narcissism can be seen by the external behaviours a person presents to the world (Lowen, 1985), the notion of shadow entails an underlying internal psychic process that enables a person to perform narcissistic behaviours (Whitmont, 1969). With respect to the notion of shadow, it can be understood that the concept of narcissism closely resembles the shadow aspect of denying one's true sense of themselves (Almaas, 2001). As Lowen (1985) points out, both concepts are ego driven and focused on their own interests, but lack the true values of the self – namely, self-expression, self-possession, dignity, and integrity. However, the narcissist achieves his or her grandiose image by longing for external gratification that reinforces how magnificent he or she is (Lowen, 1985), while the notion of shadow allows a person to heighten his or her sense of self by internally denying the qualities that do not fit his or her ideal image (Singer, 1994).

Lowen (1985) explains that narcissism, as does the notion of shadow (Bly, 1988), both contain a psychological and a cultural condition. On the individual level, both concepts of narcissism and shadow denote a personality disturbance characterized by an exaggerated investment in one's image at the expense of self. Both are more concerned with how they appear than how they feel and both are unknowingly, focused on enhancing their false sense of self (Lowen, 1985; Whitmont, 1969). On a cultural level, narcissism and shadow can be seen in a loss of human values and a lack of concern for the environment, for the quality of life, and for one's fellow human beings. For example,

when wealth becomes a higher priority than wisdom, when notoriety is admired more than dignity, when success is more important than self-respect, the culture itself overvalues 'image' and must be regarded as narcissistic (Lowen, 1985). With respect to the notion of shadow and narcissism, the loss of human values or lack of concern for the environment can be interpreted as people trying to define themselves by the ideals of society, instead of who they really are (Wilber, 1999a).

In general, the concepts of narcissism and shadow both characterize an investment in strengthening one's image as opposed to one's self (Wilber, 1999a). While narcissists love their image and not their real self, the notion of shadow denotes the denial of the qualities people hate within themselves. Regardless of the process a person takes to enhance his or her perception of self, both have a poor sense of self and are not self-directed (Lowen, 1985). Instead, people's thoughts and behaviours are directed toward the enhancement of their image, often at the expense of the self. In both situations, the individual is focused on portraying him or herself in a positive way by denying his or her disliked or perceived inferior qualities, which inevitably creates a split between a person's true self and the false idealized belief in who he or she is (Lowen, 1985).

Although we are all born with a self, we can lose our sense of self if we turn against the self, if we invest our energies in the ego or self-image (Almaas, 2001). All of us need others. If we have a sense of self, we need another person to share it. Even if we lack a sense of self, like the narcissistic or a person in denial of his or her shadow, we still need others to applaud our self-image. This can be seen in the narcissist who becomes infatuated with him or herself and in the notion of shadow when people deny the qualities they dislike in themselves, both striving for the common goal of acceptance and

admiration from others. Without the approval from others, the ego becomes deflated because it does not get nourished by self-love (Almaas, 2001; Wilber, 1999a). Thus, the admiration the narcissistic ego achieves only enhances his or her ego; it does nothing for the self (Lowen, 1985). In relation to the notion of shadow, the admiration an individual gains from denying his or her shadow qualities also influences his or her ego but does nothing for the self (Wilber, 1999a). In the end, both individuals will reject those that do not admire them, just as both have rejected their true self.

Closer examination of the notion of narcissism reveals more similarities between narcissism and the notion of shadow. Narcissistic people and people who have not integrated their shadow are often capable of radiating great charm and attracting admiration from others which further fuels a sense that they are the best of the best (Lowen, 1985). Here, both individuals often act without feeling; they tend to be seductive and manipulative, striving for power and control (Lowen, 1985). It can also be seen that narcissists and people in denial of their shadow will expend much energy to gain the fulfillment they so desire (Jocoby, 1985). Furthermore, it is often the case that if narcissists or people in denial of their shadow do not receive the applause they so desire from people they seek out others who will provide them the validation they long for.

Both the narcissist and the person in denial of the shadow have a grandiose ego image. They perceive themselves as not just better; they are the best and have a need to see themselves as perfect. Although their image is grandiose, it is contradicted by the reality of the self (Lowen, 1985; Wilber, 1999a). Another similarity between a narcissist and person in denial of their shadow contents, therefore, reveals they do not actually view or feel themselves to be the best of the best, but in reality feel a deep sense of self-hatred

(Lowen, 1985; Wilber, 1999a). Just as both are focused on enhancing their belief in themselves, both also lack a solid sense of self which can create an intense felt existence of emptiness and meaningless (Almaas, 2001). In retrospect, narcissists and people in denial of their shadow may actually look upon themselves as nothing but ugly or inferior. It may be concluded that in both situations, narcissists and people in denial of their shadow develop a grandiose sense of self in order to unconsciously defend against the reality of who they are, a person they do not wish to be (Wilber, 1999a).

Confronting the narcissist on his or her narcissistic behaviours also resembles the reactions a person experiences when his or her shadow is called into question (Wilber, 1999a). In contrast to the mask the narcissistic individual wears to portray him or herself as a perfected individual, this façade readily crumbles under emotional stress, and the person reveals the helpless and frightened child within (Lowen, 1985). This crumbling of the persona also occurs in a person whose shadow has been called into question by others (Wilber, 1999a). Resistance to self-recognition is therefore, another common theme between the narcissist and a person in denial of his or her shadow (Almaas, 2001; Lowen, 1985; Wilber, 1999a). Here both individuals may be hypersensitive to suggestions that elude to them having characteristics they so try so hard to hide (Jocoby, 1985).

As with the mere identification of shadow qualities, the descriptive analysis of narcissistic behaviour only helps us to identify a narcissist or identify shadow qualities, it does not help to understand him or her (Lowen, 1985; Wilber, 1999a). We need to look beneath the surface of the behaviour to see the underlying personality disturbance. Closer examination of what causes a person to be exploitive and act ruthlessly toward others and at the same time suffer from chronic uncertainty and dissatisfaction may help

to understand the notion of shadow and narcissism (Lowen, 1985). Psychoanalyst Kernberg points to a young child's fusion of the ideal self, ideal object and actual self-image as a defense against an intolerable reality in the interpersonal realm (Lowen, 1985). What Kernberg is referring to is that narcissists get hung up on their image (Lowen, 1985). Ultimately, narcissists cannot distinguish between an image of who they imagine themselves to be and an image of who they actually are. Similarities again arise between the narcissist and a person in denial of his or her shadow as both encompass an entity of confusion when these two conflicting views of oneself become one as both identify themselves with their idealized self-image. In both cases, the actual self-image is lost because the actual self-image is not acceptable to them and is therefore denied (Lowen, 1985; Wilber, 1999a).

The Hero Archetype

This researcher wishes to further integrate the aforementioned concepts of narcissism and shadow by referring to Myss (2003), who speaks of Jung's 'Hero' archetype. Myss (2003) explains that a person assumes the identity of 'Hero' as he or she starts to identify him or herself with the attributes of great skill or strength. However, Myss (2003) points out that a person must be careful because the process of identifying oneself as a 'hero' can also depict the development of a narcissistic identity. Myss explains (2003), "the manner in which the 'Hero' uses his physical power is a reflection of the spirit of the 'Hero', represented through the authentic acts of heroism" (p. 392). As such, Myss (2003) warns that from a shadow perspective, the authenticity of the 'Hero' identity can be challenged if the 'Hero' is empowered from the disempowerment of others. With regard to the hero archetype, the development of the hero archetype

stems from the genuine and authentic intentions on behalf of the 'Hero', however, embellishment of the 'hero' identity illuminates a narcissistic need or the shadow concept of perpetuating a positive false belief in who a person is.

Identifying the Shadow

Shadow Recognition Met With Resistance

In order to be capable of meeting the shadow in our daily lives, admitting to it, and breaking its often compulsive hold on us, we need a comprehensive understanding of resistance. Exploring the concept of resistance is important because shadow recognition does not occur without resistance (Singer, 1994). As noted earlier, Freud understood that experiences that appear to be totally unconscious can be restored to consciousness (Racker, 1968). However, Freud found that people have a difficult time making their unconscious conscious. Freud theorized that it is a person's psychological forces that make it difficult to bring the unconscious to conscious and used the term resistance to define the force that exists in opposition to the recollection of repressed material (Racker, 1968). To explain resistance, Freud interpreted it as the process by which one does not want to remember content because it is emotionally painful, embarrassing, or contrary to a person's moral feelings (Racker, 1968). In this situation, Freud witnessed clients keeping silent about certain recollections, adducing, for instance, that these or what occurred in the session is not important. Freud interpreted client objections to be nothing more than a disguise of the resistance (Racker, 1968). Thus, resistance is a barrier that has to be overcome in order to make the unconscious conscious.

Making the Shadow Conscious

As Freud pointed out, the interpretation of resistance must be known before the interpretation of the repressed impulses can be linked with it (Racker, 1968). Thus, it is a matter of showing how the ego denies unconscious content from becoming conscious and also why it does so. For example, it is often the case that when a person admits to taboo desires and fantasies they often experience feelings of shame, humiliation, guilt, or experience pain and anxiety. In order to not feel the aforementioned sensations, the ego defends itself by rejecting such desires and fantasies from consciousness (Wilber, 1999a). In reference to consciously identifying our shadow contents it is therefore important to understand how the ego defends itself from making our unconscious shadow content conscious.

The ego protects itself by using defense mechanisms to defend against a fantasized danger to the ego or to the object (Stevens, 1982). Ego-defense mechanisms, thus, help keep the shadow unconscious. Ego-defense mechanisms have clearly been defined by psychoanalysis and their most important parts are projection, intellectualization, displacement, reaction formation, repression and denial (Corey, 2001). Seeing through these defense mechanisms and perceiving how they work is more than half of the battle in making the shadow conscious. Stevens (1982, p. 234-236) outlines the following defense mechanisms:

- **Repression and Denial:** Repression and denial refer to a psychic process whereby any mental content that is disturbing to the conscious mind is repressed or 'pushed down' into the unconscious. Memory of the act of repression is itself repressed with the result that the whole incident is effectively forgotten.

Unfortunately, this strategy brings only temporary respite to the ego, because in the unconscious, the repressed content remains active and makes efforts to force its way back into consciousness. In order to keep it unconscious, repressions are often backed up with denial. Here denial is explained as the flat refusal to accept the existence of ideas or events associated in any way with the content originally repressed.

- **Projection:** Projection is a process by which we give off to others what we repress and deny ourselves. In other words, projection means to place outside and assign to another person what belongs to us.
- **Rationalization:** Rationalization is a process where one invents bad reasons to justify what we do and say on impulse in order to reduce feeling of guilt or emotional involvement.
- **Intellectualization:** Intellectualization is a process where people defuse emotionally explosive issues through the use of dry, abstract terminology in order to reduce feelings of guilt or emotional involvement.
- **Reaction formation:** This can be explained as the outward display of the opposite of what is inwardly repressed and denied.
- **Displacement:** This is a process that occurs when the ego interprets appropriate feelings as too dangerous and therefore displaces these feelings onto less threatening situations.
- **Scapegoating:** In relation to displacement, scapegoating relates to the displacement of feelings onto someone weaker than us.

Shadow Seen Through Projections

It is important to understand all types of psychological defense mechanisms when recognizing a person's shadow. However, further exploration into projection is warranted because recognition of our shadow usually occurs through the defense mechanism of projection (Whitmont, 1969). Remembering that the shadow remains in our unconscious, how is one to identify it? Jung explains that our unconscious aspects, although unknown to us at the time, are often shared with others without our conscious awareness (Miller, 1989). Jung explained this process as projection (Brooke, 1991; Whitmont, 1969). As referred to earlier, a projection is a trait, attitude, feeling, or a behaviour that actually belongs to your own personality, but is not experienced as such (Stevens, 1982). The projector, for example, unaware that he or she is rejecting others, believes that they are rejecting him or her; or unaware of his or her tendencies to approach others sexually, feels that they make sexual approaches to him or her (Wilber, 1999a). A simple technique to determine if we are projecting is outlined by Wilber (1999a) as he explains, "if a person or thing in the environment informs us, we probably aren't projecting, however, if it affects us, chances are that we are a victim of our own projections" (p. 242).

Understanding the Resistance

With an understanding of the term 'resistance', De Laszlo (1958) points out that "the notion of shadow can be seen as a moral problem because it challenges the whole ego personality" (p.7). In other words, no one can become conscious of his or her shadow without considerable moral effort because in order to become aware of one's shadow, one must be willing to acknowledge the dark aspects of his or her personality.

Therefore, the resistance that is found within shadow recognition can be deciphered as not wanting to own our inferior and disliked parts. As Wilber (1999a) points out, “this resistance can be interpreted as the ego trying to maintain its position of the ideal self against the destructive unconscious contents (shadow contents) that contradict the image one has of themselves” (p. 231). In this regard, resistance occurs because it is natural for a person to resist the recognition of the dark aspects of his or her personality as present and real (De Laszlo, 1958). In summation, understanding the resistance or confrontation that occurs in meeting one’s shadow can be accepted if one realizes that the acknowledgement of our shadow can be avoided as long as we project our negative aspects into the environment (De Laszlo, 1959).

Shadow identification can be a daunting task because the shadow is often unconscious to people. As a result, people often portray their shadow by projecting it upon an outside object (Whitmont, 1969). During the act of projection, the resistance or violent denial that one endures as the shadow comes close to awareness is the very mark of projection; that is, if we didn’t deny it, we wouldn’t be projecting (Wilber, 1999a). In this case, the recognition of resistance can be viewed as the first step in identifying shadow because the notion of shadow reveals that those things that most disturb us in other people are really unrecognized projected parts of ourselves (Wilber, 1999a).

Once the resistance is identified, Stevens (1982) points out that a person has to surrender to his or her resistance in order to further identify and work through shadow. As a means to combat this resistance, Stevens (1982) suggests that a person has to dissolve the illusion that the shadow is something evil. In doing so, one begins to understand that what matters is not that we are aggressive, sexual, hierarchical, and

territorial, but what attitude we give to these fundamental a priori aspects of our nature (Stevens, 1982). It is the ethical orientation that counts. But in order to be ethical, one must be conscious, and consciousness means awareness of things as they really are. Thus, in order to meet our shadow, we have to abandon the romantic dream that evil, conflict, and aggression can be banished from human affairs, because it is when we deny our own capacity for evil that we project or displace it unto others (Stevens, 1982). One of the first steps in shadow recognition therefore, requires a merciless attitude towards ourselves in order to allow us to accept our shadow projections. If we are able to accept and work through our resistance we are able to see our shadow projections and can bear knowing them. Once our shadow projections are acknowledged, then the process of owning our shadow has progressed because we have started to acknowledge our shadow aspects as belonging to our own personal unconscious (De Laszlo, 1959).

With an embracing attitude, Miller (1989) provides various methods to help people meet and identify their shadow projections. In general, our shadow contents can be seen if we allow ourselves to look beyond what we project and portray to others. Instead of perceiving what we present to others, our shadow contents often reveal themselves if we allow ourselves to perceive us as we are seen. One way to begin to examine how others perceive us is to ask for feedback (Miller, 1989). To understand this process, it may be helpful for a person to explore his or her perceptions of others. Exploring our perceptions of others may reveal that we hold a different perspective of others that they do not hold of themselves. For example, people may perceive themselves as caring and helpful, while someone else may perceive them as controlling or manipulative. Although our perceptions of others and ourselves are important to shadow

recognition, it is our response to feedback that will provide us with a clue as to whether someone else's perception of us is potentially our own shadow issue (Miller, 1989). If our response to feedback is over reactive or intensely filled with energy, this may indicate that a person has just met one of his or her shadow traits. In this case, the intense reaction felt by an individual maybe an indication of his or her unconscious resistance to meeting his or her own shadow (Miller, 1989).

As mentioned earlier a projection is an unconscious mechanism that is used to defend against an unwanted trait or characteristic of our personality. As a result of the unconscious projection, we observe and react to this unrecognized trait in other people. We see in them, something that we fail to see within ourselves. A second technique to identify our shadow projections is to list the qualities that we like and do not like in others. Out of the qualities that we like and do not like in others, the qualities that we react to with excessive emotion or over reaction such as hatred, loathing, despise, or when we believe a person can do no wrong may provide a person with insight into his or her own personal shadow (Miller, 1989).

A third way to examine our shadow is to explore our slips of the tongue, slips of behaviour, and misperceived behaviours (Miller, 1989). Slips can be explained as unintentional misstatements and behaviours that cause us extreme embarrassment. For example, responses like, "I can't believe I said that" or "I can't believe I just did that". Misperceived behaviours can be explained as other people perceiving our behaviours other than what we had intended them to mean. The response that we attach to such unintentional or unbelievable comments or behaviours may reveal, with a close examination, our shadow content unconsciously presenting itself.

A fourth way to identify our own shadow is to examine our humor and our response to humor (Miller, 1989). On one hand, what is said in humor is often a manifestation of our shadow truth. In this regard, the jokes that we tell and laugh at may actually be an indication of our shadow content (Miller, 1989). Finding something funny actually enables us to perceive ourselves a little more clearly as what we found funny reveals our true beliefs towards the world and ourselves. On the other hand, our lack of response to humour may also indicate our shadow content (Miller, 1989). In this case, people who deny and repress shadow generally lack a sense of humor and find very few things funny. For example, a person who denies and represses shadow will find no humour in a joke, but will instead be judgmental of it. When this occurs, our lack of response may indicate that we did not find something funny because the target of the joke was actually our own shadow issue.

Importance of Shadow Recognition

The question is why would people want to stir up and confront those aspects of themselves that they deny? Jung points to the shadow as the door to our individuality because without shadow recognition people are only what they care to know about themselves (Jacobi, 1973; Jung, 1964). It is only when we realize that part of ourselves that we have denied can we begin to question and find the true understanding of who we are. Hence, no progress or growth is possible until the shadow is adequately confronted and confronting means more than merely knowing about it. As Whitmont (1969) explains, “it is not until we have truly been shocked into seeing ourselves as we really are, instead of as we wish or hopefully assume we are that we can take the first step toward individual reality” (p.16).

Jung's rationale for integrating our shadow relates to his interest in the individuation process. In agreement with Jung, Wilber (1999a) has provided two specific motivators for shadow recognition and integration. On the ego level, Wilber (1999a) points out that the alienation of our shadow has two basic consequences. First, we no longer feel our unwanted aspects as our own and as a result we can never use them, act upon them, or satisfy them (Wilber, 1999a). Second, our disowned parts now appear to exist in the environment (Wilber, 1999a). In this case, we have given our energy to others enabling that energy turn on us and threaten our being. For example, instead of being angry at someone, we will feel the world is angry at us; instead of temporarily hating a person, we will sense that the person hates us. In this example, being unaware of our negative tendencies we project them onto the environment and thus infer that the world is filled with imaginary but quite frightening evils. But in reality, we are frightened by our own shadow.

Zweig and Abrams (1991, pp.XXV) also point out the following benefits of building a relationship with our shadow. Here shadow recognition and integration can offer us:

- More genuine self-acceptance (more knowledge of who we are).
- Defuse the negative emotions that erupt unexpectedly in our daily lives.
- Feel freer of the guilt and shame associated with our negative feelings and actions.
- Recognize the projections that colour our opinion of others.
- Heal our relationships through more honest self-examination and direct communication.

- Use creative imagination via dreams, drawings, writing, and rituals to own the disowned self.

In summary, when we project our negative qualities we fail to see our projections and thus see our own negative qualities belonging to others (Wilber, 1999a). This is a common occurrence because our natural tendency when faced with a disliked part of ourselves is to deny the negative realities and push them out of our consciousness (Stevens, 1982). However, as stated earlier, pushing our negative qualities out of our consciousness, by projecting them onto others, does not get rid of them. Instead, this process gives us a misperception of who we really are as we lose sight of, and lose control of our negative aspects (Wilber, 1999a). With shadow recognition and acceptance, it can be seen how we can regain the energy that we have expended in order to hide the disliked parts of ourselves. If we no longer need to hide from ourselves we can come to accept ourselves. All of the energy we once used to hide ourselves can now be used to furthering who we actually are (Wilber, 1999a). With shadow recognition and acceptance we are able to diffuse the negative emotions we often create within ourselves as we come to accept ourselves for who we actually are instead of trying to uphold the person we believe we need to be (Singer, 1994).

Shadow Implications in Counselling

This section will provide a more extensive look into the shadow's involvement in the counselling setting. To begin this section, it is important that the reader has a firm understanding of the role and make up of the therapeutic alliance in order to comprehend the implications of shadow on the counselling process. With an understanding of the therapeutic alliance, emphasis will be given to the notion of projection as seen through

transference and countertransference. Transference and countertransference can be viewed as indicators of shadow qualities presenting themselves within the counselling process. Although there are many different theories of counselling and psychotherapy, this exploration of the therapeutic alliance will be taken from an analytical and psychoanalytical perspective because the notion of shadow and countertransference was derived from the development of insight oriented psychotherapy of which the notion of shadow and countertransference originated (Singer, 1994).

Therapeutic Alliance

Numerous scholars in the field of psychotherapy have identified the importance of the therapeutic alliance in the counselling process. The concept of alliance was originally developed by psychoanalytical theories that discussed a client's ability to form a working alliance to work with a therapist's interpretations (Raue, Goldfried, & Barkham, 1997). Bordin (1979) defined the therapeutic alliance as the attachment and collaboration between a client and a therapist. Regardless of the different forms of psychotherapy, the therapeutic relationship can be included to mean how professionals hope to engage with a client, effect change in a client, and has been found to predict treatment adherence and outcome across a range of client diagnoses and treatment (McGuire, McCabe, & Priebe, 2001). Horvath & Luborsky (1993) affirm that a positive relationship between a good therapeutic alliance and successful therapy outcome has been well documented across a variety of different therapies.

Langs (1982) points out that therapeutic alliance requires a number of basic attributes in order to offer an optimal opportunity for insight therapy for a client. The first attribute is to establish a growth-promoting or healthy symbiosis relationship

between a therapist and a client (Langs, 1982). This refers to a connection between a client and a therapist that helps a client to generate insight and understanding, growth and individuation, and an ability to resolve inner and outer conflicts. The second attribute is to create a sense of safety and trust within a client (Langs, 1982). A therapist must interact with a client in a way that encourages a client to trust and feel safe. This implies that a therapist will respond to a client and encourage a client to communicate freely without fear. A therapist must also possess qualities of honesty, integrity, trustworthiness, and have a sense of appropriate boundaries that are directly related to the best interests of a client.

The third attribute relates to a therapist's ability to hold and contain without judgment whatever a client thinks, feels, or behaves (Langs, 1982). This implies that a therapist must offer a client a basic relationship that provides the latter with a sense of respect, security, trust, and safety. A therapist must also be able to contain and understand a client's efforts to protect his or her sense of self. In response to a client, a therapist must accept and interpret a client's perception of reality without inappropriate behavioural responses.

The fourth attribute is the non-reinforcement of a client's emotional disturbance or neurosis (Langs, 1982). A therapist must create a set of conditions and reach a level of relatedness, that as much as possible, does not consciously or unconsciously support a client's neurotic maladaptation. In other words, a therapist should not consciously or unconsciously gratify a client's neurotic needs, pathological instinctual drive wishes, or support a client's pathological defenses or inappropriate beliefs of him or herself.

Transference and Countertransference

Within this section, this researcher wishes to invite you, the reader, to establish a connection between transference, countertransference, and shadow. Specifically, this writer wishes to perceive transference and countertransference as shadow in action whereby the acts of transference and countertransference are a means in which to identify shadow content. In other words, two ways shadow content presents itself within the counselling setting is through transference and countertransference (Hanna, 1998; Steinberg, 1988). This can be understood if one agrees that transference and countertransference relate to issues of a therapist and a client that are unconsciously projected within a counselling process. The connection between transference, countertransference and shadow can be further understood if one believes that all three concepts relate to the unconscious projections between a therapist and a client whereby the content of the projections is nothing more than unresolved personal issues or shadow content (Hanna, 1998; Steinberg, 1988; Racker, 1968). As Hanna (1998) describes, countertransference relates to the unresolved unconscious conflicts and deficits in a therapist's personality that is projected to a client that leads to misunderstanding a client. On the other hand, Steinberg (1988) depicts transference as the unresolved aspects of a client's psyche that is projected on to a therapist. Thus, both concepts of transference and countertransference relate to unresolved issues of a therapist or a client that can be attributed to the unexplored blocks of an individual's psyche or his or her shadow content.

With an understanding of transference and countertransference, one may view the aforementioned terms as activated defense mechanisms that seek to resist accepting shadow content (Steinberg, 1988). With respect to transference and countertransference,

a detailed description of each is provided to give the reader an in-depth understanding of how shadow plays out in the counselling session. More emphasis will be given to the notion of countertransference as it directly relates to a person's ability to act as a therapist. This researcher wishes to reiterate that the focus of this research is to explore the notion of shadow. Therefore, the focus on countertransference is one way to identify and explore the implications of shadow on the counselling process. Although emphasis has been placed on the implications of shadow on the counselling process, it is acknowledged that shadow shows itself in other areas of a person's life such as daily relationships with others (Zweig & Abrams, 1991).

Shadow Implications in Transference

Transference can be explained as projection in action (Steinberg, 1988). The term projective identification has also been used to describe the process whereby a client seeks to disown conflicting parts of his or her self-representation by projecting aspects of him or herself on to the counsellor (Hansen, 1997). Transference can show itself both as positive and negative (Racker, 1968). In the former, transference develops like an erotic impulse appearing in sublimated form of affection and esteem. In the latter, transference can be depicted as feelings of hostility, distrust, and contempt. Within the counselling setting, the act of transference is depicted as a defense mechanism where a client projects upon a therapist (Racker, 1968). This defense mechanism represents a means to protect a client from identifying the very painful contents he or she has repressed or intentionally forgotten. Racker (1968) shares that "transference arises not from resistance but from it being partially overcome; it is not the rejection of ideas but the gradual giving up of rejection that produces an especially intense transference" (p. 72). In this sense,

transference can be seen as a last defense of a client's unwanted aspects coming into consciousness. If a therapist is able to identify a client's transference, this may be a useful technique to begin the process of shadow recognition because what is being transferred from a client to a therapist is nothing more than shadow content.

To provide a better understanding of transference, an example is provided in relation to the counselling process. It is often seen in counselling that clients will have a changed attitude towards their treatment and their therapist (Racker, 1968). When this change occurs it is regularly at the moment in which the investigation of the past has reached a sensitive point, one of the intensely repressed psychological complexes (Racker, 1968). Instead of remembering this complex, a client reproduces some feelings contained in it, and refers to it through 'a mistaken mental connection' to the therapist (Racker, 1968; Peters, 1991; Steinberg, 1988). When this occurs, a therapist must be aware of two important findings: 1) transference is an expression of resistance; and 2) these feelings are displaced repetition of older feelings (Racker, 1968). Thus, the impulses and feelings directed towards a therapist are transferred from the original objects (Steinberg, 1988).

Shadow Implications in Countertransference

The term Countertransference was introduced when a client's work of overcoming his or her resistance to remembering instinctual and emotional complexes of his or her past was impeded by the unexpected phenomenon of the transference (Corey, 2001). The phenomenon of countertransference can be described as a situation where a therapist displays inappropriate affect, when a therapist responds to his or her client in irrational ways, or when a therapist loses his or her objectivity because his or her own

conflicts are triggered (Watkins, 1985). As Freud discovered, countertransference occurred when a therapist experienced impulses and feelings towards a client that were not related to a client's therapy or best interest (Peters, 1991). In this sense, the reactions experienced by a therapist, as his or her own conflicts were triggered by a client, were nothing more than a therapist's own shadow issues revealing itself. Again, Freud called this phenomenon countertransference, since it constitutes the equivalent of the transference, pointing that it is important to know and dominate it in order to keep it from disturbing a therapist's work (Peters, 1991).

Countertransference, therefore, refers to a therapist's unconscious reactions toward his or her client that may interfere with a therapist's objectivity (Hanna, 1998). Countertransference is not always negative because it can serve as a means to understand the world of a client. If therapists become aware of symptoms such as strong aversion to certain types of clients, strong attraction to other types of clients, developing psychosomatic reactions at definite times in therapeutic relationships, it serves as a means to identify his or her unexplored blocks or shadow content. Identifying a therapist's shadow content, therefore, allows a therapist the ability to work out his or her unresolved personal issues or shadow issues that stand in his or her way of being an effective therapist (Corey, 2001; Wilber, 1999a).

Hayes (1995) developed a structural theory of countertransference that helps to understand the intricate phenomenon of countertransference. Hayes (1995) broke down countertransference into five main components: origins, triggers, manifestations, effects, and management. Origin refers to the area of unresolved conflict within a therapist. Triggers are the actual counselling events that touch upon the therapist's unresolved

issues. Manifestations refer to the therapist's cognitive, affective, or behavioural reactions that occur as a result of his or her unresolved issues being triggered. Countertransference effects refer to how the manifestation of a therapist's countertransference interferes with the counselling process and outcome. Finally, countertransference management refers to the therapist's strategies for handling or coping with his or her countertransference. Closer examination of Hayes' (1995) five components of countertransference will be explored as a means to draw a connection between countertransference and the notion of shadow.

Research exploring the origins of countertransference indicates that countertransference may stem from numerous intrapersonal conflicts related to a therapist's family of origin, sex roles, professional self-concept, unmet needs, parenting roles, and responsibilities (Gelso, Fassinger, Latts, & Gomez, 1995; Hayes & Gelso, 1993; Hayes, McCracken, McClanahan, Hill, Harp, & Carozzoni, 1998). Research by Hayes and Gelso (2001) indicate that although research on the origins of countertransference is limited any area of unresolved conflict within a therapist may serve the basis for countertransference. Hayes and Gelso (2001) further suggest that the origins of countertransference may be conceptualized as developmental "as the roots of countertransference can always be traced back to issues from the therapist's childhood" (pp. 1043). In this sense, the origins of countertransference can be related to the notion of shadow as the unresolved issues of the therapist refer to the reasons for the development of a person's shadow content. To remind the reader, the shadow is created because the ego hides those aspects that do not fit a person's idealized image of him or herself (Singer, 1994).

Referencing the question of what triggers a countertransference reaction on behalf of a therapist is somewhat of a daunting task. Hayes and Gelso (2001) point out that unless the actual unresolved issues of a therapist are identified, how is a researcher to predict what actually triggered a therapist's countertransference reaction? In light of this difficulty, Gelso et al. (1995) and Hayes & Gelso (1993) found that client homosexuality, in and of itself, did not evoke countertransference behaviour. However, when therapist homophobia was taken into account, their research indicated that homophobic therapists displayed greater amounts of countertransference to gay clients. With respect to the studies by Gelso et al. (1995) and Hayes & Gelso (1993), countertransference triggers and origins appear to have a symbiotic relationship whereby the issue of origin and the issue of trigger cannot be considered in isolation. In line with the notion of shadow, it makes sense that only those unidentified shadow contents of a therapist will create a projection of shadow content. Incorporating this theme, countertransference triggers or issues that stimulate a shadow projection cannot be generalized across all therapists as each countertransference trigger or shadow projection will be dependent upon the individual therapist's unresolved issue or shadow content.

Exploring the issue of countertransference triggers themselves, Hayes and Gelso (2001) categorized countertransference triggers into three categories: client attributes, therapy content, and therapy process. Client attributes refers to the therapist's personal association with a client's attributes. For example, Hayes et al. (1998) demonstrated that countertransference is likely to be triggered when a client reminds a therapist of a significant person in the life of a therapist, such as a family member, or the therapist him or herself. Therapy content refers to what is being discussed within the therapy session.

Hayes et al. (1998) documented that when a client presents material related to a therapist's unresolved issues, the potential for countertransference is quite high. In this regard, the countertransference behaviour may be thought of as a defense mechanism on behalf of a therapist to protect the therapist from the threat represented by the client's exploration. In other words, the countertransference behaviour relates to a therapist's resistance to acknowledging his or her shadow as both concepts enable the therapist to avoid confronting his or her shadow or unresolved issue. The final category refers to the therapy process. The therapy process is not concerned with what is talked about during the therapy session, but how the therapist and client talk (Hayes & Gelso, 2001). The therapy process includes events that occur in a therapy session, between sessions, or in an aggregated way across sessions. In reference to Hayes and Gelso's (2001) three classifications of countertransference triggers, all three classifications refer to what is experienced by a therapist that creates the onset of a shadow projection on behalf of a therapist.

The manifestations of countertransference refer to what is experienced by a therapist. In other words, the thoughts, feelings, or behaviours of a therapist that characterize the countertransference reaction are referred to as the manifestations. In reference to affective manifestations, Hayes et al. (1998) conducted 127 post-session interviews with eight therapists and found that as a result of the countertransference the majority of therapists felt bored, angry, sad, nurturing, and inadequate in as many as half of their sessions. In terms of the cognitive manifestations of countertransference, this is exemplified by McClure and Hodge (1987) as they identified that therapists were more likely to misperceive their clients as overly similar to themselves the more they liked

their clients. On the other hand, McClure and Hodge (1987) revealed that therapists were more likely to misperceive their clients as overly dissimilar to themselves when therapists disliked their clients. Here, the cognitive manifestations of countertransference refer to the distorted ability of a therapist to perceive his or her client. This is reinforced by Lecours, Bouchard, & Normandin, (1995) as they concluded that countertransference may affect a therapist's ability to reflect thoughtfully on clients' material or to take a detached, observing stance with clients. Reflecting upon the behavioural manifestations of countertransference, studies indicate that reactions usually take the form of therapist avoidance or under-involvement with clients (Hayes & Gelso, 2001). In examining avoidance countertransference behaviours with other variables, Peabody and Gelso (1982) found that therapist's avoidant behaviour was inversely related to a therapist's level of empathy and to a therapist's awareness of their own countertransference feelings (Robbins & Jolkovski, 1987). At the other end of the spectrum, Hayes et al. (1998) documented that countertransference behaviour can assume the form of therapist over-involvement with clients. Regardless of the type of countertransference manifestation, the manifestation itself can be assimilated with the notion of shadow projection. Whether it is a cognitive, an affective, or a behavioural manifestation, what is experienced on behalf of a therapist is projected towards the client because of a therapist's unresolved issues.

The notion of how to manage countertransference effectively directs a therapist down two different paths (Hayes and Gelso, 2001). One path refers to reducing the probability that countertransference will occur, while the other path refers to how to manage the countertransference once it has occurred (Hayes and Gelso, 2001).

Regarding the first path, research has indicated that therapists who have self-insight (i.e. awareness of one's unresolved issues) and are self-integrated (i.e. degree to which one's conflicts are resolved) tend to have fewer countertransference reactions (Hayes, Riker, & Ingram, 1997). Referencing the notion of shadow, the aforementioned conclusion by Hayes et al. (1987) makes sense, as those people who have been able to identify and work through their shadow issues are less prone to projecting their shadow content onto others because of an enhanced awareness of their own shadow content or personal issues.

Nevertheless, Hayes et al. (1998) point out that even the best of therapists will have countertransference reactions on occasion. In other words, no amount of self-integration or self-awareness makes a therapist immune to experiencing countertransference. Reinforced by Hayes et al. (1988) they concluded that therapists deemed to be excellent by their peers still experienced countertransference reactions in fully 80% of their sessions. This finding by Hayes et al. (1988) also reinforces the idea that shadow is not something a person can get rid of. Instead, the shadow is a structure that is innately part of us. Whereby, the countertransference reactions or projections of shadow content provide people the ability to continually identify and integrate all aspects of themselves, specifically, those aspects that they have forever denied. Regarding the second path of how to manage countertransference, Hayes and Gelso (2001) suggest that more research needs to be done to guide therapists in determining when and how to beneficially discuss countertransference with clients.

In assessing Hayes (1995) 5th component of countertransference, the effect, Hayes differentiates between intermediate outcome and distal outcome. The former refers to therapy effects that occur before the conclusion of treatment, whereas the latter refers to

outcomes after therapy is completed. In terms of intermediate effects, one of the variables that play a critical role in therapy outcome is the therapeutic alliance. In regards to countertransference, Ligiero & Gelso (2000) highlight that the therapeutic alliance is negatively related to countertransference behaviour. What Ligiero and Gelso (2000) are referring to is the more countertransference that occurs during a counselling session the weaker the therapeutic alliance. In terms of distal-therapy outcome, Hayes and Gelso (2001) indicate that little research has been done to validate the intuitive and clinically sensible notion that unmanaged countertransference has an adverse effect on treatment outcome. However, one study by Williams, Judge, Hill, and Hoffman (1997) concluded that counsellor's countertransference reactions did interfere with their ability to be maximally effective with their clients. In reference to the study by Williams et al. (1997) a relationship may occur between countertransference and the effectiveness of counselling treatment whereby more countertransference relates to a decrease in counselling effectiveness.

In summation, the origins, triggers, manifestations, effects, and management of countertransference can be transferred to the notion of shadow. Whereby the origins of countertransference refers to the development of the shadow or the specific shadow content; the triggers of countertransference refer to what instigates a shadow projection; the manifestation of countertransference refers to the type of shadow projection and allows for the identification of shadow content; the management of countertransference refers to the identification and working through of the shadow projection; and the effects of countertransference refers to the implications of shadow on the counselling process.

With an exploration of transference and countertransference, one can understand that transference and countertransference are unconscious reactions that occur in the therapeutic moment. Although, on a deeper level, individuals who display transference and countertransference do not immediately understand what is being communicated through their reactions. This may be expected if one entertains the idea that transference and countertransference are nothing more than unconscious shadow content projecting itself within the counselling setting. With the perception of transference and countertransference as unrecognized shadow content, transference and countertransference are mere examples of shadow content finding a way out of the contained capsule they have been forced to live in.

In summation, every transference situation provokes a countertransference situation, which arises out of a therapist's identification of him or herself with a client's internal objects (Racker, 1968). Perception of these countertransference reactions help a therapist to become conscious of the continuous transference situations of a client and interpret them rather than be unconsciously ruled by these reactions (Racker, 1968). If a therapist is conscious of what the projection of a client is, and how it provokes his or her own countertransference, a therapist can more easily make a client conscious of this projection and the subsequent mechanisms.

Importance of Shadow Recognition for Therapists

Although shadow recognition holds importance for everyone, it is of particular importance to therapists. More specifically, the importance of understanding countertransference is attributed to the role of a therapist, as he or she is the interpreter of a client's unconscious processes and the object of these same processes. Racker (1968)

provides three consequences of not being aware of countertransference. First, countertransference may intervene and interfere with a therapist being the interpreter (Racker, 1968). In this case, countertransference may help, distort, or hinder a therapist's perception of the unconscious process of a client. Second, a therapist's perception of a client's unconscious process may be accurate but the mere identification of a client's unconscious process may provoke internal chaos on behalf of a therapist, therefore impairing a therapist's interpretive ability (Racker, 1968). This may occur if a therapist has not worked out the very issue that is causing a client distress. Finally, the therapist's countertransference reaction affects his or her manner and his or her behaviour that in turn influences the image a client forms of a therapist (Racker, 1968).

In reference to Racker's (1968) three consequences of countertransference, further exploration of the implications of countertransference on the counselling process is provided. In order for a therapist to understand the unresolved conflicts of a client, one of the first steps of a therapist is to grasp a client's unconsciousness (Racker, 1968; Steinberg, 1988). The process of bringing the unconscious impulses, resistances, and transferences of a client to consciousness often occurs through the intuition of a therapist (Racker, 1968). Racker (1968) explains that "this intuitive 'grasping' is produced through a therapist's own unconsciousness, since according to medieval wisdom 'only the equal can know the equal'" (p. 16). In order to achieve this 'intuitive understanding', Racker (1968) emphasizes that another person's unconscious can be grasped only in the measure in which one's own consciousness is open to one's own instincts, feelings, and fantasies. In other words, therapists can only know in another person what they know in themselves. Nevertheless, Racker (1968) does note that understanding the unconscious

content of a client can also occur when a therapist has unconsciously denied the very same unconscious content of a client. However, this process is not beneficial to the counselling process because in this situation, the therapist perceives in the other exactly that which is very much rejected within oneself. In summary, Racker (1968) stresses that in order to grasp another's unconscious, a therapist has to accept within him or herself what is not accepted by a client without anxiety or rejection. In other words, a therapist has to free him or herself from the vices of his or her own shadow content.

Thus, for a therapist to perceive what a client has rejected from his or her own consciousness a therapist adopts a fundamental rule, similar to the fundamental rule that governs a client. It consists of the therapist listening to what a client communicates to him or her, and upon identifying him or herself with a client's thoughts, desires, and feelings; a therapist allows him or herself to surrender to his or her own reactions (Racker, 1968). In other words, a therapist creates an internal situation in which he or she allows himself or herself to admit all possible thoughts and feelings in his or her consciousness. If a therapist is well identified with a client and if he or she has fewer repressions than a client then the thoughts and feelings, which emerge in a therapist, will be precisely those that did not emerge in a client. (Racker, 1968). Freud called this internal disposition of the therapist 'free floating attention' because it essentially consists of not fixing attention in any predetermined direction (Racker, 1968).

With respect to Langs (1982) characterization of the therapeutic alliance, one can conclude that the therapeutic relationship signifies a deep, genuine, and empathetic connectedness between a therapist and a client. As a result of this deep connectedness between therapist and client, Corey (2001) cautions that the intense therapeutic

relationship is bound to ignite some unconscious conflicts within a therapist. In other words, in creating the therapeutic alliance a therapist may be confronted by his or her own shadow issues. In order for therapists to combat their unconscious conflicts and allow themselves to create a genuine relationship with a client, Corey (2001) believes therapists are forced to confront their issues related to issues such as loneliness, power, death, sexuality, family of origin, and so on. This does not mean that a therapist needs to be free of all his or her conflicts before a therapist can counsel others, but a therapist should be aware of what these conflicts are and how they are likely to affect him or her as a therapist. For example, if I, as a therapist, have great difficulty in dealing with anger and guilt in myself, chances are I will do something to dilute these emotions when they occur in my clients (Corey, 2001). In other words, how can I, as a therapist, encourage my client to share his or her thoughts and feelings and objectively interpret my client's thoughts and feelings if I am content on denying the very same thoughts and feelings within myself?

Corey (2001) presents an example of how his own issues interfered within his counselling sessions. When he first started counselling his old wounds opened up and feelings he had not yet explored came to the surface. It was difficult for him to encounter a client's depression because he had failed to come to terms with the way he had escaped his own depression. Thus, he did his best to cheer up depressed clients by talking them out of what they were feeling, mainly because of his own inability to deal with such feelings. In Corey's situation, it was his need to see his client's feel better quickly for then he would know that he was helping them. It never occurred to him that his quest to

cheer up his clients was his own shadow issue expressing itself, rather than his belief that he was working in the best interest of his client.

Remembering that countertransference is the unconscious reactions of a therapist in response to a client, Cormier and Nurious (2003, p. 72) give further examples of how countertransference or shadow issues can interfere with the counselling process. These are:

- A therapist is blinded to an important area of exploration.
- A therapist focuses on an issue more of their own rather than pertaining to a client.
- A therapist uses a client for vicarious or real gratification.
- A therapist emits subtle cues that 'lead' a client.
- A therapist chooses interventions that are not in a client's best interest.
- A therapist adopts the roles a client wants them to play in his or her old script that is not in the best interest of a client.

In line with countertransference, counterresistance is another limitation that can also interfere with the counselling process. In analytic work, it occasionally happens that a therapist will see and understand something in a client that seems important, but does not reveal it to a client. Freud alluded to this concept as counterresistance (Racker, 1968). Counterresistance occurs when a therapist is aware of an emotional factor within himself or herself that prevents a therapist from communicating what he or she has perceived in a client. It is almost like a therapist is in secret agreement with a client to keep quiet about certain topics. Racker (1968) provides the following reasons for the occurrence of counterresistance: 1) fear of hurting a client or causing him or her too

much anxiety; 2) fear of losing a client; and 3) fear of provoking an excessive 'positive' or 'negative' transference response. With respect to shadow issues, the aforementioned reasons for the occurrence of counterresistance can be depicted as a therapist's own unresolved issues relating to: 1) the need to be a 'hero' 2) the need to be continuously accepted; and 3) the wish not to feel anxiety. Regardless of why counterresistance occurs, counterresistance can be explained as a therapist's own fear of exploring a client's issue as a defense mechanism that keeps a therapist from acknowledging his or her own shadow issues.

In summation, Singer (1994) points out therapists are not immune to shadow. In reference to the therapeutic alliance, transference, and countertransference, therapists must be able to differentiate their own responses from their clients so they will know what actually is coming from a client and what is a reflection of their own shadow content projected onto a client. As a therapist, it is therefore, important to recognize what he or she is projecting onto a client, but also to distinguish what a client is projecting onto him or her. If a therapist does not identify shadow elements of a client, a therapist may fall into the trap of appeasing the client. This may occur because the therapist is resistant or unwilling to confront his or her own issues that relate to the issues of the client (Singer, 1994). As a result, a therapist stands in danger of being unknowingly entrapped by the influence of his or her unconscious shadow content (Singer, 1994). In summary, a therapist's perception of a client's fantasies regarding transference, will depend on the degree to which a therapist perceives his or her own countertransference processes, which is directly related to the continuity and depth of a therapist's own conscious contact with him or herself.

Working Through the Shadow

This segment will outline the process of re-uniting the persona or inaccurate self-image with the shadow or alienated facets of the self, so as to evolve an accurate and acceptable self-image, the ego. The key to the working through process is to know thy self, because as Racker (1968) explains, “neurotic phenomena as well as character disorders, disorders of man’s relations to the world, his unhappiness, anxiety, and difficulties in work and enjoyment are the effect of one complex cause – ‘lack of self knowledge’” (p. 20). But this is not an intellectual knowledge. Instead, real knowledge relates to a person’s level of connection with himself or herself and is depicted when a person consciously accepts everything that one is, including what was rejected before (Almaas, 2001, 2004; Racker, 1968; Wilber, 1999a, 2000). In reference to incorporating one’s shadow into his or her daily life, this process requires a method that encourages a person to become what one is (Almaas, 2001; Wilber, 1999a). As Racker (1968) shares, “here the goal is to do nothing else but return to the human being what pertains to them, and what during their life-road, in the interplay of internal conflicts and external events, they have lost or been unable to develop” (p. 21). However, in order to achieve this union with oneself, one must overcome his or her fear, anxiety, and other defense mechanisms that often accompany a person who is in denial of everything he or she is (Almaas, 2001, 2004; Wilber, 1999a, 2000).

Individuation: The Process of Becoming Whole

Jung termed the word individuation to mean the path to self-knowledge (Almaas, 1996, 2004; Brooke, 1991; De Laszlo, 1959; Jacobi, 1973; Singer, 1994). As explained earlier, the working through process of shadow can be deduced to enhancing a person’s

knowledge of him or herself or partaking in the process of individuation. Once a person has been able to re-own and re-integrate his or her own evils and negative tendencies a change occurs (Singer, 1994). When people are able to admit to themselves their own disliked aspects and once they are re-integrated they become balanced with their positive tendencies and therefore lose their supposed evil nature (Brooke, 1991; Singer, 1994; Wilber, 1999a).

To reclaim our shadow, we have to realize the influence of the environment on our identity development (Hendrix, 1988). Our attitudes, thoughts, and behaviours are molded by the culture in which we are born and grow, and by the people with whom we come into contact with (Hendrix, 1988). Therefore, Singer (1994) points out that the individuation process itself moves along two tracks. The first is designed to help people recognize and fulfill their own unique potentials. This involves differentiating the self from the constraints and the conditions that are imposed by family and other external influences. The second track requires differentiation from one's environment.

As stated earlier, the goal of the individuation process is to consciously realize and integrate all of the possibilities contained within oneself. Through the process of individuation, a person is able to find his or her own sense of direction and to live according to his or her own sense of purpose (Singer, 1994). The benefit of individuation is explained by Singer (1994) as it "offers a sense of worth without having to measure up to the collective norms and ideals because people come to realize themselves in a way that does not depend on the approval of any outside agency" (p. 137). Instead, people are free to become one's own self because the process of individuation becomes a seeking after self-knowledge (Brooke, 1991; Singer, 1994). Hence, individuation requires the

discovery of what is operating within us and determining our determinations. In a sense, our beauty is enhanced as our beastliness is identified and accepted.

Reclaiming our shadow

The goal of shadow work is to integrate the dark side of our personality or our shadow with our total personality. However, this task is not simple. This process is a complex, continuous struggle that requires commitment, vigilance, and the support of others who are journeying down a similar path. The journey does not mean gaining enlightenment from disregarding our dark side, instead, it involves a deepening and widening of consciousness, an ongoing inclusion of what we have rejected (Kopp, 1972). In this regard, the actual process of individuation is often long because it involves pulling together all those fragmented and disowned pieces of our unconscious personalities into an integrated whole which is conscious of itself and the way in which it works.

In order to incorporate one's shadow into their beingness, one has to allow him or herself to look into the dark corners of the mind where our secret shames are silenced. As referred to earlier, we can recognize our shadow by closely and honestly examining our projections or what it is about a particular individual that irritates us or repels us; what is it about a racial or religious group that horrifies or captivates us; and what it is about a lover that charms us and leads us to idealize him or her (Miller, 1989; Wilber, 1999a). In essence, in order to work through shadow issues, we first need to recognize our shadow content by identifying our shadow projections. But as Stevens (1982) explains, the ease with which the shadow can be unconsciously projected is the feature which makes shadow confrontation and assimilation most difficult. Here it is reinforced that our projections serve as a means to entertain an idealized image of ourselves rather

than acknowledge our personal weaknesses and guilt. In other words, it is much easier to blame others for our shortcomings, particularly if we can persuade ourselves that the blame is deserved (Stevens, 1982).

Without some acknowledgement of the devil within us, individuation cannot proceed (Wilber, 1999a). This means that the first and essential stage in conscious realization of the self is that a person realizes his or her own evil (Almaas, 2001). With respect to the notion of shadow, this requires the conscious recognition of shadow because on that condition alone an individual can become responsible for the events of his or her life and render him or herself accountable for what he or she has projected on to others (Stevens, 1982). However, bringing the shadow to consciousness is often easier than it first appears. This is because in order to bring the shadow into awareness a person has to admit to him or herself all of the evils that he or she has forever denied. The process of shadow awareness, therefore, requires individuals to consciously suffer through the tensions between their good and their evil, whereby through that suffering they can be transcended (Stevens, 1982). Working through and integrating one's shadow, therefore, entails a remembering and re-owning of our forgotten tendencies, a re-identifying with our projections, and a re-uniting with our shadow (Wilber, 1999a).

In order to reclaim one's shadow, a person has to realize that his or her shadow is a part of them, and therefore, a person controls his or her own shadow. The process of shadow work does not try to stop the shadow from showing itself, but instead, works to acknowledge, accept and consciously integrate a person's shadow into a person's life (Wilber, 1999a). The deconstruction of our shadow and shadow projections requires a shift 'down', what Wilber (1999b) has termed the spectrum of consciousness (from

shadow to the ego level) because we are increasing our self-knowledge by reclaiming those aspects of ourselves that we had previously alienated or repressed. An easy way to see how our shadow views the world is to assume exactly the opposite of whatever you consciously desire, like, feel, want, intend, or believe. Thus, the first step in shadow work is to realize that what we thought the environment was mechanically doing to us, is actually what we are doing to ourselves (Wilber, 1999a). Wilber depicts this shift in attitude to mean that, “where I formerly alienated my excitement, split myself from it and then claimed to be a victim of it, I am now taking responsibility for what I am doing to myself” (Zweig & Abrams 1991, p. 275). If a person asks how to get rid of a symptom they have not understood that they are the one’s producing it. In comparison, Wilber (1999a) explains that it would be like asking how do I stop pinching myself? As long as you are asking how to stop pinching yourself, or as long as you are trying to stop pinching yourself, you have not understood that you are the one doing the pinching. For if you clearly saw that you were the one pinching yourself, you don’t ask how to stop, you just stop.

Thus, the problem is not to get rid of any symptom or shadow content, but rather deliberately and consciously try to increase that symptom. If you are depressed, make yourself more depressed. If you feel guilty, make yourself feel guiltier. By doing so, Wilber (1999) shares that for the first time you are acknowledging and even aligning yourself with your shadow because you are doing consciously what you have been doing unconsciously. The goal then, is for a person to consciously contact and align oneself with his or her opposite, and in doing so, a person is re-discovering his or her shadow.

Once a person has been able to contact his or her symptom and has identified with it, he or she is able to explore his or her projection of it. Remembering that the shadow contains not only the opposite quality but also the opposite direction, we can explore our emotional reactions to reveal our shadow projection (Wilber, 1999a). Wilber (1999a) provides the following example. If I feel hurt because of what Mr. A said to me, I am consciously aware that I have allowed myself to feel hurt because I consciously hold no resentment towards Mr. A. However, further exploration of my hurt feelings is to realize that I am feeling hurt because I am doing this to myself. Taking responsibility for my emotions, I am now able to reverse my projection of hurt feelings and see that my feelings of being hurt are precisely my own desire to hurt Mr. A. From this example it can be seen that a person's initial conscious reaction to a situation (feeling of being hurt), resulted in the exact opposite unconscious thought that they held (wanting to hurt Mr. A).

Taking back one's shadow projection is, thus, the second step in shadow work. In other words, one must reverse the direction of his or her shadow projections. This second step involves recognition of our shadow, understanding our shadow projection, and now consciously assuming responsibility for our shadow (Wilber, 1999a). Instead of holding the belief that the world rejects me, I accept that I reject the world. Referring back to the example provided by Wilber (1999a), I have to assume responsibility for my anger, which was the opposite of my conscious good will toward Mr. A. Furthermore, I have to realize that the anger itself is from me toward Mr. A, which is the opposite of my initial conscious interpretation of Mr. A. being angry at me (Wilber, 1999a). Another example provided by Wilber (1999a) relates to loneliness. The fear of being alone, thus translates to "I don't want to spend time with anyone else but myself" (Wilber, 1999a). In

summation, with the acceptance of our shadow one is able to take responsibility for his or her shadow. With this acceptance and assumed responsibility of a person's shadow, a person is able to reduce the confines his or her shadow once had on him or her.

Specific Process of Working Through Shadow

Up until this point we have explored the creation of Jung's notion of shadow, referred to the notion of narcissism to further comprehend shadow, referred to transference and countertransference as a means to identify and understand the implications of the notion of shadow, identified ways for one to meet his or her shadow, and generally depicted the process of individuation as way for a person to work through his or her shadow issues. However, little attention has been given to the actual process of integrating one's shadow into the notion of 'self'. With respect to exploring the actual process of integrating and incorporating one's shadow into their 'beingness', this section will refer to Almaas's (2001) diamond approach and Wilber's (1999b) spectrum of consciousness as a means to depict the process of inner realization. Wilber's (1999b) spectrum of consciousness will be used primarily to identify where and how shadow develops in relation to psychic development whereas Almaas's (2001) diamond approach will be used primarily to outline the process of working through shadow.

Almaas: Diamond Approach

Almaas (2001) has outlined a way of working with people toward inner realization, which he calls the 'diamond approach'. The diamond approach incorporates elements of ego psychology and object relations theory, and extends them into realms of the human psyche which are usually considered the domain of religion, spirituality and metaphysics (Almaas, 2001). Fundamentally, Almaas (2001) points out that in order to

be self-realized, one must consciously identify with the most true, real nature of the self. And in order to contact the deeper truth of who we are, we must engage in some activity that questions what we assume to be true about ourselves.

Almaas's (2001) approach to the working through process entails an understanding that alienation from a person's true self creates the split between who he or she is and who he or she believes themselves to be. Thus, exposing the unreality and incompleteness of one's normal sense of self is a necessary step toward the discovery and realization of these deeper dimensions. Almaas's (2001) diamond approach to self-realization is related to Kohut's view of the integration of the grandiose self and some to Kernberg's emphasis on uncovering and dealing with painful object relations and affects.

The diamond approach includes 18 steps that give rise to the re-creation of the self-structure or an aspect of being associated with elements of the true self (Almaas, 2001). Although all of the 18 steps of the diamond approach are important for inner realization, this researcher will not outline the whole diamond approach. Instead this researcher will highlight the general themes of Almaas's (2001) diamond approach that mostly relate to the notion of shadow.

To remind the reader, the shadow is created as the ego hides those aspects that do not fit a person's imagined, perfected, idea of self. Those parts that do not fit a person's perfected self image are rejected by his or her ego and stored in what Jung termed the 'shadow' (De Laszlo, 1959; Jacobi, 1973; Jung, 1969; Singer, 1994; Wilber, 1999a; Zweig & Abrams, 1999). Furthermore, it is the part of the ego, termed the persona, which is displayed to the world that depicts what a person believes him or herself to be (Singer, 1994). This process of denying our disliked qualities and portraying only those

qualities we wish to have is highlighted in Almas's (2001) first two steps of the diamond approach, termed 'fakeness' and 'the shell'.

To Almas (2001), 'fakeness' and 'the shell' are identified by a realization that who one is and who one has structured him or herself to be is nothing more than a psychic structure patterned by images from past experiences. Here a person begins to realize that what he or she has been taking him or herself to be is actually a shell that is presented to the world that contains nothing within it. This shell feels false, hollow and vacant because who one presents to the outside world is not who a person really is. The shell, thus, serves to hide those aspects of our shadow that we wish to contain from others. This shell can vary in hardness depending on how defensive a person is to acknowledging who he or she really is.

Almas (2001) points out that the shell can actually be felt within the body (i.e. tightening in chest) because the shell is protecting the whole self that includes the mind, body, and spirit. Working through the fakeness and the shell requires a person to allow him or herself to experience a sense of fakeness and explore his or her responses to the acknowledgement that he or she is a phony. Further exploration of a person's shell will help to realize that the development of his or her shell was actually the development of a fake concept of self. This fake concept of self served to deny the existence of one's shadow qualities. A realization of one's fakeness and identifying one's shadow often entails an understanding that we have been lying about who and what we are to our present world and ourselves. The dissolution of the shell is actually a surrender of the self, letting go of our concept of self.

In summation, the fake concept of self is somewhat narcissistic because it longs for the external mirroring or validation from others of what a person wishes him or herself to be. However, validating the fake self only enhances the separation between who a person really is and who a person believes him or her to be. In other words, Almaas's (2001) first two steps of 'fakeness' and 'the shell' describe the disconnection a person endures as he or she disconnects from his or her 'beingness'. During this process, the fake self is portrayed to others as a means to mask or hide those aspects that a person deems not acceptable. It is this process that makes people prone to the notion of shadow because what is hidden from oneself is placed in the shadow. If a person is able to recognize his or her fake self and shell, he or she is able to move forward through Almaas's (2001) others stages of the diamond approach to inner realization.

In working through a person's fake concept of self, Almaas (2001) uses the terms 'the narcissistic wound', 'the great betrayal', and 'narcissistic rage' to depict the various stages and processes of emotions that are experienced as a person deconstructs his or her fake concept of self. During these three steps a person starts to realize that he or she has become false because those in a person's environment did not see or support a person's true self, but wanted a person to be something or someone else. During these three steps a person may experience and project thoughts of betrayal, hurt, and anger onto others.

As the sensations of betrayal and anger dissipate a person may continue to question his or her sense of who he or she is (Almaas, 2001). This phase highlights sensations of emptiness, loss of orientation, and feelings of shame (Almaas, 2001). During this phase a person starts to realize that who he or she has been up until this point is nothing but an actor in the play of life. It is here that people start to accept themselves

as fake because they have failed to incorporate all aspects of themselves into their understanding of whom they are. As a person starts to realize and accept his or her fakeness, Almaas (2001) points out that a person often suffer through a sense of dissolution and feelings of being lost because he or she starts to recognize that he or she does not know him or herself.

The last stages of Almaas's (2001) diamond approach relates to the process of withholding judgment in order to fully accept oneself. During this process a person may experience sensations of freedom and release as a person begins to accept him or herself for who he or she actually is. A person may begin to see him or herself with no malice, no hatred, no blame, no judgment and no rejection. A person now understands that he or she has only wanted to be accepted and loved, just as he or she is, and has been doing everything to gain acceptance by denying those qualities that did not fit a person's perfected identity.

Wilber: Spectrum of Consciousness

Ken Wilber (1999b) also introduced a map of conscious development called the 'spectrum of consciousness' integrating both Eastern and Western schools of psychology and contemplative development. It is a model comprised of 10 basic structures of consciousness beginning with the development of the lower structures proceeding to the highest subtlest structures (Wilber, 1999b). In respect to Wilber's (1999b) spectrum of consciousness, every individual has the opportunity for higher levels of conscious development with movement through subconscious, self-conscious, and superconscious dimensions. These stages of development can also be referred to as prepersonal, personal, and transpersonal development (Wilber, 1999b). As with the exploration of

Almaas's (2001) diamond approach, this researcher wishes to only point out the themes of Wilber's (1999b) spectrum of consciousness that mostly relate to the notion of shadow.

Wilber's (1999b) first phases are referred to as the 'Prepersonal' or pre-ego phase. In the prepersonal stage of conscious development, Wilber (1999b) refers to the works of Piaget (1977) and Mahler, Pine, and Bergman (1975) to compose each conventional level. The first three levels of development signify the birth of the bodily self, an emotional self, and finally a conceptual sense of self. Wilber (1999b) highlighted the work of Mahler et al., (1975) as pivotal in understanding the earliest stages of self-development.

In the prepersonal phase, an individual moves from awareness of oneself as a purely biological organism to a psychological birth to a birth of the conceptual self. In this regard, an individual starts by recognizing him or herself as nothing more than a physical entity. The individual then starts to differentiate only his or her body from that of his or her mother. Here people start to recognize control over their bodily movements because their bodily movements are separate from their environment. At this time, the self develops and explores its own physical body self with its surrounding environment, attempting to create healthy physical boundaries against the outside world. Finally, as the self continues to develop, it starts to integrate the notion of the body-self with the emotional-self. People start to distinguish themselves solely from the emotional-body to include the cognitive mental world where it begins to verbalize and control behaviours. Here people continue to differentiate themselves from others.

In regards to the development of the notion of Shadow, it is Wilber's (1999b) third fulcrum of the prepersonal phase or the representational-mind level that is of interest. This is because the representational-mind level is marked by the birth of the conceptual self (Wilber, 1999b). In other words, the representational-mind level refers to the development of the mental self. It is during this phase that a person learns not just to feel but also to think. Here a person is able to verbalize, talk, and mentally control his or her behaviour. With the birth of the mental self, a person is also able to differentiate between what is acceptable and what is not. In this regard, behaviours or sensations that were once enjoyable may now be viewed as unacceptable. To combat the perceived unacceptability of various thoughts and sensations a person may try and disown or repress his or her thoughts and sensations from consciousness. This very act of repressing or disowning thoughts and feelings from consciousness because of their perceived evilness can be characterized as the development of the shadow.

The second phase of Wilber's (1999b) spectrum of consciousness is referred to as the personal stage. This phase is marked by the development of the mature ego as a person starts to identify with rules and roles to belong, the ability to think about his or her thinking, and an understanding of how things influence others and interrelate (i.e. making connections, relating truths, coordinating ideas, and integrating concepts). With recognition of oneself as a separate being, the self also becomes aware of the others one belongs to. No longer is the self only concerned about itself as consciousness has expanded and awareness has been given to the importance of recognizing itself in others. Here the self begins to model and imitate a role as well as take on the role of others in a desire to be accepted. For the first time, the self starts to depend on its' own individual

principles or reason and conscience. Also, the self can conceive of possible futures, with entirely new goals, new possibilities, new desires, and new fears. It can conceive of possible successes and possible failures in a way never before imagined. In this phase, truly higher-order synthesizing capacity occurs which involves making connections, relating truths, coordinating ideas and integrating concepts.

Wilber's (1999b) final phase of his spectrum of consciousness is referred to as the transpersonal stage. Here an individual's cognitive and perceptual capacities apparently become so pluralistic and universal that they move beyond any personal or individual perspectives. Here a person begins to challenge his or her own beliefs and begins to transcend them. A universal and formless self marks this stage. The centralizing ego-sense is entirely subordinated, lost in largeness of being and finally abolished. It is now that a person experiences an essence of oneness with the Supreme self.

Although Wilber's third fulcrum or the representational-mind level marks the development of the shadow, notions of the shadow can be seen in other levels of Wilber's (1999b) spectrum of consciousness. For example, fulcrum five represents the identity level and is included in the personal phase. It is here that a person starts to recognize and follow the rules and roles one accepts to live by as the self strives to create its' own identity. At this level, a therapist who holds the ideal that he or she is a great therapist can be an example of shadow. If a therapist receives feedback that challenges his or her perceived image as a good therapist, he or she may disregard the feedback because it does not fit his or her perceived image of him or herself as a therapist. In this regard, the therapist, by rejecting the unwanted feedback, may be providing evidence of his or her own shadow of incompetence or inferiority. Another example may be seen in fulcrum

seven or the Psychic level, which is included in the transpersonal phase. Wilber (1999b) indicates that at this level an individual begins to learn to very subtly inspect the mind's cognitive and perceptual capacities and begins to transcend them. In this situation a person may experience a spiritual discovery or an awakening or rebirth, thus perceiving him or herself to have conquered this level by the feeling of oneness. However, this experience may have a narcissistic ring to it as the person may actually be reacting to the external gratification received as a person externalizes his or her perceived beingness as a means to further his or her grandiose image of him or herself. In this situation, the grandiose image that is experienced may be the very mark of shadow.

Conclusion: Purpose of this Study

As counsellors we can take our clients no further than what we have been willing to go in our own lives (Corey, 2001). If we are not committed personally to the value of struggling, we will not convince clients that they should pay the price of their struggle. The main reason to have counsellors partake in counselling themselves is to help them learn to deal with countertransference issues such as seeing themselves in their clients, over identifying with their clients, or meeting their needs through their clients (Corey, 2001). As pointed out by Corey (2001), unless counsellors are aware of their own conflicts, needs, assets, and liabilities, they can use the therapy hour more for their own purposes than for being available for their clients. Recognizing the manifestations of countertransference is, therefore, an important aspect for therapists to be aware of. Although it is unrealistic to think that counsellors can completely rid themselves of all traces of countertransference or that they can ever fully resolve certain issues from the

past, they can become aware of the signs of these reactions and can deal with these feelings in their own therapy (Corey, 2001).

In response to Corey's (2001) assertion that "unaware counsellors are in danger of being carried away on the client's emotional tidal wave, which is of no help to themselves or their client" (p. 18), the intent of this research is to further explore the working through of shadow issues. Throughout this literature review, a connection has been made between shadow, transference and countertransference. Although this research seeks to explore the counselling process of working through shadow issues, exploration and understanding the counselling process of working through transference and countertransference is also achieved. This is believed if one deciphers the notion of transference and countertransference as shadow in action. In other words, the occurrence of transference or countertransference is a client's or therapists own shadow content finding its way to the external world.

As mentioned in the literature review, mere recognition of shadow is not enough to keep one's shadow from unconsciously interfering with his or her life. With respect to Wilber's (1999b) spectrum of consciousness and Almaas's (2001) diamond approach, it is the actual working through process of shadow that is of interest. For some readers an enhanced understanding of the notion of shadow may be achieved as therapists explicate their lived experience of working through shadow. More specifically, themes relating to the individual experiences of therapists who have identified, confronted, and worked through their own shadow issues by utilizing a developmental model of consciousness and a phenomenological-hermeneutics perspective is provided.

With an enhanced understanding of the phenomenon of shadow, awareness of the implications of shadow within the therapeutic alliance and counselling session, and the working through process of shadow, therapists may achieve another perspective on the process and the importance of self acceptance and self-integration. In the end, therapists will be able to decipher this research and use this information as they see fit. Inevitably, what stems from this research may be of aid to other therapists by helping them to better understand the dynamic interplay within the human psyche. In summation, this study will shed light on the counselling process of working through the notion of shadow, which will in turn encourage and provide therapists an understanding of the importance and the process of re-claiming those aspects of ourselves that we work so hard to deny.

Chapter Three: Purpose and Methodology

Natural Science Versus Human Science

A number of individuals in the counselling field (Maslow, 1968; Osborne, 1990; Rogers, 1980) have questioned the use of quantitative research methods for counselling psychology research. These individuals call for a method of research that shifts beyond *Natuurwissenschaften* (natural science) to *Geisteswissenschaften* (human science) (Madison, 1988). Madison (1988) differentiates between *Natuurwissenschaften* and *Geisteswissenschaften* stating the former is a method of research that seeks to explain causality of human behaviour while the latter seeks to understand it. Madison (1988) goes further to suggest that understanding implies interpretation, whereby the goal of interpretation is to “achieve a reproduction of alien life experiences” (p. 41). Those opposed to using quantitative research methods for counselling research challenge its ability to capture the full experience of the subject being investigated and therefore, question its ability to understand a person’s lived experience (von Eckaretsberg, 1998).

The intent of natural science is to explain human behaviour and as such, von Eckaretsberg (1998) describes natural science research as perceiving humans from a distance, as biological organisms in an effort to reveal the cause and effect relationships in human experiences through quantitative methods. Van Manen (1990) characterizes natural science research as detached observation, controlled experiment, and mathematical/quantitative measurement. In comparison to natural science research, Rogers (1961) and Maslow (1968) assimilate human science research with open-mindedness, a broad horizontal perspective on self in the world, a need to question and to explore the unfamiliar, and a strong desire to confront and to work through existential

issues and questions of meaning. In brief summary, human science research can be described as an approach that sets aside the reductionistic method of observing, measuring, and recording human experiences through numbers, and instead, begins to participate and attend to the actual lived experience of the participant (von Eckaretsberg, 1998).

Within the field of counselling, Van Manen (1990) gives his support to human science research because it involves description, interpretation, and self-reflective or critical analysis; all of which are important when attempting to gain an understanding of a person's lived experience. Within this study, support for a human science approach can be drawn from von Eckaretsberg (1998) and Diluthey (1976) as they describe human science research as a process where the researcher engages with the subject in an attempt to understand human behaviour. Reiterating von Eckaretsberg (1998) and Diluthey (1976) I support the use of a human science research approach because this research does not attempt to explain the causality of human behaviour, instead this research seeks to help people understand it.

With respect to the research methodology used in this study, I believe the value of using a human science research approach is created from its 'openness to experience' (Van Hesteren, 1986). With that in mind, this study uses a phenomenological-hermeneutical research approach to explicate the meaning of human experience related to the phenomenon of shadow. In reference to the quest sought out in this paper, I believe the value of this research will evolve from an increased understanding of the lived experiences of therapists who are confronted by the concept of shadow as opposed to

other research methodologies that aim to explain the causality of the aforementioned concept.

Phenomenology

Phenomenology emerged in response to a crisis in the human sciences, when positivism was unable to answer questions being asked of human sciences. The founder of modern-day 20th century phenomenology, Edmund Husserl, criticized the positivist sciences, mainly psychology, for borrowing the methods of natural sciences and applying them without realizing that their objectives were different (Pivcevic, 1970). As an alternative to positivism, Husserl (1973) proposed a method of study that tried to reintegrate the world of science and the life-world. The methodology proposed by Husserl was phenomenology.

As mentioned earlier, phenomenological research is the study of lived experience or the life world (Husserl, 1973). Phenomenology asks, “what is this or that kind of experience like?” It differs from almost every other science in that it attempts to gain insightful descriptions of the way people experience the world. To Husserl (1973) this meant exploring the world as we immediately experience it pre-reflectively rather than as we conceptualize, categorize, or reflect on it. In other words, phenomenology seeks to describe a human’s experience as it is, rather than according to the preset propositions of the natural sciences (Pivcevic, 1970).

Phenomenology can further be described as the explication of phenomena as they present themselves to consciousness (Sadala & Adorno, 2002). Anything that is presented to one’s consciousness is potentially of interest to phenomenology, whether the object is real or imagined, empirically measurable or subjectively felt. Consciousness is

the only access human beings have to the world (Van Manen, 1990). Thus, all we can ever know must present itself to consciousness. Whatever falls outside of consciousness falls outside the bounds of our possible lived experience. To be conscious is to be aware, in some sense, of some aspect of the world. Thus, phenomenology along with this research is keenly interested in the significant world of the human being.

With respect to consciousness, Van Manen (1990) points out that consciousness itself cannot be directly described. Similarly, the world itself, without reference to an experiencing person or consciousness, cannot be described directly either. A person cannot reflect on lived experience while living through the experience. For example, if one tries to reflect upon their anger while being angry, one finds that their anger has already changed or dissipated. Thus, this research is strongly supportive of phenomenological reflection, which is not introspective but retrospective. Reflection on lived experience is always recollective because it is a reflection on an experience that is always passed or lived through (Van Manen, 1990).

To Husserl, phenomenology was a method of research that returned to the lived world, the world of experiences, which he saw as the starting point of all science (Sadala & Adorno, 2002). Phenomenology was not focused on finding the causal relations of phenomenon, instead, phenomenology attempted to describe phenomenon. Phenomenology was a way to explore our human nature to become more aware of who we are (Van Manen, 1990). In accordance and in support of a phenomenological research approach, this study sets out to explore the phenomena of working through the notions of shadow, not to explain it but to gain an enhanced description and understanding of it. Thus, a phenomenological approach is a preferred method of

research for this study because of its ability to generate understanding of the lived experiences of each participant. However, it is understood that as with phenomenology, this research does not offer the possibility of a concrete theory in which we can now explain and/or control the world, but rather it offers us the possibility of plausible insights that bring us in more direct contact with the world (Van Manen, 1990).

In summary, phenomenology is the study of ‘lived experience’ (Husserl, 1973). It links a phenomenon and being in an inseparable way because there is a phenomenon only when there is a subject who experiences the phenomenon. Phenomenology is a particular way of doing science that can be described as qualitative research that substitutes individual descriptions for statistical correlations and interpretations resulting from the experiences lived for causal connections. Phenomenology is focused on gaining a deeper understanding of the nature or meaning of our everyday experiences. In light of this study and phenomenology’s focus to describe and understand the lived experience, a phenomenological research design has been used in order to grasp the personal dimensions each participant brings with their story (Sokolowski, 2000).

Husserlian Phenomenology

Vandenberg (1997) regards Husserl as ‘the fountainhead of phenomenology in the twentieth century’ (p. 11) and as such a closer examination of Edmund Husserl’s phenomenological method may help the reader understand the focus and methodology of this research. Husserl’s belief in phenomenology reveals his insistence that “all scientific constructs are mere idealizations, abstractions from and interpretations of a prereflexive world of immediate life” (Madison, 1990, p. 44). Husserl firmly believed that objects in the external world did not exist independently and that information about objects was

unreliable because the objective world was but an interpretation of the world of our immediate experience (Madison, 1990). Husserl, therefore, acknowledged that people could only be certain about how things appear in their consciousness. To Husserl, the only certainty in the world was derived from the immediate experience as experienced through a person's consciousness (Husserl, 1973). Thus, this research is in line with Husserl's phenomenology as the realities of each research participant are treated as pure 'phenomena', which is the only absolute data from where to begin.

According to Husserl, the core of phenomenology is the intentionality of consciousness, understood as the direction of consciousness towards understanding the world (Madison, 1990). Husserl believed the phenomenological researcher's task was to analyze the intentional experiences of consciousness in order to perceive how a phenomenon was given meaning and to arrive at its essence (Sadala & Adorno, 2001). In Husserl's eye's, phenomenological research was focused on finding the pure description of lived experience (Van Manen, 1990). Husserl referred to phenomenological reduction as the fundamental resource that allowed for a pure description of a phenomenon. Sadala and Adorno (2001) describe phenomenological reduction as follows, "this reduction highlights the intentional character of consciousness turned towards the world once it brackets out the reality conceived by common sense and cleanses the phenomenon of everything that is unessential and accidental in order to make what is essential visible" (p. 283). Strict followers of Husserl, therefore, maintain that the object of phenomenological description is fully achieved only through a direct grasping (intuiting) of the essential structure of phenomena as they appear in consciousness (Van Manen, 1990).

To gain a better understanding of Husserlian phenomenology, Giorgi (1985) provides an outline of the Husserlian phenomenological process. Husserl's phenomenological method starts with a description of a daily life experience. This description comes from a position prior to reflexive thought called prereflexive thought, which consists of a 'return to the very things'. Husserl (1973) makes it clear that although the researcher obtains a description of whatever there is in front of a person's eyes this description is not the pure essence of what is described. In order for researchers to live the described experience and reveal the pure essence of the experience, researchers must not allow their judgments to cloud their interpretation of a person's experience. In other words, a researcher must set aside any prior thought, conception, or judgment he or she may have about the phenomenon. By working with the pure description of the phenomenon, Husserl (1973) believed a researcher was able to focus and search for its essence, the most invariable parts of that experience as it is located within a context.

Husserl created a technique that sought to keep only the essence of a phenomenon under study. This process called 'eidetic variation' refers to the examination of an object in order to identify the object's unvarying components or the invariable aspects that define the object's essences (Pivcevic, 1970). In other words, Husserl's Eidetic or descriptive phenomenology strived to obtain fundamental knowledge of phenomena. In order to keep the essence of a phenomenon under study, Husserl introduced the strategy of bracketing in an effort to maintain 'objectivity' in phenomenological method (Pivcevic, 1970). Bracketing, as described by Husserl, was the suspension of all biases and beliefs regarding the phenomenon being researched prior to collecting data about it (Pivcevic, 1970).

In summary of Husserlian phenomenology, Husserl tried to devise a systematic means to articulate an intuitive ground for phenomenology that he called reduction. Husserl's method can be categorized into three parts (Pivcevic, 1970). The first step, the Epoche, bracketed out all epistemological and theoretical tenets pertaining to the status of a phenomenon, so it could show itself immediately and clearly to an intuiting consciousness (Pivcevic, 1970). The second step, the eidetic reduction, was the process of imagining, recalling, or perceiving distinctions of the phenomena, so that its immutable essence could be ascertained (Pivcevic, 1970). Finally, the third step was transcendental reduction, in which the framework and organization of meaning and understanding in the 'transcendental ego' were reached (Pivcevic, 1970). Thus, the phenomenological method sought to uncover the pure meanings or essence of phenomena experienced by individuals through the analysis of their descriptions.

Husserlian Challenge

To Husserl, the pure essence of a phenomenon was the very nature of what was being questioned. However, this research does not embark on a Husserlian journey to find the pure essence of the lived experiences of therapists. Although this research is founded on many of the principles of Husserlian phenomenology, this study disregards Husserl's quest to find the univocal essence of experience (Husserl, 1973). Instead, this research has embraced a hermeneutical twist as it seeks to find similarities and relationships in lived experiences (Palmer, 1969). In preview, this research calls for the interpretation of experience via some 'text' or via some symbolic form (Van Manen, 1990). The push for a phenomenological-hermeneutical research approach is founded on a movement away from Husserl's need to find the univocal essence of the experience,

instead embracing Heidegger's belief that "meaning does not stem from one's consciousness, but from the essential finitude of being human" (Alson, 2000, p. 135).

Nevertheless, this research does recognize and implement Husserl's belief in the intentionality of consciousness or the direction of consciousness towards understanding the world. This research follows Husserl's idea that there is no consciousness without the world, nor is there a world without consciousness (Pivcevic, 1970). In agreement with Husserlian phenomenology, it is the focus of this research to analyze the intentional experiences of consciousness in order to perceive how a phenomenon is given meaning. To remind the reader that consciousness, through such intentionality, is understood as the agent that attributes meanings to objects (Sadala & Adorno, 2001).

Perhaps this challenge can be understood by examining the 'origin of meaning'. Alson (2000) identifies two positions regarding the origin of meaning. One way places meaning within the entity and assumes that the properties of that entity (what constitutes that entity) are contained within it. If one wishes to articulate the meaning of something, one needs to explicate the pure essence of that entity. The second way, supported by this research, places meaning within the perceiving subject and assumes that meaning is projected upon the entity from the perceiving subject. Those who assume that meaning resides within an object presume that objects are 'out there' waiting to be discovered in their essence. However, these individuals are challenged to explain how it is that one can become free of one's conceptual taking in order to have access to and knowledge about this conceiver-independent reality (Harvey, 1989).

Edmund Husserl's understanding of meaning can be linked to the Cartesian tradition that takes a subjectivist view of meaning and certitude (Harvey, 1989). Husserl

regarded subjectivity as the basis for both scientific knowledge and the lifeworld or everyday experiences (Bernstein, 1983). As mentioned earlier, Husserl believed all phenomena could be traced back to human consciousness or transcendental subjectivity (Palmer, 1969). To Husserl (1973), experiences are structured the way they are because the transcendental ego is structured the way it is. Thus, our concrete experiences of self, others, and world, as well as our reflective judgments and linguistic articulation of them, are constituted through the activity of an absolute subject. In order to reach this absolute subject and describe the essence of lived experience, Husserl (1973) believed people must free themselves from the encumbrances of the world. To participate in this process, Husserl directed the phenomenologist to: 1) put aside any theoretical assumptions about the existence of the world; 2) distance oneself from the practical activities of everyday life; and 3) return to the self- to a description of pure consciousness through intuition (Paley, 1997).

However, a second school of phenomenology, which is supported by this research, focuses on the interpretation of phenomena to uncover the hidden meanings of experience instead of striving to find the pure essence of lived experience (Alson, 2000). Martin Heidegger is accredited with developing a form of hermeneutics to clarify under what conditions understanding occurs for the purposes of ontology. According to Ray (1994), the primary difference between Husserlian and Heideggerian approaches is whereas Husserl advocates for 'bracketing', which is the suspension of all biases and beliefs regarding the phenomenon being researched prior to collecting data about it, Heidegger suggests that presuppositions are not to be eliminated or suspended. Heidegger rejected the possibility of and necessity for a transcendental standpoint that

grounds knowledge and experience (Alson, 2000; Palmer, 1969). To Heidegger, the standpoint of humans is to always be involved in the practical world of experience. This researcher sides with Heidegger as he claims the world of human beings can never be a presuppositionless world wherein one's consciousness confers meaning on the objects encounters (Palmer, 1969). The world of human beings is always one of practical involvement where things take on meaning in relation to one's purposes (Nenon, 1997). Thus, this research has embraced a hermeneutical twist to Husserlian phenomenology.

Hermeneutics

Hermeneutics is known as the 'art of interpretation'. The term hermeneutics has its origin in the 17th century when it was introduced as a method for biblical and classical literary interpretation in order to illuminate the meaning of texts (Palmer, 1969). Two important assumptions of hermeneutics are: 1) humans experience the world through language; and 2) language provides both understanding and knowledge (Byrne, 2001). In other words, a person's lived experience is expressed through the use of speech, writing or art for the purpose of uncovering and reconstructing the held meaning (Van Hesteren, 1986).

This research is predicated on hermeneutics because hermeneutical research is interpretive (Dowling, 2004). Hermeneutics provide a means to uncover and bring out into the open an understanding that has been presented to the researcher, not as a kind of cognitive or theoretical understanding but rather in the structure of something as something (Carr, 1987). For this reason, eliciting stories of a therapist's experience with shadow is one way to preserve the context and enable the significance and meaning of these experiences to be revealed (Carr, 1986). Within this research, the actual living of

therapists' stories acquires significance within the whole to which they belong. Thus, the stories that are told reveal meaning, as well as a sense of organization and coherence. Therefore, in order to communicate the phenomenology of working through shadow, a hermeneutical interpretive approach is called for.

As mentioned earlier, hermeneutics is described as the philosophy of understanding and the science of textual interpretation, and thereby has a two-fold interest. One orientation, as reflected in the works of Ricoeur (1995), Heidegger (1962), Gadamer (1975), is towards the nature of understanding, while another focuses on the interpretation of texts (Gadamer, 1975, Ricoeur, 1995). In respect to the philosophy of understanding, Schleiermacher refers to the hermeneutical circle to describe this process (Palmer, 1969). Briefly described, the hermeneutical circle refers to understanding as the art of re-experiencing the mental processes of the text's author (Palmer, 1969). In this process, understanding is a referential operation, as we understand something by comparing it to something we already know. What we come to understand is created from putting together parts of a whole. We can only understand the whole by understanding the individual parts and we understand the individual parts by understanding the whole. In respect to this research, understanding and interpreting the therapist's stories is a dialectical interaction between the whole and the parts, between my research participants and me as each gives the other meaning and thus, understanding is circular.

Support for a Hermeneutical Twist

Heidegger was uneasy about Husserl's willingness to trace all phenomena back to human consciousness (transcendental subjectivity) (Palmer, 1969). Heidegger claimed

the facticity of 'being' was a more fundamental matter than human consciousness and human knowledge (Palmer, 1969). Heidegger's hermeneutical framework pushed for a deeper understanding of lived experience that went below Husserl's transcendental consciousness down to the 'foundation of the foundation' (Thevenaz, 1962). Heidegger's hermeneutical theory implies that interpretation is not grounded in human consciousness and human categories but in the reality that comes to meet us. Thus, 'Being' was Heidegger's universal concept, while his primary question was "What is the meaning of being?" (Thevenaz, 1962).

To Heidegger, hermeneutics is a fundamental theory of how understanding emerges in human existence (Palmer, 1969). Heidegger explained that understanding is the power to grasp one's own possibilities for 'being', within the context of the lifeworld in which one exists (Palmer, 1969). Heidegger believed that understanding is the realization of *Dasein*, which is being-in-the-world (Gadamer, 1975) and that hermeneutics was a method of interpretation that directs the researcher to Being or presence in the world (Palmer, 1969). Heidegger viewed hermeneutics as philosophical rather than scientific and as supported by Gadamer (1975), the task of philosophical hermeneutics was not the systematic collection and analysis of data, but rather the illumination of the ordinary process of understanding. This research follows the foundation of hermeneutical phenomenology in its belief that all understanding, phenomenological and natural science, is interpretive (Alson, 2000). This research also acknowledges that hermeneutics does not mean interpretation in terms of correctness and agreement; instead hermeneutics carries its deeper traditional overtones of bringing out a hidden meaning, of bringing out what are unknown to light (Palmer, 1969).

Further support for a hermeneutical twist to this research is contained in the description of meaningfulness as not something man gives to an object but what an object gives to man through supplying the ontological possibility of words and language (Palmer, 1969). In this sense, understanding is seen as embedded in the context and interpretation is simply the rendering explicit of understanding. Interpretation is not a matter of sticking a value on a naked object, for what is encountered arises as already seen in a particular relationship (Palmer, 1969). In support of Heidegger this research refutes Husserl's claim of presuppositionless interpretation, as Heidegger believed that interpretation was never the "presuppositionless grasping of something given in advance" (Palmer, 1969, p. 136). As Heidegger asserts, it is naïve to assume that what is really there is self-evident. To Heidegger, the claim for a subject-object dichotomy, which would be needed in order to believe in a presuppositionless state, is false because both subject and object exist simultaneously in the world.

Further support for the use of hermeneutics in this research comes from Ricoeur. In support of a phenomenological-hermeneutical research approach, Ricoeur (1995), points out that interpreting text is not to realize or understand the intentions of the narrator, but to understand the meaning of the text itself. When following text beyond the situation and the intentions of the author, the text discloses possible modes of being in the world that can be appropriated. Appropriation means to 'make one's own' what was initially 'alien' and is the aim of hermeneutics (Ricoeur, 1995). To interpret is to appropriate 'here and now' the intention of the text (Ricoeur, 1995). According to Ricoeur (1995) we do not understand anything new until we understand it in a way that dramatically changes our perspectives and a new perspective is impossible unless we are

able and willing to abandon our positions and risk our assumptions. With respect to this research, interpretation is not saying merely what the author intended, for to do so would be to stop short at the very point when true interpretation must begin. Instead, this research seeks to uncover what the text did not say by going behind what the author did not and could not say, yet which in the text comes to light as its innermost dynamic (Palmer, 1969). However, this researcher wishes to clarify that he does not for second, believe that he will understand the authors better than the authors themselves, but understand the authors differently.

Interview Process

With an understanding of the phenomenological-hermeneutical research method used in this study, it is now the intention to explain the actual interview process involved in phenomenological-hermeneutical research. The interview and the analysis of the interview can be described as an energetic conversation between two people. The goal of the researcher is to place him or herself in the other person's situation in order to try and understand the other person's perspective (Gadamer, 1975). Within this process, the researcher listens to and remains open to what the participants are saying, continually wondering what the words mean and how this person has formed his or her particular point of view. The interview itself is not simply about collecting data. Deeper than the mere communication between two people, the interview is a conversation that creates an alliance between the researcher and the participant like the therapeutic alliance between a therapist and client. Gadamer (1975) describes this connection as diminishing the distance between researcher and participant. Likewise, the analysis of the text can be characterized as a conversation between the researcher and the text of the interview that

further diminishes the distance between the two. In both situations, the therapist and researcher are characterized by elements openness, curiosity, and wonder which allows the researcher to be drawn into the participant's world (Gadamer, 1975).

When interpreting the text and the experience of the participants, meaning is not directly given like sense data is given. Instead, Gadamer (1975) suggests that the meaning needs to be 'wrested' from its hiddenness. Meaning is, therefore, embedded in the stories one tells and it becomes the task of the researcher to uncover and make these meanings explicit. Throughout the interview process, questions serve two purposes: 1) a sense of direction; and 2) they place that which is questioned within a particular perspective. Once the initial story is told, participants are asked more specific questions in order to move further into the participant's world and to obtain a clearer, deeper, and richer description of what happened and how it happened. Likewise, during the analysis of the text, questions are asked of the text in order to move further into the meaning of the participant's world (Gadamer, 1975).

In summary, it is important to understand that the participant's experiences and/or practices cannot be separated from that person's culture, history and tradition (Palmer, 1969). Likewise, the researcher also has his or her culture, history and tradition. This denotes that the researcher does not enter into the research process with a blank slate. Thus, Gadamer (1975) and Heidegger (1962) acknowledge that all interpretations and understandings, including the research question, the interview and the analysis of the text of the interview are grounded in fore having, foresight, and fore-conception. In refute of Husserl and in support of Heidegger, this researcher acknowledges that he cannot completely separate from, set aside, or bracket out his culture, tradition or point of view.

As a researcher, I cannot approach this research process from a presuppositionless state. Moreover, to think that there is a presuppositionless state ignores the contextualized nature of human understanding

The Implicated Researcher

According to the application of Husserlian phenomenology, the researcher should put his or her own view aside and describe the subject's experiences objectively, as they have experienced them, without the researcher present (Haggman-Laitila, 1999). In this sense, the researcher should be able to detect the target in just the same way as the subjects, given the fact that the individual's processes of awareness are similar. The researcher should approach his or her objective without any advance knowledge or assumptions that might guide the results in a certain direction. While gathering data, the researcher should try to avoid guiding the subjects' expressions or asking questions that would contain the researchers own interpretations. If, for a moment, we were to believe in the Husserlian phenomenological research approach, then it would make sense that all studies should be able replicable by others in the same way (Haggman-Laitila, 1999). In other words, the researcher's pure description or essence of their participant's experience is expected to be consistent with the subjects' experience and, consequently it is assumed that others could replicate it. However, Haggman-Laitila (1999) points out that this is not the case.

The simple fact is the researcher cannot detach from his or her view. The researcher is able to understand the experiences of an individual only through the researchers own view (Palmer, 1969). In other words, understanding requires interpretation. Therefore, generating knowledge about an individual's experiential world

is based on both a subject's self-knowledge and a researcher's ability to overcome his or her point of view and to understand another person (Palmer, 1969). With this understanding, how the subject expresses himself or herself verbally is not as important as the meaning of these expressions and the content of the experience to which they refer.

According to Heidegger, studying human experiences is not concerned with generating new knowledge because it cannot, but rather with interpreting the lived experience that the individual has understood in a certain way (Palmer, 1969).

Heidegger's hermeneutical twist to Husserlian phenomenology can thus, be described as a creative recovery of the past, a form of interpretation where the interpretations are made on the basis of the existing understanding and view of the researcher (Palmer, 1969). In order to explicate the meaning of the research subjects, this research supports Heidegger's belief that the researcher must be able to move beyond his or her own conscious view (Waterhouse, 1981). This movement beyond one's own conscious view occurs when the researcher is open to the message of the subject and by interpreting what they actually mean. Initially, the views of the researcher and the subjects are different, but the researcher as the interpreter must be prepared to change.

As the researcher becomes aware of the differences between his or her own views and those of the subjects, he or she will construct a new view that includes the views of all those who participate in the study and will then move beyond his or her own assumptions. The fusion of views and the reaching of new understanding generate a new way of talking about the matter concerned, which can no longer be returned to its point of departure, even though it is still linked to it (Palmer, 1969). The actual realization of the study is always linked to the person of the researcher; consequently, an individual study

cannot be repeated in the same form by another researcher (Haggman-Laitila, 1999).

Heidegger was, therefore, openly critical of the way Husserl represented phenomenology, in particular his fundamental emphasis on description rather than understanding (verstehen) (Alson, 2000).

Overcoming the Implicated Researcher

Heidegger makes it clear that as people, we cannot detach ourselves from our views or our experiences (Palmer, 1969). Therefore, as a researcher I am implicated in this study because I, too, cannot detach myself from my experiences or preconceived views of the phenomenon being studied. This has a direct impact on this research as my own experiences affect my interpretations of the experiences of those that I am researching. In response to the concept of implicated researcher I wish to briefly mention my own journey and interest with the notion of shadow. For the past couple of years I have become fascinated with the notion of shadow. I have been able to witness my shadow as it forever shows itself when I least expect it or when I do not want it to. I have come to understand my shadow as disowned parts of myself that I wish not to have, only to realize that they are a part of me that I cannot get rid of. With this understanding I have worked at reintegrating my shadow parts as part of me. Aside from my shadow parts appearing in my personal life my shadow knows no boundary and thus, has showed itself in my professional role as a counsellor. It is here that my interest for this research originates as I have witnessed my shadow interfere with my counselling process and the clients I have worked with. To provide some specific examples of how my shadow implicates me as a researcher I wish to identify some of my shadow issues. Here, I have had to identify and work through my shadow issues of needing to feel liked and needed

by my clients, the awareness that I am evil and capable of evil acts, a realization that I am not 'God', the realization that I am a sexual creature, recognizing that I am fake, and recognizing my need for control. However, as will be pointed out, my own implication in this study need not be a limitation to the study I propose. For example, addressing the notion of the implicated researcher can be related to the importance of bringing awareness to our shadow parts. As will be described shortly, detriment to this study will arise from the denial of my preconceived views and experiences related to the notion of shadow as opposed to openly being aware of it.

Referencing the issue of 'implicated researcher', the problem with phenomenological research is not that we know too little about the phenomenon we wish to investigate, but that we know too much (Van Manen, 1990). In layman's terms, my views, opinions, experiences, and the existing bodies of scientific knowledge, predispose me to interpret the nature of a phenomenon before I have even started the exploration of the phenomenological question. How do I best suspend or bracket my beliefs? How do I put out of play everything I know about my own experiences with the phenomena in question? If I consciously try to forget or ignore what I already know, I find my presuppositions persistently creeping back into my reflections. As a solution, Heidegger explains it is better to make explicit our understandings, beliefs, biases, assumptions, presuppositions, and theories than try to hide them (Palmer, 1969). The goal then, is for me to come to terms with my assumptions, not to forget them, but rather to hold them deliberately at bay and even to turn this knowledge against itself, as it were, thereby exposing its shallow or concealing character.

As a means to address the implicated researcher, Haggman-Laitila (1999) advises the researcher to identify and describe his or her own view. Within the interview, the researcher should genuinely attend to the other person and allow the other person to guide him or her in moving beyond his or her own assumptions. In order to attain the richness of the participant's experience, the researcher empathizes with the other person to better understand his or her existence in the world. However, Haggman-Laitila (1999) cautions the researcher from trying to understand the subject's world too soon. The other person must be given time to describe his or her own views.

The process of data collection or interview structure denotes a shared object of interest as well as a shared topic of discussion between the researcher and the participant (Haggman-Laitila, 1999). In attaining the description of a person's lived experience the discussion should not be totally unstructured. The dialogue between the researcher and the participant should entail open questions that allow the researcher to approach the topic from many points of view (Haggman-Laitila, 1999). Therefore, the researcher should plan some questions in advance that enables the interviewer to see his or her view and helps to support the participants in expressing themselves in an individual manner. Although the interview is semi-structured, research participants must be allowed to share their story in their own words and in a way that is meaningful to them.

In reference to the interview process, it has often been described as a 'genuine' dialogue between the researcher and the participant. Haggman-Laitila (1999) clarifies what is meant by 'genuine' as it does not mean listening passively to the other person, or interrogating him or her. Instead, 'genuine dialogue' refers to both parties asking further questions and making comments or remarks that enable both to get to the heart of the

matter. Thus, the aim of the interview is to clarify and defend one's own stand in the course of the interview and thus prevent misunderstanding. The interview itself often begins with broad themes and questions, which become more specific and characteristic (Haggman-Laitila, 1999). The quality of the data depends essentially on the manner of discussion of the two parties and on their understanding of the topic. Here I wish to remind the reader that the whole focus of the interview is to allow the subject to share his or her story.

Throughout the interview process, questions help the researcher to proceed towards better understanding. The process usually begins with a broad question, which then becomes more specific during analysis, and the end result of interpretation is arrived at as the researcher looks for answers to the questions that the data have revealed (Haggman-Laitila, 1999). The types of questions are a critical part of the process because the questions are always linked to an answer hiding in the text. It is, therefore, important that the researcher point out the differences between his or her own views and those of the subjects, as well as their similarities (Haggman-Laitila, 1999). In making interpretations, the researcher moves back and forth between the parts and the whole of the data.

In summation, the overall assumption of a phenomenological-hermeneutical research process is that understanding another human being's experiences is possible only through one's adopted view (Alson, 2000). As mentioned earlier, this refers back to Heidegger's idea that understanding the lived experiences of others means the researcher must move beyond his or her own assumptions and views (Waterhouse, 1981). With regards to the authenticity and ethics of this research, Haggman-Laitila (1999) highlights

that the researcher should identify and describe his or her own view in every phase of the research process. In summary, the researcher must acknowledge the participants as individual human beings, respect the participants as individual human beings, and respect the participants' individual expressions of the research subject.

Limitations of Phenomenological-Hermeneutical Research

Like any research design, phenomenological-hermeneutics is not without its limitations. Along with the complexity attributed to the notion of the implicated researcher, Van Manen (1990) cites another concern with phenomenological research. Although questions open up possibilities of meaning, questions can limit the boundaries of what is going to be talked about (Gadamer, 1975). In other words, by virtue of asking one question one does not ask another question. Likewise, questions take the researcher in a particular direction. Therefore, the risk during both the interview and the analysis of the text is that the researcher will ask questions that are too leading or too narrow in focus, thus limiting the boundaries of what is being explored and/or that the researcher will impose his or her own perspective, theoretical or otherwise, into the interview and onto the text (Gadamer, 1975).

In this case, hermeneutical phenomenology reminds the researcher that hiddenness is intrinsic to this disclosure process and is to be expected (Gadamer, 1975). In all aspects of the research, it is unrealistic to expect that all of the inevitable hiddenness and incompleteness can be overcome. Therefore, although the participant's meanings are coming out into the open, these meanings will never be completely revealed and the participants will never be completely understood. There will always be a part of the participant's world that remains hidden and concealed. In a sense, neither the

participants nor their experiences can be understood in their entirety. Nevertheless, Gadamer (1975) does suggest that in order to reduce the hiddenness and concealed aspects of the participants story, the researcher must remind themselves that in addition to noticing what is coming out into the open, he or she must notice what is not spoken, what is not revealed.

Validity of Phenomenological-Hermeneutical Research

With any research the concept of validity is held in high importance and as such this research is not exempt from addressing the issue of validity. To address the issue of validity, it is important to remember that the focus of this research is twofold: 1) to explicate the lived experience of therapists working through process of shadow; and 2) to interpret these lived experiences. Within this study, the concept of validity must address the art of interpreting and understanding the lived experience of research participants. However, Madison (1988) denotes how complex the issue of validity is within a phenomenological-hermeneutical study as he questions, “What makes an interpretation true or valid?” (p. 15). Madison (1988) points out that validity “is nothing other than the harmonious unfolding and reciprocal confirmation of successive experiences (interpretations)” (p. 15). In other words something is believed to be true only when others readily accept it. As such, the validity of this research will not evolve from the research itself, but from the judgments that are formed by those who take the time to understand this research study. As noted by Wiklund, Lindholm, and Lindstrom (2002), the interpreter must reflect upon whether the interpretation is credible or the result of the interpreter’s pre-understanding. Inevitably, the reader will have to decide for him or

herself how valid this research is from the themes that emerge and how they implicate the reader as well.

The fact that this researcher wishes not to provide any pre-judgment towards the validity of this research may leave some readers in suspicion. However, this suspicion may be reduced with further clarification of the intent or purpose of a phenomenological-hermeneutical study. Here the researcher wishes to refresh the reader's memory that this research does not embark on a process to develop a concrete theory or causal explanation for the concept of shadow, but instead, is focused on increasing our understanding of the aforementioned phenomena. With the aforementioned intentions of this research, this research is guided by the subject matter rather than the methodology itself. If it were the intentions of this research to seek 'exact' knowledge or casualty, clearly it would be important to apply a research methodology where one is guided by the method itself (Madison, 1988).

Instead, this research will employ a method of interpretation that Madison (1988) refers to as method in the normative sense where the researcher ensures that he or she can defend his or her judgments or interpretations. Instead of using an exact research method, this researcher will defend his judgments and interpretations by arguing that they embody or conform to certain generally accepted criteria, norms, and principles. In reference to accepted criteria, norms, and principles, I will remain aware of Madison's (1988) 10 guidelines to aid a researcher in the art of interpretation. This will help to ensure that what I interpret is not based on my subjective whim (Madison, 1988). In closing, one must remember that validation is not the same thing as verification, as

validation primarily aims to underpin its credibility, not to exclude all other interpretations (Wiklund et al., 2002).

Conclusion: Phenomenological-Hermeneutics

Phenomenological-hermeneutics is a method of research that is interested in the human world as we find it in the natural world. Unlike research approaches that make use of experimental or artificially created test situations, this research seeks to explore the phenomena of shadow by meeting human beings in their naturally engaged worlds. As Van Manen (1990) describes, “phenomenology research finds its points of departure in the situation, which for purpose of analysis, description, and interpretation functions as an exemplary nodal point of meanings that are embedded in this situation” (p. 18).

As mentioned earlier, a lived experience can never be grasped in its immediate manifestation but only reflectively as past presence (Van Manen, 1990). Moreover, this research acknowledges the meaning of lived experience is always of something past that can never be grasped in its full richness and depth since lived experience implicates the totality of life. Nevertheless, the goal of this research is reified by Van Manen (1990) as the intent of this study is to “transform lived experience into a textual expression – in such a way that the effect of the text is at once a reflexive re-living and a reflective appropriation of something meaningful: a notion by which the reader is powerfully animated in his or her own lived experience” (p. 36).

In conclusion, hermeneutical phenomenology can remind us that both the problems we are trying to solve and our understanding of these problems are grounded in situational, cultural, and historical contexts that can be brought to the fore. Although this background can never be made completely explicit, an increased understanding of these

situational, cultural, and historical contexts can potentially lend new insight into the solution of problems. Furthermore, the use of a phenomenological-hermeneutical research approach will allow for a good description of the phenomena of shadow, thus depicting the lived experiences to be revealed in such a fashion that we are now able to grasp the nature and significance of the experiences in a hitherto unseen way (Merleau-Ponty, 1962).

Research Procedure

Selection of Research Participants

This author identified the subjects involved in this study as research participants (Osborne, 1990). The urge to identify research subjects as research participants stemmed from an understanding that this researcher and the research participants worked collaboratively to construct this research. As a researcher who worked to uncover the lived experience of the research participants this author wished to diminish the linguistic hierarchy between the words 'research subject' and 'researcher' (Osborne, 1990).

This research welcomed both male and female participants who fulfilled the following criteria: 1) the participants had a Master's degree level of education in relation to counselling (or equivalent); 2) the participant had at least 3 years of counselling experience (or equivalent); 3) the participant had knowledge and experience with working through the notion of shadow; and 4) the participant was able to articulate his or her experience.

There was a selection of 6 research participants who met the criteria. Research participants were referred to this researcher from his network of personal contacts. A letter was sent to the research participants. This was followed up with a telephone call.

All of the participants met the criteria for this study and were willing participants. A letter of consent was administered and completed by the research participants. Each research participant was made aware that the interview sessions would be audio taped and the data collected would be described in this researcher's thesis, and potentially published in academic journals, and/or conference presentations and/or university classes before the letter of consent was signed. Following the signing of the consent form, an appointment was made to meet each of the research participants. Each research participant was identified using a pseudonym selected by each participant for the purpose of maintaining confidentiality. The research participants were informed that the data would only be seen by this researcher and thesis supervisors. Transcriptions were made available to each research participant upon completion of the data analysis, although, none of the participants requested a copy of their transcript. Contact numbers from each research participant were collected in case there was a need to contact each research participant.

Interview format

A three-step interview procedure was conducted with each research participant. An initial screening process was used to select the research participants. Listed are the screening questions:

1. How long have you been on your journey of working with your shadow?
2. Briefly describe your understanding of Jung's notion of shadow?
3. What was the precursor to your interest in identifying and working through your own shadow? (World collapse)
4. How have you been able to identify your own shadow contents?

5. Describe your experience now that you have started to integrate your shadow into your beingness.

The research questions related to each participant's counselling experience, his or her understanding of shadow, and his or her process of working through shadow to determine the level of participant understanding and articulation. Themes included those discussed in the shadow, countertransference, and working through sections of this paper.

Listed are some of the interview questions:

1. Where does your desire to work in the counselling profession originate?
2. Describe your counselling experience?
3. Describe your theoretical orientation of counselling?
4. Describe your experience with Jung's notion of shadow starting with how you became introduced to shadow?
5. Describe your experience of being confronted by your own shadow.
6. Describe how you have been able to identify your shadow.
7. Describe your own shadow content.
8. Describe your experience of integrating Jung's notion of shadow into your beingness.
9. Describe your life-world experience like before you became aware of shadow?
10. Describe your life-world experience like now that you have started to integrate your shadow into your beingness.
11. Describe your counselling experiences before you were aware of your own shadow?
12. Describe your counselling experiences now that you have started to integrate your shadow into your beingness.

Following a suggestion by Osborne (1990), a person-centered theoretical approach (Rogers, 1961) was used to conduct the interviews in order to capture the lived experience of each research participant. In order to help the research participants feel comfortable and at ease while telling their story, the qualities of empathy and being non-judgmental were employed because they have been cited as important characteristics on behalf of the researcher (Rogers, 1961). A person-centered approach was chosen for the interview process because of the importance placed on establishing a trusting relationship between researcher and research participant.

A journal was used to identify personal experiences shared with the research participants as the uncovering of each participants story solicited personal reactions from this researcher. This collection of data was used to support the existing themes as they emerged. An exploration of research participants lived counselling experiences consisted of but was not limited to: identifying shadow, barriers to identifying shadow, and the lived experience of working through issues of shadow.

Once the data was collected and analyzed, follow-up interviews were offered to each participant. However, none of the research participants requested a follow up interview.

Data Explication and Analysis

Each interview was transcribed with all identifying information deleted. All participants were offered a copy of the transcription for the purpose of deleting any revealing information and the opportunity to correct or expand on particular issues they feel are relevant to their story. However, none of the research participants requested a

review of their transcript. As identified earlier, a pseudonym was used to maintain the anonymity of each research participant in the transcription and final report.

In conjunction with the audio taped transcriptions, notes were used by this writer to identify essential themes throughout each interview, expanding on particular experiences for the benefit of presenting a rich description of the emerging phenomena. These notes assisted in the final report. The research participants also understood that each recorded audiotape would be destroyed after data analysis was completed.

The explication and analysis of data focused on two key areas with the overall goal to arrive at some general themes that described the lived experience of therapist's working through shadow. First, relating to the phenomenological focus of this study, the focus was to describe the full structure of the lived experience of research participants. The second area, relating to the hermeneutical focus of this study, interpreted what the lived experiences meant to those who lived it. The general method of this study was guided by methods laid out by Sadala & Adorno (2002) and Wiklund, Lindholm, & Lindstrom (2002). In line with phenomenology, I used attentive observation to describe data as it emerged. Here, the focus of my attention was on how a phenomenon was unveiled and my goal was to mirror and express my participant's conscious experience (Sadala & Adorno, 2002).

The second step involved critical reflection on a description's contents. During the interpretive process Heidegger's assertion that a person's own views need not be eliminated, only identified to ensure they do not interfere with the explication of meaning was embraced. In other words, I, as the researcher, was aware of my own biases towards the research topic as I worked towards explicating the meaning of the lived experience

(Sadala & Adorno, 2002). The next step of the process consisted of arranging the data into themes where significant topics in the participant's transcript were identified (Sadala & Adorno, 2002). The third task focused on the pre-reflexive sources and states of meanings within the experience (Sadala & Adorno, 2002). This researcher then transformed the participants' everyday expressions into expressions appropriate to the scientific discourse supporting the research. The final task, again guided by the methodology of Sadala & Adorno (2002), was the process is the interpretation. This included locating elements that could be found and those that were not visible but could be unveiled in the description by changing my own perspective in order to reveal what could be seen and what was hidden.

This last piece of analysis involved looking for deeper or hidden meanings within the text. One way to arrive at a deeper understanding of the world of the text was to search for deep structures in the form of metaphors (Wiklund et al., 2002). The use of metaphor refers to the way by which the meaning of a word or a sentence was changed from a literal to a non-literal one (Ricoeur, 1995). Following the direction of Wiklund et al. (2002) a search for metaphors within the text in order to attain hidden, underlying, or deep structures within the text itself that were previously unaware to this researcher was embraced. The next step in the interpretation of text was to find deep structures in the text by reading them through once again in search of metaphors (Wiklund et al., 2002). Once a metaphor was found, it was confronted with earlier interpretations of text to provide a new, deeper understanding of the phenomenon.

In line with hermeneutical research, it was important to remember that understanding is the realization of *Dasein*, which is being-in-the-world (Gadamer, 1975).

As such, the interview process itself was a part of a person's experience, a part of his or her experience that also communicated his or her being-in-the-world. In relation to the notion of shadow and the focus of this research, this researcher acknowledges that he along with his research participants may have unconsciously presented unresolved shadow issues during the interview process. In this regard, I along with the research participants may have unknowingly revealed other shadow issues that were not the focus of discussion during the interview process. To address this issue observations, sensations, and reactions throughout the interview and the analysis of each research participant's story was documented to ensure a deeper level of analysis was achieved. In other words, the meaning of each participant's story was 'wrested' from its hiddenness (Gadamer, 1975). Furthermore, it was important to remember Ricoeur's (1995) advice as interpretation includes going beyond what the research participant intended to communicate by moving behind what the research participant did not and could not say.

Ethical Considerations

As previously mentioned, a primary consideration in the field of ethics is that of protecting the anonymity of the research participants. The use of self-selected pseudonyms and the omission of any revealing information were critical in establishing anonymity. As mentioned earlier, research participants were provided an opportunity to review their transcriptions and remove any data they felt was personally identifiable. However, none of the participants acted upon this offer.

The impact of conducting interviews placed the research participants in a potentially vulnerable position feeling exposed and opened to personal exploration. There was the potential for research participants to feel overwhelmed in sharing their

story and it was with respect that if such an event developed, the research participants understood the voluntary nature of this research and were informed of their right to discontinue the interview if they desired. In severe episodes, appropriate referrals would have been made with the assistance of the thesis supervisors. However, all of the research participants voluntarily completed their interview and no referrals to external support services were made.

Chapter Four: Thematic results

Introduction

In Chapter four, six counsellors share their experience of shadow work. Each of the participant's stories is depicted through verbatim and paraphrased accounts of their lived experience. The narratives of each participant follow a chronological order and are analyzed in reference to Jung's notion of 'Shadow' (Zweig & Abrams, 1991). This method of reporting the results enables the reader to understand the process of working through shadow by vividly describing the intricacies that identify each stage of the shadow integration process. To begin, a brief description of each participant will provide the reader with some knowledge of the counsellors who chose to share their lived experience of working through shadow.

Participant Profiles

Al was a 30+-year-old male who had worked as a counsellor for over six years and had a graduate degree related to counselling. Al had experience as an individual and group counsellor, educator, and an academic. Al was introduced to Jung's notion of shadow during the completion of his undergraduate degree. Throughout Al's life he participated in various therapy groups as a means to challenge and integrate his shadow. Al recognized his shadow work was important for his personal growth and his professional growth as a counsellor. Al recognized his anger and aggression, his need for control, jealousy, envy, greed, and intellectualizing as shadow parts he had to continuously integrate into his beingness.

Ben was a 50+-year-old male who had worked in the counselling profession for over 25 years. Throughout his involvement with the counselling profession, Ben had

been a private counsellor, an administrator, an educator, and an academic. Ben had a Doctorate degree related to counselling. Ben indicated his shadow work was instrumental in his personal and professional development. Ben referred to his shadow work as a tool that turned his life around. Ben recognized his suave personality, defiance and resistance, his anger and aggression, and his ability to be deceitful and manipulative as shadow issues he had to accept within himself.

Carly was a 50+-year-old female that placed high value on the spiritual aspect of her life. Carly had a graduate degree related to counselling and had worked in the counselling profession for over 20 years. Carly's involvement with the counselling profession included the role of individual and group counsellor and an administrator. Carly focused most of her counselling practice on working with trauma experiences. Throughout her interview, Carly placed high regard on the importance of optimism as opposed to pessimism. Carly recognized her need for control, her anger, and defiance and resistance as shadow elements she had to accept.

Debby was a 40+-year-old female who had worked on integrating her shadow for over 8 years. Debby participated in individual and group therapy as a means to continuously integrate her shadow. Debby had a graduate degree related to counselling along with various post-graduate training. Debby worked primarily in an individual counselling setting with a focus on trauma issues. Debby indicated her shadow work enabled her to accept who she was. Debby's acceptance of herself brought her a sense of peace and life enjoyment. Debby identified characteristics of jealousy, envy and greed, and narcissism as parts of her shadow.

Elaine was a 30+-year-old female who had two undergraduate degrees and a graduate degree related to counselling. Elaine had worked in the counselling profession for over 11 years. Throughout her 11 years, Elaine had been an individual counsellor and an educator. Elaine's counselling experience was primarily focused on children and youth. Elaine referred to her own childhood experiences and various deaths within her family as initiating factors for her own shadow work. Elaine's fellow colleagues were an important element in her continuous shadow work. Elaine recognized her need for control, shutting down her emotions of despair, and her passive-aggressive behaviour were three strong characteristics that she had to accept within herself.

Fred was a 40+-year-old male who had worked in the counselling profession for over 10 years. Fred was completing a graduate degree related to the counselling profession. Fred's work in the counselling profession involved being an individual and group counsellor and an educator. Fred's experience in counselling included facilitating various men's groups. Fred acknowledged his shadow work allowed him to be at peace with himself both personally and professionally. Fred had participated in various individual and group counselling sessions as a means to continuously integrate his shadow into his beingness. Fred identified his need for control, his anger and aggression, lust, jealousy, envy and greed, and deceit and manipulation were important aspects of his shadow that he needed to acknowledge and accept into his beingness.

Thematic Analysis

Before we begin to understand the counsellor's process of working through shadow it is important to remember that the forthcoming thematic clusters were derived from the interpretations of the lived experience of each participant. In doing so, the

intent of this research was not to generalize or assimilate the specific themes into a universal theory, but instead explore and depict the nature and significance of the experiences in accordance with the construct of shadow.

Stage I: Inevitable Identity

Introduction

The first stage in our participant's journey consisted of four main thematic clusters. In order to understand the counsellor process of working through shadow it is important to highlight the participant's background experiences and psychological intricacies that describe the development of their shadow. As such, the first four thematic clusters describe the process of shadow birth that occurred in unison with each participant's constructed identity. The importance of constructing an identity is highlighted by Almaas (2001) as he shares the sense of 'I' allows each participant to distinguish him or herself from others. In reference to shadow, distinguishing of oneself from others is the fuel that propels the creation of the shadow self (Zweig & Abrams, 1991).

In all six participants early childhood experiences molded each participant's sense of identity or sense of 'I' (Singer, 1994). However, unbeknownst to each participant was how his or her creation of identity also created his or her unique shadow (Jung, 1964). As outlined by Jung, the uniqueness of each participant's shadow is attributed to their own experiences, which often comprise their personal unconscious (De Laszlo, 1958). Although the actual experience was not forgotten the implications of each experience on identity development and 'shadow' creation often occurred without conscious knowledge (Singer, 1994).

Forming the Foundation

The first theme, 'Forming the Foundation', refers to the early childhood antecedents that molded each participant's sense of identity. During this first theme participants started to recognize that he or she was a person, an individual whose identity was separate from those around them. As Almaas (2001) points out the combination of physical, mental, emotional, behavioural, moral, spiritual and other characteristics that are indefinable collaborate to define an individual as different from somebody else. It was through this 'defining of self' that shadow birth began because the shadow developed simultaneously with those parts the self did not want to identify with (Zweig & Abrams, 1991).

Shadow development was initiated at an early age because the shadow developed in harmony with the reinforcements from our participant's environment. For example, a young child's identity is influenced by the external validation he or she receives from others, which usually accompanies personality characteristics such as politeness, trustworthiness, selfishness, and rudeness (Zweig & Abrams, 1991). In this example, comments such as 'good boy' or 'bad boy' often follow various displays of emotion or behaviour. Shadow development, therefore, occurred as the characteristics, qualities, or behaviours that did not receive approval from others were shut down or arrested because of a lack of positive validation and/or attention. For instance, Ben disclosed:

When I was younger my dad was ex-(military) and ex-professional football player and had won the (sport) at the Canada Games. He was a big man, quiet strong with a hell of a temper and a stiff upper lip. He came from a (cultural) background...we used to call him sir. I can recall him saying 'you got something

to cry about little man if you want something to cry about I'll give you something'. He would be going for the belt so I learned fairly quickly there were certain emotions that I just wasn't going to show or own.

From an early age, Ben understood what emotions were acceptable to display. Ben's sense of identity was influenced by his father's insistence that displaying emotions such as sadness and hurt were unacceptable signs of weakness. As a result, Ben quickly learned that his emotional experiences of hurt, despair, and sadness were something he did not want to identify with.

Al described how his childhood relationship with his father shaped his notion of self:

I was afraid of him because he used to spank us really hard and he never apologized and I fucking hated him for that. I was frightened of him and had a lot of anger towards him because I didn't understand him...I hated him for making me afraid of him...for making my childhood the way it was. I thought that it had to be special and that I had to be doing all these things and that he never gave me what the other kids got.

Al's identity incorporated a sense of being unworthy and unimportant as he questioned why he was not worthy of his father's attention and recognition. This lack of personal validation from his father implicated his sense of identity as he described himself as "really insecure and I thought well how can I go to school because I am really not that smart," and that "as a kid I always thought that I always wanted to do something so that I was recognized." As a result, Al explained that, "if people got something better

than me or if there was somebody better than me there was always an excuse for why they were successful”.

Following the pattern of parental upbringing Fred shared how his relationship with his parents and his father’s continuous use of alcohol molded his sense of identity. For Fred it was the sensations of being lonely and isolated that were remembered as he described:

There was a kind of a contradictory thing happening in my childhood where I was indulged by my mother as I was mom’s special guy. I was certainly her surrogate husband and there was emotional incest that kind of happened there. She had a relationship with me that maybe she was missing with dad... that is the way it seemed like to me. So in one part I was indulged and the other part I kind of felt abandoned by my father because he was preoccupied with his drinking of course and he was unavailable...

Fred later revealed, “that kind of existential loneliness I think really shaped my outlook on life and that certainly affected my sense of self.” Also adding to Fred’s existential loneliness and his notion of self was his experiences with his brother and cousin. Fred shared, “well you know my older brother he would tease me relentlessly and my older cousin too.” The impact of Fred’s childhood experiences provided him with a weak sense of self filled with self-doubt, insecurity, and confusion as to who he was supposed to be to attain the external validation he so longed for.

Although relating to family of origin issues other experiences also influence the development of the ‘self’. Elaine disclosed, “I come from a really troubled family background...there have been deaths and illnesses and divorce and things like that that

have resulted in family members who have tried to commit suicide.” Through her childhood experiences Elaine explained how her identity was shaped by her continuous traumatic experiences. These feelings brought Elaine an identity of emotional chaos. Elaine’s sense of identity was thus, influenced by her inability to comprehend her traumatic experiences and her sense of having no control over the environment that perpetuated her feelings of fear and despair.

Debby described the impact her father and (religious) upbringing had on her identity. Debby described her father as, “a man that asked a zillion questions and was very curious and was always looking for the deeper meaning of things.” Debby’s identity became enmeshed with her father’s as she acknowledged, “well I am certainly my father’s daughter... I admired how creative he was with his thoughts just always looking for another perspective.” Debby’s identity was also influenced by, “perceiving (her) father’s intensity and depressive episodes that there was something wrong with him”, mixed with her own physical ailments and limitations as she explained, “because of circumstances I really thought I was mentally ill and I had certainly considerable problems.” Although Debby desperately wanted to assimilate her father’s identity into her own she also indicated a sense of identity confusion as she explained, “I so badly wanted to align with my mother who was going through huge turmoil right then when my parents split up.” As a result, the environment Debby found herself in had tremendous influence her identity.

From an early age Carly explained that her spirituality helped shaped her identity as someone strong and able to endure life’s traumas. For Carly, it was her spiritual upbringing that helped shape her identity. Carly explained:

One of the things that I am more aware with other people is that those people who have some kind of spiritual life whatever that is...they are going to cope better with their grief because there is some kind of hope or some kind of anchor for them.

Aside from her spirituality, Carly also identified her father's death and birth order as significant childhood experiences that helped shaped her identity:

My father's death, I was 15; usually I don't feel emotional about it at all but every once in a while there are a few emotions. Birth order was significant because I was the only child still at home when that happened...and the whole change in that as far as education and so on...for me who always dreamed of going on to university but than the financial strains so that was a major change in my life.

In this narrative, Carly established that her role and identity in life would be to sacrifice or put on hold her dreams of continuing on with post secondary education because of the financial strains endured by her family due to her father's death.

In summary, 'Forming the Foundation' marked the third fulcrum of Ken Wilber's (2000) spectrum of consciousness: 'The Representational Mind'. During the third fulcrum individuals started to develop the concept of the mental self where, "the self is not just a bundle of sensations and impulses and emotions, it is also a set of symbols and concepts" (Wilber, 2000, p. 153). As described by the participants, this process paved the way for them to create a mental image of themselves that directly related to the type of external response they received from others, or lack there of (Jacoby, 1985). Wilber (2000) adds that during this phase of identity development the self is also able to repress, distort, and deny its emotions and its lower impulses to create an idealized sense of

identity. In relation to shadow, it is the repression, distortion, and denial of emotions and lower impulses that create the specific shadow parts.

Inferior and Vulnerable Beginnings

Continuing on, the theme 'Inferior and Vulnerable Beginnings' illustrates the notion of inferiority. During this theme, each participant judged his or her own sense of worth, obsessively evaluated his or her actions, and was sensitive to the evaluations of others which brought to life the notion of inferiority. To further depict the theme of 'Inferior and Vulnerable Beginnings', Almaas (2001) explained it was our participants intense judging and rejecting of experiences that encouraged them to try and change or avoid experiences rather than understand the truth of them. The result of these judgments was the creation of an inferior self that gained momentum and strength with the solidifying of the conceptual self.

Although each participant endured unique childhood experiences all of the participants succumbed to the notion of inferiority. This state of inferiority can be explained as the response that was endured as the ego defended itself against the negative qualities our participants contained (Singer, 1994). As Corsini and Wedding (2000) explain, the ego became the 'I' or idealized image of 'self' that strived to attain perfection and goodness. In respect to the idealized image of self, the sense of inferiority was derived as the ego was threatened by a lack of positive validation.

Debby vividly explained how inferior she felt about herself as a child:

I grew up in a family where because of circumstances I really thought I was mentally ill and I had certainly considerable problems as well. Like I had mentioned I had some physical difficulties when I was young, my body didn't

function, my joints didn't work and it really got to a place where I had multiple surgeries and it became very traumatic for me. And my parent's reaction to it was you have to accept it. And I did and thoroughly, I had accepted that there was something wrong with me.

It can be understood that through Debby's judgments of her childhood physical capabilities she questioned her value as a person. Debby's feelings of inferiority stemmed from the shattering of her idealized image as a physically functioning human being. In her own mind Debby believed her physical disabilities defined her whole sense of self, that there was something truly inadequate about her, due to her physical differences from others.

Fred's sense of inferiority was related to his judgments of his father as an inferior male. Fred explained:

I think what really affected my attitude or my outlook is that my mother had this kind of attitude towards my father that he was weak that he was not real masculine that he was a drunk. He was a drunk and he didn't measure up to the other relatives. And so I think that kind of affected my own outlook on my own masculinity in the sense of this brittle sense of self started to kind of come out.

For Fred, assimilating his own masculinity with his fathers created his inferior sense of self. Fred judged himself as inferior to others not because of his physical or mental capabilities but because of his sex. In Fred's mind, being born male to a father that was portrayed as not masculine made him inferior to others.

Al vividly described the inferiority he experienced as a child explaining that he was a child with, "completely low self esteem... a real scared kid." As mentioned earlier,

Al's low sense of self developed as he judged the family validation he received as a child, or lack there of. Judging his external appearance as compared to others further perpetuated Al's low sense of self:

I was pretty insecure so I felt that if I go to school that you know...I thought it was always just a fashion show...and I remember watching my brothers go to school and it was just about partying and drinking and I just felt really insecure and I thought well how can I go to school because I am really not that smart and how am I going to go to school with all these young kids who are all dressed to the hilt.

During his school age years Al's own sense of worth and value was shattered by the external appearances others. Al derived his sense of value by judging what he looked like or how he performed in comparison to others as opposed to what talents and capabilities he had.

Like Al, Ben's family and school experiences had a profound impact on the creation of his inferior self or low sense of self worth. Ben described:

When I was in high school I was fairly rebellious and didn't focus or concentrate that much on academics. So I was told quiet often how stupid I was. And so that became the self-fulfilling prophecy, I just didn't bother trying.

Perpetuated by his ego, Ben's sense of inferiority continued through grade school as he feared failure. In this example, Ben quit trying to achieve because striving to achieve was perceived as setting himself up for failure. This is captured in Ben's comment:

Well again it is one that I continue to wrestle with there is a part of me that fairly easily can get triggered into old tapes about not measuring up not having enough worth and not being smart enough to do it.

In Elaine's case, her sense of inferiority stemmed from her sensitivity to how others judged her. Related to her chaotic home life and troubled environment where she grew up, Elaine identified her sense of self with her environment. Instead of defining herself by her qualities, talents, and skills, Elaine assimilated her troubled life as her identity. This is described in the following:

It is like just becoming aware of things that are potentially hurting me or that other people might not like in me...and I think I was always aware of that part because I was always worried about what other people thought about me and I still do and it has taken a while to get over that.

Although Carly identified with the felt sense of inferiority, the intensity of her inferior perception of self was less than the other participants. Nevertheless, Carly still acknowledged her fears of being inferior. For Carly, it was moving to a new community at a young age and trying to fit in that lead to her own sense of inferiority. Carly explained:

Not having any friends initially...you know having to do all that kind of stuff, re-orientate myself to a different community was significant because that was at a time when you know I was already developing physically into a woman and so all that hormonal stuff was going.

This phase of Carly's life was difficult to endure, not only did she have to re-orientate herself to a new environment; she had experienced a sense of loneliness and isolation and longed for a place to fit in.

Carly described another experience that fed her feelings of inferiority:

I remember one kid saying to me as we were dressed for our carnival in figure skating and one kid came up to me...I am built like the rest of the family I have the [family name] legs and they are quiet heavy in the thighs and stuff and one girl came up to me and said...so I am 12 - 13 somewhere 14 maybe...and how can you stand to have legs that big and I remember looking at her thinking 'well what am I supposed to do about that'?

Challenged by her physical makeup, Carly judged how different her body style was from her other female peers. Although Carly did her best not to let comments from others protrude her soft shell they still impacted her inferior sense of self.

In conclusion, all of the participants experienced the notion of inferiority. As depicted by the participants, this felt sense of being inferior was the result of their own judgments towards themselves. As each participant's conceptual identity started to take shape, it was brought to their attention how different they were from others. This sense of being different along with an understanding of what or whom they needed to be in order to attain acceptance and validation instilled a belief that they were inferior and weak.

Private Protection

The acknowledgement that each participant endured the experience of inferiority leads us to the next theme in the development of shadow. Here the notion of 'Private

Protection' shines through as participants naturally worked to relieve themselves from their perceived inferiority. The underlying entity of 'Private Protection' brings to light the notion of psychic defense mechanisms. To remind the reader, psychic defense mechanisms can be referred to the ego defending itself by rejecting, denying, or displacing parts of the self deemed inferior (Wilber, 1999a). This theme, therefore, reveals the way in which each participant's ego protected itself from perceived threats (Stevens, 1982).

During this theme each participant's unique shadow started to take form as they denied within themselves the qualities they believed made them inferior. The ego, therefore, "acted like a psychic immune system, defining what is self and what is not-self" (Zweig and Abrams, 1991, p. XVII) by placing those inferior parts into the shadow. In other words, each participant unconsciously compensated for his or her perceived inferior qualities by displacing them into their shadow as a means to rid themselves from his or her felt sense of inferiority.

Carly's method of overcoming her sense of inferiority was to remain optimistic about life. Carly's optimism shined through as she explained:

I think those things affected me but through it all I still I live out of hope and I live out of joy and I use the metaphor of the glass half full or the glass half empty and I really live out of the glass half full.

Carly's optimism initially led her to accept life without challenge and to accept what people told her. However, as Carly explored life through an optimistic lens, her shadow carried with her the concept of self-doubt. This was depicted in Carly's comment:

Well I remember thinking at 13 and 14...I was with [a friend] I can't remember her last name she was such a good [athlete] oh she was so good. And I asked myself could I ever do that? No I could never do that. Would I ever want to work as hard as she had to work? No I would not. So I guess at that age I had already begun to kind of be aware of that.

In Elaine's situation she learned to psychologically and physically remove herself from her situation as a method to deny her experiences of fear and despair. Remembering Elaine's identity stemmed from her chaotic home environment she forever searched for ways to distance herself from the emotional realities of her life as she explained:

I think I have always been self reflective but also I have this weird ability and I don't know if it is a good thing or a bad thing to distance myself from personal things and be like an observer of what is going on.

As a defense to her inferior identity Elaine learned how to shut down her emotions by psychologically removing herself from various family situations in order to maintain her own sanity. As ringing true with the other participants, Elaine explained how she learned not to feel as a method to weave her way through life:

The first time I remember it happening was when my mom and dad were fighting and we lived in [city]...so I was about grade 5 or grade 4. It is hard to remember I was really young but I do remember because my home life was so chaotic and there was fighting and divorce things and stuff like that...and I kept journals since I was little so I can go back and read them which is kind of neat... but I do remember I think it was a defense.

Elaine described a specific situation where she distanced herself from her emotions:

Like when my aunt died a few years ago of [cancer] I distinctly remember being in the room with all my relatives crying and wailing around her and I felt like I was an observer watching it and I could see how the nurses reacted and how the doctor reacted...and yet I was also aware of the fact that it was my aunt and I was upset and I was distraught as well but that didn't come until after I did the observer affect.

In this example, Elaine developed the ability to suppress her emotions as a means to escape from her inferior perceived sense of self. To Elaine, the emotional pain she often endured was a constant reminder of how inferior she was. Aside from Elaine's ability to psychically remove herself she also developed a unique ability to physically distance herself from her family experiences by immersing herself in environments that were not so chaotic and traumatic as she explained, "I had a lot of things going on in my home life and school was a big escape for me...I think it was a defense mechanism at the time so that I wouldn't be so hurt or traumatized..."

In Debby's life she was able to suppress her conscious awareness of herself, others, and her environment. This became Debby's psychological defense that protected her from her judgments of being inferior. In essence, Debby worked to numb herself as she described her own lack of consciousness to the world, "what do I mean by consciousness? Willingness, a willingness to know and a willingness to feel. My opinion is that I was really conditioned in this society to not be conscious at all."

Debby also described how she removed herself from her felt sense of inferiority by denying parts of herself she perceived as not accepted by the family. Debby could not escape the physical limitations she was born with but she was able to deny her talents and interests that did not attain her positive validation. Debby talked about how she denied her own creative feminine side as a means to fit in with the family:

I don't mean to be overly dramatic but that was my life experience because I made a decision and denied that shadow part of me. I consciously did as a child...I knew that that part of me that was alive didn't have room in the family that I was in. I so badly wanted to align with my mother who was going through huge turmoil right then...my parents spilt up. I aligned with my mother and she was a very lovely person but rational left brained very smart very loving person but not the weirdly creative wild person at all and so that part of me had to die.

Ben's sense of inferiority was the result of the family dynamics he was exposed to and his experiences in school. Ben's private protection soon evolved as he learned at an early age that he did not want to become his father. Ben explained:

I think early days I consciously made an effort that I didn't want to be like him and didn't want to have a relationship like the one he had with my mother. But interestingly enough I saw him as sort of this rage-aholic. I didn't realize that my mother was this nice little placating codependent. And so I modeled myself after her and that to this day I have to work on this. Because my tendency is to shut down or just walk away from stuff rather than engaging and working it through.

Ben also talked about his ability to distance himself from his emotions or shut his emotions off as a means to escape his emotional pain. Ben shares, "I remember this one

girlfriend that I had had thrown me down a flight of stairs...in retrospect it was about trying to provoke some kind of emotionality because that's what I had learned...it was a survival skill.”

In accordance with Ben, Elaine, and Debby, Al also sought peace within himself by shutting down his emotions. In this exert Al explained his unconscious ability to remove himself from the emotional pain that reminded him of his inferior identity:

I was working one day a week...not really getting lots of sleep and my dad was in a home for his Alzheimer's... I remember thinking about my dad and stuff and realizing that he was dying and I started connecting to some of the last few special times that we had worked together on Sundays. And I realized that he was pretty sick and he wasn't really going to pull out of it and that sort of hit me and stuff but I really couldn't cry about it I really couldn't get emotional about it other than the fact that I was sad about it.

To fuel Al's ability to not feel he also privately protected himself by fostering the ability to live life in the fast lane. By continuously keeping his mind busy he had no time to reflect upon his wounds and was able to avoid his emotions. Al explained, “I remember being in grade 1 and 2 trying to get my work done as fast as I could. Even now it's like everything that I do always is always done at a super high speed really fast like...”

In relation to his young adult years, Fred searched for his own sense of protection by enmeshing himself with his mother's identity. This theme is highlighted in Fred's following statement:

Like all the way through I think that kind of individuation and differentiation from my mother didn't happen. It didn't really happen I can't see when it happened...when I got married I guess. You know I was married when I was 18 and I married somebody who was very much like my father...a binge drinker...and a very sensitive person you know maybe that was to get away from my mother I don't know?

Reflecting on his past experiences Fred interpreted his first marriage as a reflection of the identity he developed. Fred's entangled connection to his mother was his way of achieving the validation he so longed for from his father. The validation and approval Fred received from his mother allowed him to perceive his own masculinity as stronger than his father. This in turn became Fred's method of protecting himself from his inferior fragile male self.

In summary, each participant soon learned how to defend against his or her inferior identity. Referring to Zweig and Abrams (1991), all of the feelings and capacities that the ego identified as inferior were rejected by each participant's ego, however, these were not erased but were stored in his or her shadow. Referring to the development of shadow, the theme 'Private Protection' depicted how each participant's shadow started to unconsciously gain power and control over each participant's life. As participants compensated for their inferiority each participant's means of protection further enhanced the development of his or her shadow self.

Falling for the Narcissistic Identity

As our participants started to deny and reject their experiences a 'false self' began to form (Almaas, 1996; Wilber, 2000). With the help of the persona the false self

crystallized and hardened as our participants began to assume their egoic identity (Singer, 1994). Eventually, this false self became their mistaken identity. The creation of our participant's false identity also brought with it the concept of narcissism as Almaas (1996) concludes; "narcissism is fundamentally the central expression of the alienation from one's true self" (p. 173). It is this crystallized false identity that masked our participant's true self that leads us to the forth theme, 'Falling for the Narcissistic Identity'.

During this theme participants continued to compensate for their perceived inferiority by forming a crystallized narcissistic identity. As Hendrix (Zweig & Abrams, 1991) explains "to fill the void, the child creates a 'false self', a character structure that serves as a double purpose: it camouflages those parts of his being that he has repressed and protects him from further injury" (p. 50). Unbeknownst to the participants the creation of this narcissistic façade also brought life and form to each participant's shadow.

'Falling for the Narcissistic Identity' aligns itself with the second phase of Wilber's (1999b) spectrum of consciousness: the personal stage. Specifically, Wilber's (1999b) fourth fulcrum: Rule/Role depicts the ability for people to take the role of other. The relationship between Wilber's (1999b) fourth fulcrum: rule/role and the theme 'Falling for the Narcissistic Identity' is marked by the development of the mature ego as a person starts to identify with rules and roles to belong to. With recognition of oneself as a separate being, the self also becomes aware of the others one belongs to. The self is no longer only concerned about itself as consciousness has expanded and awareness has

been given to the importance of recognizing itself in others. Here the self begins to model and imitate a role as well as take on the role of others in a desire to be accepted.

In Carly's situation, her desire to be needed helped alleviate her inferior thoughts of herself. Carly explained how she proscribed to the identity of a 'rescuer':

I guess the thing that was happening in those days...was the problem of figuring out how to stand back and not be a rescuer. Because that was one of the things I learned and had to work at not doing in the early days was how not to be a rescuer and let people make their own choices.

The identity of a rescuer came early for Carly as she described her role in the family. During the time of her father's death Carly learned to sacrifice her own goals and dreams in order to ensure everybody else's needs were taken care of. Carly's own desire to be important and recognized allowed her to assume the role of rescuer, a role that would satisfy her own unconscious narcissistic need to be needed.

Similar to Carly, Elaine described herself as a 'caretaker'. And like Carly, Elaine's desire to help others was personified by her need for external validation. Within this narrative Elaine's desire to care for others is captured:

People talk about caring a lot about other people first sometimes to your own detriment...I am a caretaker person, the oldest child the oldest grandchild. I mean I still do fall into patterns where I get a little bit guilty because I think I should be phoning my grandma more or doing something because nobody else is right?

Already identified as a caretaker, Elaine portrayed another side to her narcissistic desire to be needed as she talked about her difficulty in saying 'No'. Contained within the rescuer role is the idea of codependency. Regardless of the codependent act, the

notion of codependency fulfills a need to be important, in control, and validated.

Although Elaine created an identity for herself as a people pleaser in order to prove her self worth, her shadow element of greed and egocentricity lurked for an opportunity to shine through. In this caption Elaine's overindulgent need for constant approval is depicted:

Being too busy sometimes and taking on too much and not being able to say 'no'. I have had to really struggle with. And being affected by remarks that family members or friends say and taking it too personally because if you are a people pleaser you want to please people and that has been a struggle...that has been hard for me because as a people pleaser you want people to be happy and if somebody is not happy it makes you upset.

Elaine also recognized that she had become two different people within her own life. Depending on the environment she was in she would think, act, and feel differently as she explained:

Our family was poor and you know a lot of fighting a lot of gang stuff hadn't started then but it was starting out that way. Then I had this school life that was all kids of professors and really rich people so I felt sometimes like I would talk different and act differently depending on who I was with. So I would be one person when I was at home and another person when I was at school

Elaine's example again captured the theme of 'Falling for the Narcissistic Identity' as her identity shifted depending on which environment she sought external validation from.

Debby's 'Illusionary Narcissistic Identity' was captured in her desire to foster the greater good in life. This was rooted in her [religious] upbringing as she commented, "my dad was a (religious) minister and so the strain of peace and social justice came through." With the need to be accepted and validated came Debby's narcissistic ways of denying all that she was in order to defend against her perceived inferiority. Debby's described the identity she assumed during her young adult years as a 'Hero' and an 'Idealist' as she pointed out, "I was idealistic. I was into all these peace organizations and going out there and doing civil disobedience and so forth and somehow I end up in [continent] working at the peace organizations". Debby took up the identity of being a savior for others with the belief that her true interests were those of others not her own.

Fred described his need to be needed and his ability to utilize various power differentials between himself and other women to attain his desires. Fred referred to the identity of 'womanizer' to describe the façade he created to enhance his sense of self.

Fred disclosed:

I sought those sources of satisfaction from women so that lead to a lot of desire you know a lot of desire. It led to actually begging you know clinging and begging and it lead to being in a relationship that wasn't very healthy and satisfying or fulfilling.

Reflecting on his womanizer façade, Fred talked about his attraction and narcissistic desire for women in the following narrative:

I guess through the relationships with the women in Alanon and just so being aware of the power differential...also as a lab instructor I realize there is this power differential there. And that there are some women that are attracted to you

just because you are a lab instructor and that you're in your [graduate program] and that is a whole big thing for them. And so to be able to just see through that whole thing. And sometimes that is difficult for me because you know this other part of me from a Freudian perspective we would call it Id, the pleasure principle or my gravitation towards things to actually fill my emptiness. And so that has been a struggle.

Ben defined his young adult identity, "I think people would describe me as quiet, bit of a loner, probably uncertain, and undisciplined." Ben summarized his young adult identity as he shared, "here I am a high school drop out and a drug addict and an ex-convict and at that point I am out working trying to find jobs doing whatever." Ben's method of escape was to fulfill his identity of a 'trouble maker' and 'rebel' which was captured in the following statement:

From there I took off and had some friends in [the United States] in the commune and went down there and lived in the commune for a while. And all of us had acquired and had cultivated a crop of marijuana, came back to Canada and one of my friends sent some up to myself and this other friend that had lived down there... we got busted and went to jail.

Perpetuated by his inferior identity, Ben became tired of trying to defend his inferior sense of self. Unlike the others, Ben succumbed to his own inferior sense of self by fulfilling his perceived role as a failure. Unknowingly, however, Ben's illusionary identity as a troublemaker only fueled his shadow of anger and defiance towards others that will soon be revealed.

Al's 'Illusionary Narcissistic Identity' captured a similar theme to Elaine and Carly as he also assumed the identity of codependent. Al described his codependent role, "I was really co-dependent in essence where I would always, being the youngest of nine kids, help my sisters out or help my brother out especially my oldest brother because I felt good about helping him out." Like Carly and Elaine, Al's quest to be a caretaker brought him the validation he so desperately desired. However, Al's caretaking behaviour meant he had to conceal within himself his anger, greed, and jealousy towards others.

Summarizing the theme 'Illusionary Narcissistic Identity', each participant created a narcissistic identity. Depicted within each participant's narrative was the underlying notion that to uphold this illusionary narcissistic identity each participant had to deny within themselves those parts of themselves that did not fit his or her erected façade. Regardless of whether it was the role of rescuer, codependent, rebel, the Hero or the idealist all of the participants sought the same goal, external gratification. Referring to Almaas (1996) all of the participants had assumed an identity that enabled each of them to enhance or maintain their sense of self worth by gaining more of it or avoiding losing it. The Illusionary Narcissistic Identity was brought to life as each participant created an identity that allowed each of them to attain value through his or her behaviours, expressions, appearances, and accomplishments and at the same time denying within themselves their true essence or beingness.

In summary, throughout stage I: 'Inevitable Identity' we observed the growth of all six participant's shadows. From the early beginning, we witnessed how early childhood experiences 'Formed the Foundation' for each participants understanding of

whom they were. With each participant's judgment of his or her childhood experience the participants formulated an inferior image of who they believed themselves to be that brought to life the theme of 'Inferior Beginnings'. During this theme all of the participants experienced a felt sense of inferiority. The ego can be thanked for this felt sense of inferiority as each participant started to form an understanding of who he or she was as compared to others.

In order to defend against the felt sense of inferiority, each participant had to 'Privately Protect' him or herself. This was depicted by the unique defenses each participant displayed to protect the self from his or her perceived inferior qualities. Although each participant worked endlessly to deny the existence of his or her inferior parts, these inferior parts continued to thrive in the capsule designated as the shadow. In the end, each participant conformed to an 'Illusionary Narcissistic Identity' that crystallized the essence of who he or she needed to be in order to attain the external validation required by the ego (Almaas, 2001). At the same time the individual parts that were not consciously accepted by the participants continued to gain strength, momentum, and aliveness in the shadow just waiting for the opportunity to embark on a life of its own.

Stage II: Shadow Supremacy

Introduction

The second stage of our participant's journey contained four thematic clusters. Each of the thematic clusters depicted the unveiling of our participant's shadows. Reminded by Zweig and Wolf (1997), the shadow is predicated on the creation of our identity as "we all seek to present a beautiful, innocent face to the world; a kind,

courteous demeanor; a youthful, intelligent image” (p.3). In order to attain this perfected identity, “we unknowingly but inevitably, push away those qualities that do not fit our image, that do not enhance our self-esteem and make us stand proud, but instead, bring us shame and make us feel small” (Zweig & Wolf, 1997, p. 3). As these qualities are removed from conscious awareness they are placed into the shadow. Alive in the shadow, these inferior qualities try desperately to emerge from the depths of the psyche. When the shadow does find its way to the surface it displays itself through intense and often uncontrollable reactions to others (Zweig & Abrams, 1991). The decoding of shadow, thus, entails an exploration into the energy that propelled the shadow to the external world. While the contents of the shadow are explained as the parts of a person that he or she has yet to accept and integrate into his or her beingness.

In order to illuminate forthcoming shadow themes it is important to remember how our shadow presents itself in our daily life. Zweig and Wolf (1997, p.39) remind the reader how we can witness our shadow:

- Uncovering the feeling of shame
- In our projections when we react to a trait in others that we fail to see in ourselves
- In addictions when we are in the grasp of compulsive behaviours we attempt to deaden shadow feelings or desire control
- Slips of the tongue like embarrassing misstatements
- Humour or lack of humour depicts our true nature or shadow
- Physical symptoms when our shadow is lodged in our muscles and cells
- The mid-life crisis and experiencing sensations of instability in love and work; feelings of running out of gas; and the urge to flee for the unlived life

- Through our dreams
- In our creative work which is a bridge between the conscious and the unconscious world.

Grasping for Illusionary Control

The first theme illuminated the desire for control. Zweig and Wolf (1997) share with the reader that individuals who subscribe to feelings of weakness, inferiority, incompetence, and powerlessness often devise ways to gain invulnerability by seeking a power shield to rid themselves of these uncomfortable feelings. However, in order to attain this power shield, individuals often need to act without empathy (Lowen, 1985). The ability to act without empathy can be explained by the shadow as the display of the shadow usually occurs without conscious knowledge (Zweig & Abrams, 1991).

To describe the development of the shadow of control, the desire for power and control is often viewed as taboo. As a result, the desire for control is often kept from conscious awareness and, therefore, placed into the shadow by the ego (Zweig & Abrams, 1991). Without the conscious awareness of one's shadow of control a person's desire for control is often unconsciously displayed through their actions, comments, or feelings towards others.

Carly spoke to her revelations surrounding her need for control. In Carly's case, her desire for control stemmed from her sense of helplessness as she experienced the loss of her father. Here is Carly's account of her shadow need for control:

There is a piece of me, probably the result of dad's death that needs to have some control. So I can be bossy and if something is happening and it doesn't appear to be organized I am going to go in there and organize it. People expect me to do

some of that and so I sometimes try and stand back and try not to do it but sometimes it drives me crazy and I have to do it anyway. And so that is a piece of who I am but I am trying to learn to stand back... A significant learning time was when I've gone in and given the impression that only I could know how to do it. And it would have to be done my way kind of thing. So I think I have learned to temper it but it rears its ugly head periodically...and I still do it.

In this exert Carly identified her outward need to control her environment.

Although aware of her desire for control, Carly acknowledged that her desire for control often appeared without her conscious knowledge. For Carly, her unconscious outward desire for control was an indication that within her shadow rested the desire for control.

Elaine reflected upon her need to control her life and to control the uncomfortable feelings she endured because she did not know what the future would bring. Besides Elaine's ability to control her emotional responses to various situations, as already addressed, Elaine's need for control was highlighted in the following response:

Like taking the leap into working in private practice was a huge leap for me. Because I could either stay where I was comfortable...or I could take the leap without any clients. That was probably the biggest leap I took in my life. Before that I was way more cautious. I probably still took risks but I would weigh and over analyze it...almost try and worry about it until I was sick physically to try and figure out if I should make a decision or not.

Elaine's accounts of over analyzing every decision she made brought forth her fear of the unknown and need for control. However, Elaine's decision to open her own counselling practice displayed her ability to break out of the controlled capsule she had

created. In other words, Elaine had to leave her past employment opportunity where things were predictable and safe. This breakthrough does not refute the fact that her shadow desired control over her life. Instead, Elaine's ability to step outside her dire need for control and predictability represented her awareness of her shadow of control. In Elaine's life, her desire to ensure things always worked out before making a decision stemmed from the lack of control she experienced growing up in a chaotic, traumatic, and always unpredictable home. Similar to Carly, Elaine expressed acceptance of her life experiences, however, her shadow need for control was grounded in that part of her that gave up control over her own life.

In Fred's life, his need for control was exemplified in his statement, "I have that arrogance and I can put on the dog myself to get what I want and to pretend that I am in control and that whole issue around that." Fred developed a keen ability to manipulate the world around him to get what he wanted. In essence, Fred always sought control over others and his environment, although he later realized his need for control directly related to his inability to create a flowering relationship with his father.

Fred's awareness of his shadow of control was also derived from the deconstruction of his sexual energy. By working through his sexual shadow Fred was able to uncover his shadow of control. Fred realized that many of his sexual desires were related to his desire to control his female partners. This was depicted in his statement:

You know but then it got into this part where I would be in control. My energy would get to the point where she was submissive and that was my desire to be in control...and I think what is happening there...I am not sure that my masculine

self doesn't feel that strong so that is how I can feel my masculinity is by being in control or having power...it is a power thing.

Fred's openness to his sexual shadow enabled him to search for a deeper understanding of the sexual acts he wished on others. This allowed him to uncover his shadow of power and control. Fred's intense need to make women submit to him was related to his passive role as a surrogate husband to his mother. It was here that Fred's deep-seated need to control women was stuffed away into his shadow. Fred interpreted his own shadow element of control in the following caption:

My will to power you know that part is from my childhood of course. I was so powerless there...you know and there was this kind of helplessness and I guess the opposite is wanting security and I thought that I could get this kind of sense of self or sense of strong psychic structure from having control.

Al's shadow of control flourished from his chaotic psychic development and confusion about his life. In Al's case, not having control and order in his life was a reminder of his own inadequacies and chaotic childhood. Al explained:

Battling with real intuitive knowledge instead of thinking knowledge and knowing that I couldn't actually figure my way out of it. If I couldn't explain things, in a way it is really hard for me because to me I always thought I could figure things out. Giving up control because there were times when, this really sounds stupid, but a couple or three years ago when the house was clean or the house was in order things were OK.

In Al's example, his need for control was exemplified not only in his intellectual ability but also in his external environment. The development of Al's shadow of control

was created from his inability to accept his disordered upbringing and not being able to create a nurturing relationship with his father. As a result, Al's perception of reality was directly related to the control and order that surrounded him. For example, if Al's house was tidy and clean then his perception of his life was all right. In this example, having a sense of control brought Al a sense of relief and comfort with life.

Al further uncovered and interpreted his shadow need for control as he described his own need to create what Zweig and Wolf (1997) described as a power shield:

That person was fucking fearful, that person wanted things the way he wanted things to be, that person was greedy, fearful of change, fearful of life, fearful of letting people know who I am, and fearful of not really knowing fuck all fearful of new experiences. I guess so really really fear based on actually how would I describe it...wanting things to be exactly the same that the world couldn't change.

Al's issue of control was further outlined in his use of prescription pain medication that he took for a bad back. Al's use of prescription medications illuminated his shadow need for control as he developed an addiction to his medication, "I developed some pretty good addiction to painkillers and to valium and smoking a lot of pot and stuff and this was over a couple of years were it got well probably for about 8 months it got really bad." Although the pain medication was initially used to alleviate his physical pain, Al's use of pain medication eventually became his way to control his psychological and emotional wounds of the past.

Debby explained how her personal experiences led her on a quest for control by searching for the meaning of pain and suffering, something she had endured throughout her life:

I needed to work with what had developed in terms of a passion for really understanding what my role is or who am I in relationship to what powers pain suffering? I guess that was a really big question in those years for me ‘why all his suffering why so much suffering?’

Debby’s desire to find the precursors to pain and suffering was a means for her to control her own pain and suffering by eradicating it from her life. Inevitably, Debby’s shadow of control led her down a path of working to eradicate the pain and suffering in the world. Like the other participants, Debby’s shadow of control related to the lack of control she experienced as a child. Unable to control the physical ailments she was born with Debby placed her own desire for control into her shadow.

Ben acknowledged his identity, as a rebel was his method to regain control over his life. Ben referred to being raised by a dictatorship father as instrumental in the development of his shadow of control. Ben explained that in order to abide by his father perceptions of reality he had to surrender the control he had over his life. Surrendering to his father’s control was the beginnings of his shadow desire for control. Ben explained:

And I had a father at home that was a master at depicting all that he was, someone who was involved in several high ranking managerial roles, someone who became involved in advertising, somebody who had come from [country] with a very stiff upper lip [Ethnicity] authoritarian attitude and everything was just how he chose to perceive it... I am sure that made me question stuff and want to rebel.

In brief summation, all of the participants articulated their shadow desire for control. Although all of the participants sought control in different ways, the element of control was something they had sacrificed in their early lives and was a means to protect

himself or herself from further psychic wounding. However, as depicted in the narratives, sacrificing their inherent need for control was not banished but placed into their shadow.

Alive in Anger and Aggression

The theme of 'Alive in Anger' can be referred to what Almaas (2001) termed 'narcissistic rage'. To Almaas (2001) the volcanic eruption of narcissistic rage occurs when an individual fails to attain the desired admiration and empathy from others. In this situation, the actual rage can be interpreted as a response to feeling slighted, not seen, not approved of, and not admired in a special way (Almaas, 2001). In reference to the shadow, the anger outburst is explained as the shadow element of violence and aggression releasing itself from the confines of the dark side that is kept hidden from conscious light (Zweig & Wolf, 1997). To remind the reader, when a person's shadow is triggered or aspects of one shadow are brought to light intense energy is released often without the conscious knowledge of the individual (Zweig & Abrams, 1991).

The development of Carly's shadow of anger and aggression was initiated at an early age when she assumed the role of rescuer. Her identity as 'rescuer' would not allow her to accept the evilness and anger she possessed. As a result, Carly's shadow of anger unconsciously portrayed itself whenever it was given the chance. Carly's shadow of anger displayed its' power by enabling Carly to disregard the consequences of her actions and decisions. In this example, Carly talked about her shadow of anger in relation to her placement of work:

I got into some trouble and I did have a thing on my file you know a flag because I stood up for what I thought was a justice issue around some other staff and I got flagged. Was I vulnerable I don't think I was vulnerable I was too darn angry.

Aware of her anger outburst, Carly acknowledged that she was too angry to consider the repercussions of her behaviour. Although Carly's display of anger depicted her shadow, the precursors to her anger sheds light on the development of her shadow. Carly's anger was triggered by the unfair treatment of others that mirrored back the unfair treatment she experienced within her own life. Carly's shadow of anger was, therefore, interpreted as her aggressive and vindictive qualities she forever denied within herself finally shining through.

In discussions with Fred, he described himself as a person who wanted to get even with the world. Fred's shadow element of violence and aggression related back to his early identity as his mother's surrogate husband. Seeking the validation from his mother as a means to compensate for the lack of approval from his father, Fred denied himself the right to be angry. As a result, Fred's anger and aggression continued to gain momentum and energy while it was stored in his shadow. Fred became good at hiding his shadow of anger that was depicted in his following statement, "people are so surprised, they are so surprised when I say that I was violent when I was younger. People just have a hard time believing that especially the women you know."

Fred shared an experience that depicted the power of his shadow of anger and aggression:

I was jealous and envious of my cousin and I can remember throwing a big rock on his head and knocking him out. And he was with my brother and they were

teasing me. I had a sword fight and I lost my temper and I cut his eye and gave him a big scare under his eye. It was with a slat, a wooden slat.

Fred's shadow of anger also showed itself in his relationship with his former wife. Fred shared, "I was abusive, I was emotionally abusive, I was verbally abusive, and also I was physically abusive and I did actually hit my wife once and I hit her pretty hard in the belly and she phoned the police."

Fred's fits of rage can be explained as his killer shadow energy shining through his nice guy façade. When Fred felt threatened his way of protecting his weak sense of self was to destroy the other with the help of his shadow of evilness, aggression and anger.

Ben's shadow of anger was created as he withheld his anger towards his father. With no sense of control and no way to defend himself against his father's strict and aggressive personality, Ben re-directed his anger to his shadow. Eventually Ben would succumb to his anger, however, for Ben it was, "not intense anger... but rage." Ben's own insight into his intense rage was an indication that someone or something had begun to threaten his sense of self and that he needed to take a closer look at what he was denying within himself.

Working through his own anger, Al began to make sense of his shadow of anger. Al explained his shadow of intense rage was created as a young child when he, like Ben, withheld his anger towards his father. As a young child growing up Al did not receive the validation he desired from his father. This resulted in Al questioning his very essence and worth, thus, fueling the intensity of his rage. Reflecting on his rage, Al acknowledged that when things did not work out the way he intended them too, his

shadow of rage was revealed. In other words, Al held a strong narcissistic belief that everyone and everything should happen his way.

It was only later in life that Al understood his shadow of anger was related to his inability to express the intense rage he felt towards his father. In this narrative, Al depicted his withheld hatred towards his father:

I remember being in camp with him and I just fucking hated actually being in that room with him when I was about I was ah 19 or 20 and I just fucking hated it and he wasn't even doing anything.

In this next narrative, Al provided a vivid description of the intensity of his shadow of anger and aggression:

Just because I felt so little about myself and so then there is the whole idea of violence...I remember being at work...about 7 or 8 years ago and just through sheer determination threatening to kill people and I pretty much fucking meant it and it made me feel really good about actually being able to do that...

The strength of Al's shadow of anger represented in the aforementioned narrative denoted his knowing ability that he had the evilness inside him to kill someone. But, just like the other participants Al hid his rage in his shadow. However, if things did not go his way he was reminded of his evil nature by the projection of his shadow. The projection of Al's evil shadow of anger and aggression was further depicted in his statement, "before if I thought someone was smarter than me one way or another I'd fucking go out of my way to fucking get you just to hurt just to make you feel stupid or to make you feel pain". Working through his own shadow of anger, he was able to internalize his projections to mean, "angry I guess angry at myself of thinking that I

needed to be I needed to be somewhere I needed to be somebody and my dad is the fault that I wasn't somewhere or that I wasn't somebody.”

In summary, each participant felt alive and real when he or she unconsciously released his or her deep-seated shadow of anger. In each of the narratives the shadow of anger and aggression finally found a way to the external world. The intense reactions and hatred towards other was no surprise to the shadow but was unexplainable to the self. How could someone so pure and innocent, someone so altruistic contain such deep-seated anger? Welcome to the notion of shadow.

Jealousy, Envy, Greed, and Lust

The next themes represented the shadow of jealousy, envy, greed, and lust. All of these shadow elements were marked by a hidden element of desire (Zweig & Wolf, 1997). Almaas (2001) points out that desire implies a rejection of the present self because when there is complete acceptance of one's present self, there is no need for desire. The state of desire can, therefore, be interpreted as trying to achieve the idealized image we define for ourselves by rejecting the despised acts of jealousy, envy, greed, and lust into the shadow. In line with the shadow, “the act of desire can be conscious but is often an unconscious and implicit undercurrent of the psychological activity of the self” (Almaas, 2001, p.86).

Jealousy and envy were two characteristics that Fred contained in his shadow. Fred's idealized image of himself had no room for jealousy or envy, although he deeply desired the masculinity of his male peers, a relationship with his father, and repulsed the enmeshed relationship he had with his mother. Reflecting on his jealous and envious shadow, Fred interpreted his jealous and envious nature to be precursors to his out of

control rage. In this exert, Fred became intensely jealous of a fellow student and depicted his jealousy to his therapist, “I have had enough of this shit I am quitting I am not coming back to this group...fuck you if you like [student] better than me well fuck you you can have him.” Reflecting on his intense jealous shadow, Fred was able to internalize his projected shadow to mean:

I was jealous and envious of [student] and it really came out in group. I went in to a few episodes of this narcissistic rage. [Student] was working on his thesis...and he would quote all these spiritual leaders from these books and shit like that and [therapist] had these books in his counselling office and I started throwing them all over the place. I went into kind of a rage and I threatened [student]...I wouldn't hit him but [student] got scared because I was standing right over top of him screaming at him but [therapist] allowed that process to continue to get that rage and that anger and that rage and envy and jealousy out pheww right out into the open.

Fred's jealous and envious rage can be captured from the lens of defense.

Defending his own idealized image of himself by placing his jealousy and enviousness into his shadow he had lost his ability to control his shadow.

Al's shadow of greed and jealousy was an element he kept hidden from himself and others; at least that is what he perceived. Instead, Al's intense greediness and jealousy was unconsciously displayed throughout his life. The creation of Al's shadow of greed and jealousy can be traced back to 'Forming the Foundation' when he was child who longed to be special, something to make him stand out and be validated. Al talked about his greediness and jealous nature:

I wasn't a very sharing person and really judgmental about every fucking thing and everybody which I still have to work on a continuous basis because I can fall back into that. The greed sort of fits into thinking that as a kid I always thought that I always wanted to do something so that I was recognized... if people would recognize me than I would feel important... and then so obviously it became compulsive greed in the competitive sense and so I could have something and you can't have it.

From this exert a conclusion was drawn that Al's greed and jealousy towards others was born from his ego's need to be validated. As mentioned in the theme 'Inferior and Vulnerable Beginnings' Al perception of himself as inferior marked the beginning development of his shadow of jealousy and greed.

Debby provided a vivid description of her shadow side of egocentricity and greed, something that was invisible to her as she assumed her 'Illusionary Narcissistic Identity' of working for the greater wellbeing in [city] and [country]. Although Debby's outward behaviours illuminated the theme of altruism it did not come without a cost. Debby's desire to ensure equality in the world meant that she had to rid herself of her greed and egocentricity. This was exemplified Debby's statement:

I was in a market place in [city] and there was a person that was trying to beg from me. I didn't have my own money ...and prior when I had responded to people that were begging I was a bit of a jerk. In my mind I am thinking all these thoughts of the greater change and when I turned and looked at the person that was begging it was just an absolutely profound shock for me because I had never seen anyone...and I still don't know if they were male or female or what have you

but it was a mirror. It was one of the weirdest experiences I have ever been through when I looked I saw a part of myself talk about the shadow side.

Debby's account of her experience in the market in [country] depicted her own shadow of greed and her ability to hold a narcissistic stance towards others as her shadow side perceived herself as better than the beggar. This experience scared Debby as she was confronted by her shadow of greed and egocentricity. Eventually, Debby was able to see through her façade of an altruistic person realizing her greed and egotistical perspective on the world.

Fred's narrative brings to fruition his shadow of pure lust. Reflecting on his own shadow of lust, Fred referred to the theme 'Forming the Foundation' to explain where his shadow of lust for women originated. Fred explained:

I didn't realize it until I got into the men's group but I sought those sources of satisfaction from women. And I think what I really wanted was a relationship with my father. So it was kind of seeking that and so that lead to a lot of desire you know a lot of desire a lot of it lead to actually begging you know clinging and begging and it lead to being in a relationship that wasn't very healthy and satisfying or fulfilling.

Fred further described the role women played within his life as he identified, "there was this part of me that used them for my own gratification. That would be a shadow I would exploit them and use them sexually for my own self-gratification." Referring back to the theme 'Private Protection' Fred's drama consisted of using women to satisfy his own emptiness and fill his existential loneliness. Fred described his own sexual shadow of lust:

She is a [hair colour]... she is [age] and I had a real sexual attraction to her. And of course [therapist] he really zeroed in on this. And [therapist] brought it out in group. And so what [therapist] did in group is said what are your desires around [student] and what would you actually like to do with her?... I said I would really really like to kiss her and neck with her for about three or four hours it was almost a kind of animal lust. It was an animal energy, real animal lust. So they asked what would you do sexually? And of course I described what I would do with her... oral sex... anal sex... but then it got into this part where I would be in control and so my energy would get to the point where she was submissive...and so that came out and that was my desire to be in control. Also I think what is happening there...I am not sure that my masculine self doesn't feel that strong so that is how I can kind of you know feel my masculinity is by being in control or having power...it is a power thing.

In this exert, Fred's sexual shadow uncovered his need for power and control.

However, perhaps this was not the only thing Fred's exert unveiled. As Fred shared his story his level of intensity and energy increased as he described the sexual acts he wished to perform. This shift in aliveness led to the interpretation that Fred's sexual shadow was alive and well and perhaps not fully incorporated into his beingness.

Fred summarized his sexual shadow of lust with the following statement, "and that energy when it was hidden it was like lizard energy...that's the way [therapist] described it...it was slimy it was kind of slimy it was pornography." As previously mentioned, Fred's level of acceptance of his shadow of lust may be suspect. This challenge was rooted in Fred's inability to describe his shadow in his own words, instead

using the words of his therapist. In a sense, by using someone else's words to describe his shadow Fred was able to detach himself from his shadow, therefore, minimizing his level of acceptance and responsibility for his shadow of lust.

In accordance with Fred's sexual shadow he deconstructed his nice guy façade to further explain the development of his sexual shadow. In this exert Fred's identity as a good Catholic alter boy had no room for his shadow of lust:

There is this little this catholic that's an alter boy...and then there is this nice boy...this nice side of myself that gets into the [religious belief]...and that shut that whole sexual energy down or repressed it...repressed it or put it in the background but it was always there because I can always remember I was envious of the married couples and you know of course attractive women. You know I always desired them and so there is this real side of myself that really came out in group.

Covert Shadow Issues

In this theme, participants revealed their shadows through covert methods. Unlike the aforementioned shadows of rage, jealousy, lust, envy, greed, and control, covert methods of shadow were depicted in more passive behaviours and brought with them an element of sneakiness.

Passive aggressiveness.

Elaine's shadow side was depicted in her subtle desire to gossip about others. Reflecting on the act of gossiping, a narcissistic stance can be taken, as the intent of gossiping is to place oneself in better light than the other at the expense of others. Elaine described her gossiping nature:

Well I used to be a real big gossip about people...with girlfriends and stuff you know one girlfriend would call up and tell me something and I was always really good if they specifically said to me that I don't want you to tell this to anyone else then I would honour that... but if they didn't tell me then it was like free for all to tell whoever I wanted right.

Within the act of gossiping, Elaine's shadow elements of hurtfulness and vindictiveness came to life as she recognized her passive aggressive shadow of evilness towards others, "you learn as you get older that when you do that you break trust and you hurt people and it is not good." Elaine realized the hurtful intent of her gossiping and identified gossiping as her way of achieving her narcissistic need to be better than others. Elaine explained:

I think all people still have this need to want to talk about other people because it makes them either look better or whatever in the grand scheme of things you know so I think people do that...that is why celebrity magazines are so popular right?

The roots of Elaine's evil shadow can be excavated to the 'Illusionary Narcissistic Identity' of caretaker. As a caretaker, Elaine sacrificed her own needs to ensure others were taken care of. However, sacrificing her own needs was not the only thing Elaine sacrificed. Her codependent behaviour and her 'Illusionary Narcissistic Identity' of caretaker meant Elaine had to rid herself of her potential for evil. It was the creation of Elaine's caretaker identity that placed her own evilness into her shadow.

Intellectualizer.

Al displayed the covert shadow entity of intellectualizer or overachiever. Al's low sense of self can be traced back to his roots of 'Inferior and Vulnerable Beginnings' where his perceived inferiority created a narcissistic belief that he needed to be better than others. In Al's case, he compensated for his inferior self by intellectually overachieving making sure that he was better than all the rest. This is described by Al in the following, "I'd be rough, loud, obnoxious, you know especially in school at first I'd fucking make sure that I had read more books than anybody and basically intellectualize and ramble on about bullshit thinking that I was all so smart".

Working through his shadow of overachiever, Al was able to comprehend his shadow of intellectualizing as he described:

I could see when I was being fake and when I was being depressed and it was based on me getting a particular mark to still grab onto the fact that I thought I was like a superstar and super smart...and it would last for like a half hour or hour and then I wasn't ok with the present moment again. I realized something is really going on here because why can all of a sudden can I get inflated and just because of some fucking stupid grade I can be happy for an hour and then all of a sudden for two days be depressed...so that kind of stuff started unraveling and I started saying 'ok' there has got to be something here, there has to be a reason behind this.

Al acknowledged his shadow elements of perfectionism and superiority were two key elements that revealed themselves throughout his life. Referring to his school

practicum experiences Al shared how his egoic identity helped develop his shadow need to intellectualize:

And so I remember going to [practicum placement] and I always wanted to be a somebody right so I thought well now that I am doing good in school and I get to work at a hospital that I was really becoming somebody.

For Al, his sense of inferiority perpetuated his shadow desire to intellectualize as he strived to attain a false identity that was shaped by the external gratification and approval he received as opposed to the inner qualities he possessed.

Deceit and Manipulation.

Examining another aspect of Fred's shadow revealed the shadow of deceit and manipulation. Fred became a good actor in the play of life. Fred was able to put on various masks to manipulate the world around him. One of Fred's masks that he had to deconstruct was his 'nice guy gig'. Fred explained, my "niceness was just compensating for my dark side. You know the shadow side." Fred niceness was the mask that covered his shadow of deceit and manipulation. In reference to a past internship, Fred witnessed his shadow by the intensity of his reaction to his past internship supervisor:

Seeing my own shadow in other people I guess I could come back to [past internship supervisor]. I see her very much like myself there is this kind of arrogant kind of a false self and it is very very plastic...this kind of nice painted façade and underneath there is this fucking petty tyrant. Like this fucking military heavy tyrant and that is my own shadow issue.

Fred's shadow of deceit and manipulation was captured in his ability to manipulate the people around him by the suave façade he showed to the world. Fred's

shadow of deceit and manipulation was uncovered through his sexual shadow; however, Fred's shadow worked revealed that his shadow of deceit and manipulation also corresponded to his desire to take financial advantage of his wife. Fred addressed his ability to financially finesse his wife in his statement, "I may use her financially. She has a lot more money than I do and so I try to take advantage of that."

Ben also possessed the shadow of deceit and manipulation. This was uncovered as he explained, "I got very good at being evasive... or not being forthcoming with the truth because growing up if I was it usually meant out the back and whack whack." To uncover the beginnings of Ben's shadow of deceit and manipulation Ben took himself back to 'Forming the Foundation'. It was here that Ben quickly learned the conscious skill of lying and deceiving his father in order to protect himself from his father's wrath.

Ben described his suave ability to lie to others:

Even in relationships, my wife at the time was a professor as well as had her own business in contracting and when we first got together I was working at [a counselling center] and from that I went into private practice. Well it got to the point where the tax man was taking so much...I mean she was making 200 grand on her own... so anything I made over and above that they took away...and I remember my wife at the time saying stuff like what is going to be your financial contribution for today? How much have you spent this week? And I know you spent more than the 5 dollars you told me. So I was deceptive again...I might spend 10 dollars and tell her that I only spent 5 because she would be on my case all of the time. I guess in the back of my mind what I was thinking is look here you fucking bitch you are making 200 grand a year why are you nickel and

diming me when I am staying at home looking after the kids? When I could be out having a good professional career as well this is just something I am invested in so get off my case.

In this narrative, Ben's shadow of deceit and manipulation came alive as he not only lied to his wife but also denied to himself his true thoughts and feelings towards his wife at the time. In summary of Ben's ability to identify his shadow he added, "I guess it is because you can't bull shit a bull-shitter. You know having done a fair mount of games playing myself."

Al recognized part of his narcissistic ability to deflect all responsibility onto others by deceiving and manipulating the situation was an aspect of his shadow. To understand the commencement of Al's shadow of deceit and manipulation one can refer back to Al's 'Inferior and Vulnerable Beginnings'. It was here that Al experienced a fragile and inferior identity. To escape this painful identity Al removed any responsibility he had for his life and placed it into his shadow. By doing so, Al assumed no responsibility for anything that occurred in his life. Nothing was his fault. For Al, it was always somebody else's fault as he explained, "there was always lots of blame for things to other people it was always my wife's fault for things ah my dad's fault."

Defiance and Resistance.

In defense of Ben's experiences in 'Forming the Foundation' and blending with his 'Illusionary Narcissistic Identity' evolved Ben's need to overcome his sense of inferiority from his father. Unable to challenge his father's strict rules and authoritarian parenting style, Ben sense of defiance and resistance was positioned in his shadow. This however, led to Ben's shadow side of defiance and resistance protruding through in his

school years. During his early school years Ben identified that, “when I was in high school I was fairly rebellious.” Reflecting on his rebellious nature, Ben perceived his rebellious nature as a means to hide his sense of inferiority from others. Ben also explained “it’s as though there is a part of me that feels like wrongs have to be righted somehow.” In this sense, Ben rebelled against others who placed judgment upon him. Ben’s strong need to stand up for himself in the world was a method to compensate for the inferior nature he experienced at home. This is exemplified in one of his school experiences:

I was living in [province A] at the time and at that time you would take a certain complementary courses one of which was the expectation that you do French. I had been born in [province A] so I was fluent in French and I remember being in a grade 13 spelling bee and our regular French teacher was off with the flu and they got in the shop teacher to sub. I was reading an English novel during the spelling bee because to me it had no use...I remember it was my turn to say dog or cat in French and to spell it and of course I wasn’t paying attention so he came down to my desk and he grabbed the book out of my hands and you could see him wrestling with the book and he threw it on the floor and then he said you go to the office. And I said to him ‘I’ll be happy to leave your classroom but I am not going to the office. I don’t think I have done anything that warrants that’ at which point he said something to the effect that you little f’ing bastard or whatever and he took a swing at me. He missed and I didn’t. So I got a call I went home and I got a call from the principal saying here is all that you have to do in order for us to take you back in a week’s time. You write a formal letter of apology to me and

to the school board and to the shop teacher and we will think about taking you back. I said here is what you can do to prevent a major law suit you can write a formal letter of apology but of course this was the dark ages at the time and so ah I got kicked out of school.

Within Carly's narrative, shadow elements of defiance, stubbornness, and resistance came to life as she defended against her fear of vulnerability. Although Carly acknowledged acceptance for her relocation and physical stature, her shadow side of resistance and defiance continued to grow and develop. Carly described her acts of defiance and stubbornness by defying rules that did not make sense to her. Carly's narcissistic need to prove others wrong was identified within her shadow. This was depicted in Carly's initial reaction to disregard and discredit advice from others. Here is Carly's story:

I don't I like rules that don't make sense. So if there is a policy or a rule that doesn't make logical sense to me I have real trouble with following it to every letter of the law. I really don't like that. And if I am feeling particularly vulnerable about something and having people criticize me about that then I have more trouble with that.

Likewise, within 'Forming the Foundation' Carly had to give up control over her father's death which led her to put on hold her aspirations of post-secondary education to ensure the best interest of the family. As such, Carly placed her own resistance and defiance to her family situation into her shadow which was revealed in Carly's reactions to her family, "I don't always take constructive criticism well especially if it is coming from within the family."

In summation, throughout the theme of ‘Shadow Supremacy’ each participant’s shadow revealed itself through various ways. One noted difference in the shadows of our participants was the overtly aggressive shadow qualities of Al, Fred, and Ben. In comparison, Carly, Debby, and Elaine, although identifying with similar shadows of the male participants revealed less intrusive means to display their shadow parts. Nevertheless, one common element for all the participants was the unconscious appearance of each participant’s shadow. This was attributed to the shadow being hidden from their awareness, thus, not a part of their conscious self-image (Zweig & Wolf, 1997). When the shadow did appear, it came out of nowhere and felt like an uninvited guest that left our participants ashamed (Singer, 1994). In each of our participant’s stories, the disclosure of his or her shadow side can be metaphorically described as the unconscious peeling of the mask that hid each participant’s true self.

Stage III: The Crumbling Crusade

Introduction

The next five themes denote the confrontation between each participant’s false self and his or her real self. During this stage each participant unintentionally came face to face with his or her shadow. At moments like these, “when we are possessed by strong feelings of shame or anger, or we find that our behaviour is off the mark in some way, the shadow is erupting unexpectedly” (Zweig & Abrams, 1991, p. XIX). At this point, the participants had a choice to make; they could either identify their shadow parts and work to accept them or they could continue to allow their shadow to have control over their lives.

In this stage, participants depicted the process of deepening and widening their consciousness to incorporate what was once rejected into their beingness. Referring to Zweig and Abrams (1991) participants learned to respond to life by incorporating what Jung termed the tension of the opposites – holding both: good and evil, right and wrong, and light and dark into their lives. The ultimate goal of shadow work is, therefore, to integrate the dark side into a person's beingness (Singer, 1994); however, this is not accomplished with the wave of a wand. Instead, shadow work entails a continual complex struggle that requires great commitment, trust, and authenticity.

This writer wishes to bring to the reader's attention that a dualistic difference was noted throughout the participant's narratives. For some of the participants, their shadow work depicted a sense of internal loss of self or identity dissolution, whereas for other participants, their loss of self was described through an external or physical threat to the self. This difference was depicted through the richness, depth, and detailed accounts of each participant's shadow journey.

A difference was also noted in respect to the level of intensity and description of the existential crisis's experienced by the participants. Soon to be revealed, those participants who provided the most detailed and vivid descriptions of confronting their false identify experienced a chronic existential collapse. While, for other participants the experience of world collapse was more of an event. This writer wishes to make note of these differences because it will become a reference point to challenge the depth and the level of acceptance of each participant's shadow parts.

Existential Crisis

The existential Crisis, or as Almaas (2001) refers to it as the ‘narcissistic wound’, refers to at point in time when each participant was unable to continuously deny his or her shadow. Further described, Zweig and Abrams (1991) depict the existential crisis by suggesting, “at some point in a child’s life this ingenious form of self-protection becomes the cause of further wounding as the child is criticized for having these negative traits” (p, 51). With help from our participant’s shadows the unraveling of his or her perfected façade started to unfold. As our participants experienced a lack of appreciation or admiration from others, a crumbling sensation of hurt, insult, betrayal, or loss was endured as they were confronted by their shadow.

In Debby’s case, her existential crisis referred back to the stage of ‘Shadow Supremacy’ where she encountered her shadow of greed. Unlike the others, Debby’s shadow of greed perpetuated a sense of deceit and manipulation that was not directed at anybody else; but like the rest, she deceived and manipulated her own true being. To remind the reader Debby’s shadow of greed was depicted in her experience in a market place in [city 1] where she was confronted by a beggar who mirrored her shadow. Debby described the impact this experience had on her as she explained:

It was one of the weirdest experiences I have ever been through when I looked I saw a part of myself talk about the shadow side. I saw and it was, it got me to the roots and it I just shut down and I came back and tried not to go into social work because I didn’t want to deal with it and yet for me I had to start processing it and I needed to work with what had developed.

Debby's experience in the market place started to shatter her idealized image of herself, an idealized image that had crystallized during the theme 'Falling for the Narcissistic Identity'. However, Debby was able to reel in her shadow of deceit and manipulation without truly accepting that as part of her being. Again, Debby stuffed away her qualities that did not fit her egoic identity of self back into her shadow.

In [city 2], Debby was once again confronted by her shadow of deceit and manipulation. This time, Debby was no longer able to hide her shadow from herself. In [city 2], Debby was again fulfilling her 'Narcissistic Identity' of bettering the world as she worked with kids to help them get back into high school. Debby's described her enmeshment with the kids that she worked with, "they were kids that were from a 2nd generation they were Latin. The girls were mothers at a very early age the boys were all into the gangs and the whole thing was so intense it was so intense but it was my life it was what I did and it felt like it was a part of me." However, her experience in [city 1] made her question her true intentions in [city 2] as she confronted her deceitful shadow in the following statement, "I couldn't go to work everyday at that alternative high school...I was supposedly there for them but I was really there for me because I had to know things I had to figure things out..." For Debby, this experience was her wake up call as she described:

I think that was probably the huge wake up thing for me. In [city 2] I had to wake up and boy was I ever scared because I kept striving for that until I got a piece and that was so painful I didn't want anymore and yet how do you shut the door it is like Pandora's Box.

In [city 2], Debby's description of Pandora's Box illuminated her inability to recant her quality of narcissistic greed and deceit back into her shadow. The intensity of the situation left Debby little option but to endure the pain that told her she had become someone untrue to herself. In essence, Debby was a fake. With an awareness of how fake she had become Debby talked about her self as a person with no sense of identity. Debby's identity was enmeshed with whatever surrounding she found herself in. In this exert Debby described herself as:

A mess...I was caught in the drama certainly I still am but certainly unconsciously caught in the drama of my world and not living it out just reproducing it. I had no choice I had no expansion of perspective or nothing so I was just a product of my worst thoughts.

Through Debby's detailed description of her existential crisis it is interpreted that she had holistically been confronted by her shadow.

Fred's wake up call occurred over a couple of different situations. Like Debby, Fred did his best to keep his shadow qualities hidden from himself. Fred finally succumbed to his relentless and endless battle of hiding his shadow parts. Fred described his world collapsing experiences:

I was in a business with my brother and I was in a marriage for [20+] years and I lost everything in the one year. I lost the business...and my wife started drinking and I didn't want to live that way anymore...So I lost this kind of identity of my status in the community...there was a lot of shame involved in that. We had to sell our business and then I got the divorce and of course all the financial losses around that with the business. A lot of money and also having to re-mortgage the

house and pay my wife off so that was a really kind of hitting bottom in the sense that I realized that outward desire for things to fill this kind of emptiness was hopeless and I kind of came to this realization not fully but somewhat and I mean this was a big shock.

In this caption, Fred highlighted the shame involved in losing his self-created idealized image by having his structured environment of marriage and structured identity as a businessman collapse. Although Fred acknowledged a sense of identity disillusion, it was interpreted that he had not fully experienced the dissolving of his identity. This interpretation was derived from the latter part of his statement where he identified, “I kind of came to this realization not fully but somewhat...” In this regard, perhaps Fred was working towards the state of total self-acceptance and the realization that his idealized image of self was a fake.

Fred’s second narrative depicted another world collapsing experience for him:

I experienced kind of a world collapse in the sense that I had this dream of being a counsellor and I thought [agency] is the place to go that is where all the jobs are. And that whole dream was just crushed because I didn’t do well on my practicum and [practicum supervisor] she didn’t want to pass me and my professor came in and he actually rescued me. And so he gave me a passing grade but that whole dream of my counselling journey collapsed it was like a world collapse for me and it really deconstructed my ego and my arrogance.

This narrative again depicted the further collapsing of Fred’s ‘Narcissistic Identity’. Described in the ‘Depth of Despair’, Fred’s egoic collapse at the hands of his practicum supervisor was something he could no longer hide from himself or anybody

else. Unable to achieve the identity he so desired was the kick-start Fred required to deconstruct his shadow parts. Collaborating Fred's two existential crises' brought to life his world collapse as his egoic perception of himself was abolished.

Similar to Debby and Fred, Al's existential crisis occurred over time. Each time Al witnessed his shadow self he became more aware of his true self. In accordance with Debby and Fred, Al's initial reaction when challenged on his false identity was to hide his shadow from his beingness. Inevitably, Al could no longer hide his shadow from his beingness as he experienced each new existential crisis.

Al's first recollection of existential crisis brought him back to the theme 'Shadow Supremacy' where his shadow of control was depicted through his addiction to pain medication. Also in this exert, Al's 'Inferior Beginning' was brought back to life as he questioned his value and worth at age 23. Al's theme of 'Forming of Foundation' can also be depicted as he attributed much of his psychological pain to his childhood experiences with his father.

I guess I would have been 22 or 23 and working for a [unnamed] company there. I had hurt my back again and all the plans they had told me...wasn't really coming together. At that time at 23 I already thought I should have been successful and so I started doubting my value and worth. And at that time in life I hadn't really worked out my issues with my dad and my childhood and so I was really angry about that. So I developed some pretty good addiction to painkillers and to valium and smoking a lot of pot and this was over a couple of years where it got really bad. Halloween one year I was unable to take the kids out Halloweening because I was going through withdrawals and I thought it was just

my back. Then Christmas that year I remember it was the 24th and obviously the doctor's offices are closed and I ran out of my prescription from WCB to get me certain narcotic drugs. And I remember phoning in and being all pissed off because the doctors said 'well I can't give you those that medication I need to get to the office so I can give you these Tylenol 3's and you can get the prescription filled at the pharmacists'. I'm thinking well those are fucking bullshit but I went down and gobbled those down and all of a sudden I started feeling a little bit better and then I starting realizing this is fucking crazy. So I started my awareness where I realized this isn't going anywhere, my life is just falling apart. And there were times where if I got high I would feel a bit better and then one day I woke up and I thought I just can't do this to myself anymore I just can't be in this much pain psychologically I can't put myself through being a drug addict anymore.

In this narrative, Al's own shadow of control guided his abuse of prescription medication that eventually led him to question his own sense of self. Although not fully integrated, Al's acceptance of his shadow self had started as he acknowledged, "I just can't do this to myself anymore I just can't be in this much pain psychologically I can't put myself through being a drug addict anymore".

Al's exploration into his true self evolved with each new experience he endured. Al spoke to his experiences as out of body and an eventual dissolving of his own idealistic image leaving him with a state of no sense of self. In this narrative Al referred back to a practicum he participated in [city]:

I was in my room it was like I was sitting on the on the bed in this little room in one of the dorms in [city]... I remember sitting on the edge of my bed and all of a sudden it seemed like there was this fucking flash of energy and it just came rushing over me and it seemed like the room just completely fucking expanded. I knew I wasn't ripped out of my body but it was like this energy just fucking totally annihilated me and most of the night this fucking energy just scared the fucking hell out of me and I was just totally unsettled and I was thinking this is fucking crazy I couldn't really figure out who I was.

Within this narrative Al questioned the role and identity he defined himself by. Al's statement, "I couldn't really figure out who I was" indicated that his true being encapsulated more than his identity of counsellor, hero, and intellect. For Al, this was the beginning moments of his identity deconstruction.

Completing his same practicum in [city], Al vividly described another experience: Earlier that day I met this guy... he was 26 or 27. I think and he had a major depressive disorder and substance abuse and his deal was that he had killed this guy with this axe handle smashed his brains in and his story was that this guy had raped his half sister. And for some reason he really connected with me it was weird...and I started equating to the fact that I knew my sisters were abused and I started realizing I was capable of basically any act but it was always intellectually and then when I started thinking about this guy and how he killed this person I'm thinking well I'm not any different at all from this guy, not one bit.

In this example Al's narcissistic image of himself continued to erode as he was continually confronted by his own shadow of evilness. Depicted in his willingness to

identify with a murderer, Al described how he started to become aware of his evil shadow.

Al described another experience, similar to the one he experienced during his practicum in [city]:

I went for coffee... there was my supervisor that was supervising me for my practicum and she was this nurse and we were pretty close and this psychiatric aid and they said do you want to go for coffee and I said 'ok' and as we were walking to go for coffee I had exactly the same experience. While walking down toward this coffee shop this fucking energy completely fucking floored me ripped me out of my fucking body or whatever and that was what it was like. I couldn't hear them talking really and all I could do was basically hear myself fucking think and I remember walking up this old part of the hospital and all I could hear was them vaguely speaking and I could just hear my footsteps just watching these events go by I was really fucking scared right.

In this exert, Al described an out of body experience as he felt he had no control over his actions. Al was unable to become consciously aware of what others were saying he could only hear himself think. Al's self-identified 'Private Protection' of keeping busy to turn off the noise in his head was disabled; all he could do was become aware of the thoughts in his head.

In this narrative, Al again described an intense energy overwhelming his body as part of his existential crisis:

I'm driving home just fucking messed up. I thought that going home would help me. It fucking got worse. As I got close to being home I walked into the door I

walked through the kitchen my wife was sitting in this couch and the kids were sitting in this couch and [daughter] at the time would have been maybe 15-16 months old and they turned around and asked me how I was doing? And I looked at them and basically had another one of those experiences...just a rush of energy and I looked at them and I thought I don't really know who the fuck you guys are. And I was just totally fucking panicked. So that evening I went to bed and it must have been about three in the morning and I woke up for whatever reason and I must have known who I was but obviously I didn't because I remember waking up and looking at her and thinking I didn't know her fucking name. And then I thought to myself I m really fucked in the head. So I managed to get back to sleep and in the morning I went and looked into the mirror and I thought well I don't fucking know who I am, who is that person in the mirror?

In this story, Al revealed the disintegration of his 'Narcissistic Identity'. Al was at a total loss for who he was. He was unable to comprehend who his family was or who he saw in the mirror. His last story depicted not only a psychological awareness of his disintegration of self, but also a physical one:

...I remember being in year three we moved to a new place on [street name] and we had the moving truck and stuff and I remember moving stuff and I remember walking by the gate to get in there and all of a sudden I had this really gut wrenching experience in my in my stomach it was just it was like this hole was bore into my stomach and it was this sickest feeling that you could ever experience and it just totally sickened me. It was like a burning experience in the middle of my belly and I'm thinking well something is not right.

This last narrative was the key that would eventually unlock Al from the ‘Narcissistic Identity’ he formed for himself. Al’s vivid world collapsing experiences took him to a place where he was no longer able to escape his need to deconstruct his false identity. Al’s narrative described a soulful journey to look inward and uncover aspects of his shadow he forever denied.

Carly indicated her existential crisis occurred in [year]. Carly described her year: Our kids...adopting two kids...there one’s [ethnic origin] and one’s [ethnic origin], that made a difference in our lives. And my own personal illness I had cancer in [year] and two major surgeries in that year. In [same year] at the same time when in between the two surgeries my sister died of cancer so that [year] was a significant year.

For Carly, [year] was a year filled with loss. The occurrence of her losses was too overpowering for Carly to contain. This was Carly’s call to look within herself for answers as opposed to projecting her desire for control. In respect to Debby’s, Fred’s, and Al’s accounts of their existential crisis, there is a difference in the level of depth and richness of Carly’s experience. This is interpreted to mean that although Carly too experienced a sense of existential crisis, her limited descriptive accounts of the internal chaos she endured leaves to question the level of acknowledgement and acceptance of her shadow.

Elaine’s call to arms was her vast experience with death and divorce. Elaine explained how her past experiences with death and divorce were precursors to her own existential crisis. Elaine’s accounts of the many deaths, illnesses, and divorces within her family allowed her to holistically look at herself in the world:

There have been deaths and illnesses and divorce and things like that that have resulted in family members who have tried to commit suicide and that has made me aware of how important it is for you to be the mistress or master of your own life.

In particular, Elaine pointed to her cousin's death as a starting point for her inward look at herself. Elaine shares, "last year my cousin who was like my twin died of cancer and I still feel that a lot coming up to the anniversary and it's big..." Elaine's worldly shake up occurred when she could no longer suppress her fears and emotions relating to death. Witnessing the death of her cousin was in a sense, witnessing the death of her own crystallized idealized image of herself. However, like Carly, Elaine did not richly describe the internal impact of being confronted by her shadow. Again, it is interpreted that for Elaine, she saw her shadow through her response to her cousin's death but was perhaps able regain a hold of her shadow without fully acknowledging and accepting it.

Ben shares his accounts of his world collapse:

[A number of] years ago this past [month] my wife at the time came home and announced to me that I would be moving out and that she had found somebody else. I moved from [city 1] to [city 2] where my parents live, they are both in their 80's, and I was there I think 4 days and I went downtown to listen to some jazz, just to clear my head. And I had I can't remember if it was 4 or 5 [ethnic people] jumped me broke my leg broke, my collarbone, kicked me unconscious, and detached my retina. The next week my car and what was left of my worldly goods was stolen and totaled and so it was kind of like a cleansing.

Ben's description of his existential crisis depicted the act of physical and material deconstruction. This was the spark that fueled Ben's interest to deconstruct his "Narcissistic Identity". Ben's existential crisis was significant; however, Ben was limited in his ability to describe the inner chaos and identity deconstruction resulting from his existential crisis. Nevertheless, Ben did identify this experience as a 'cleansing' for him, which does denote some sense of connection between the shattering of his external self and the deconstruction of his inner identity. This was exemplified in Ben's comment, "well its almost like that was my wake up call if I had allowed myself to lapse into this complacency I doubt I would have had this fairly and substantial rude awakening..."

In respect to the other narratives of 'Existential Crisis', Ben's accounts fit somewhere in between beginning the journey of egoic identity transcendence and the complete deconstruction of his egoic self. Although Ben might be on his way to deconstructing his idealistic image, perhaps more intensely than Carly and Elaine, his limited ability to describe the dissolving of his idealistic identity leaves to question whether he truly experienced the collapsing of his psychological self.

Summarizing the theme 'Existential Crisis' all of our participants attained a peak into their shadow self. Through various ways, each participant's shadow was brought to life through his or her unconscious reactions to various situations. Nevertheless, for our participants, seeing his or her shadow marked only the beginning of their shadow integration process.

Illuminating the Dark Side

Meeting the shadow can sometimes be a daunting task because just as quickly as the shadow erupts it also recedes before a person's idealized image is destroyed and

disintegrated (Zweig & Abrams, 1991). During this theme participants described the process of accepting their shadow as part of his or her being. This acceptance was achieved as each participant, to varying degrees, witnessed a contradiction between their idealistic identity and their shadow selves through their experience of 'Existential Crisis'. Catching a glimpse of their shadow during their 'Existential Crisis', participants moved forward as they learned to create a relationship with their shadow self. With patience each participant slowly brought his or her shadow to consciousness "by eventually creating a conscious relationship with it thereby reducing its power to unconsciously sabotage him or her" (Zweig & Wolf, 1997, p. 5).

Carly highlighted the importance of her spirituality to support her in her journey of self-awareness. Carly described her ability to take an honest look inward when faced with her shadow, "well I it comes out of my faith, I believe in hope and love and unconditional acceptance." Carly's faith encouraged her to unravel the facade she had created. However, this writer was aware that Carly's reliance on optimism and unconditional acceptance to uncover her shadow was, in and of itself, potentially depicting her shadow of repressing the intense emotional pain she endured as a child.

Aside from her optimistic outlook on life, Carly recognized her need to speak aloud the questions in head in order to become more aware of herself. Carly explained:

I don't know whether I would come to self awareness first...I would kind of blather it out and as I would blather it out I would become aware of what was going on... that is part of my extroversion stuff ...you know I talk verbally about what is going on and then I come to understand what it is... I would tend to let a

lot of things hang out. You know and that is how I would come to some terms of self-awareness.

Debby's path to shadow awareness was different than Carly's. Debby described her process:

Just ask...ask inside you and feel the pain. If I can't identify it right away that's OK it's something I just listen to myself and the themes just surface...the answers don't always but the themes surface pretty well.

Debby illuminated the difficulty in deconstructing her false identity by depicting her process of shadow integration:

One of the hardest parts for me is that courage to continue to make that choice again and again and again to trust that it is OK for me to know and to feel what I am feeling and go beyond it. I have learned out of the Incan medicine wheel because what we ended up doing was shifting perceptual states we would go from the snake so that place of intuitive pre-cognitive knowing and then we shifted into the jaguar, ...the jaguar being with the whiskers and going into our feeling and in the same circumstance what do I know when I perceive from that place of feeling. Then I would expand out and I would be the eagle or the condor sitting on the branch you know the more rational getting the bigger picture and how does that shift my perception of the situation. And then the luminous the spirit part of ourselves and expand way out and what is it there? And so I think that kind of thing makes it OK when I am in the feeling place I am in my little box and I can't open up consciousness because it feels too bad. But if I keep following it and

shifting and shifting and shifting then I think it is just such a fabulous survival tool.

In this narrative, Debby vividly described the process she took to enhance her self-awareness. Debby was able to shift her psychic states and explore herself from different perspectives. This allowed Debby to explore the deep parts of her hidden shadow because when faced with a part of herself that was too emotional she would alter her perception in order to continue her journey through a more comfortable stance.

When confronted by her shadow parts Debby described an intense feeling of psychological pain. Psychological pain was Debby's identifier that she had stumbled onto her shadow. Here is Debby's interpretation of her psychological pain:

Pain...something is missing... I mean it is knocking on my door all the time because if I don't chose to deal with the emotional pain it will become physical for sure. I just want the quality of life that comes from processing stuff that is vivid and rich and so the more I can accept and be willing to move with whatever it wants to move through now the happier I am...

In this paraphrase, Debby captivated the intensity of her shadow. Debby's shadow had the capability to instill in her both psychological and physical pain if she did not consciously work through her shadow. Debby also indicated a sensation of happiness through her shadow work. Although difficult, Debby soon realized the amazing positive power of coming to accept her shadow self. This is exemplified in Debby's statement:

I guess somewhere along the lines I learned that when I went to that very vulnerable place inside of me and allowed it to move...right behind it was

tremendous power. I mean that in the positive sense but it was so surprising for me.

Fred talked about a sense of surrendering as he described how he ingested aspects of his shadow. In order for Fred to deconstruct aspects of his shadow he had to realize his contrived false image wasn't providing him the fulfillment he desired. Fred explained, "you know I think it was a gradual realization that wasn't doing it." Similar to Debby, Fred soon realized that he could not rid himself of his shadow. His shadow was a part of him that he needed to take ownership of. This is captured in his story:

It is like I think Jung calls it eating the shadow and digesting the shadow. So in group therapy with [therapist] for example [therapist] would point out that I was actually jealous and envious of [student]...and I would feel so embarrassed and would want to hide that. I would come to the terms of just kind of sitting in that and [therapist] would take me through the process sit in it and embrace it and just to feel it just to feel what it is like to be envious and jealous of him and just to sit in that. See it for what it is. And then to actually own it and say 'wow yes I do have this problem I am jealous and I am envious of [student]... and so that is taking of ownership of it.

Fred was able to illuminate the dark side of his shadow of jealousy and envy by not escaping from it but being with it. With the support of others, Fred allowed himself to fully explore his shadow of jealousy and envy by building a relationship with these two aspects of his shadow. Once introduced to his shadow of jealousy and envy he was able to begin to integrate his jealous and envious nature into his beingness, something he had denied throughout his life.

Al spoke to his method of integrating his shadow into his beingness. Al eventually recognized his fakeness with the help and support of others as he indicated, “so then when people started pointing out to me how fake I was I didn’t really understand that and that really pissed me off and bothered me and then I started realizing that it was a big mask right.”

Al acknowledged his emotional reactions to feedback were indicators that he had just met his shadow:

And that’s another piece of how I knew the feedback was true because if it was really true or if it rang true for me I could actually feel it and I ‘d be angry about it and I would fucking get mad. It would be a gradual acceptance there would usually be anger first, fear, scared, and then actually where the feedback or insight was actually truthful then I could see it right and that has sort of the whole process.

Al described how he was able to integrate his shadow by accepting responsibility for his thoughts, feelings, and behaviours. In this exert, Al vividly described his realization that he was responsible for his situation:

I started realizing that when I was going through my experiences nobody could actually help me... I thought I was doomed to be that way forever but actually what it taught me was to me that was the truth...when you get right down to it, it was like my old self was dying and what was actually true was actually whatever this whole play is...this whole life and I realized that actually we are a part of something more but in essence at the same time we are really only responsible for ourselves. What I know now is that this is my truth...there is nothing I actually

need to do to be happy and there is nobody that can actually make me happy other than myself.

The realization that Al was responsible for his misery was his way of reclaiming parts of his shadow. Whenever Al experienced a sense of internal turmoil he was brought back to the fact that only he was capable of creating his own inner peace and happiness through the total acceptance of himself as he was. By integrating aspects of his shadow, he soon realized how his 'Narcissistic Identity' perpetuated his own misery:

The biggest thing for me to accept was how I thought when I got to this what I called this spiritual journey or self-awareness I didn't really understand the no self thing but I did because there was moments when I knew that basically there is name and form and when Al started realizing that he wasn't that. Al was just a name. I was in my body but I wasn't my body. When I knew that all my stuff were constructions of memories when I actually started experiencing myself it scared the shit out of me... and then still thinking that I was going to be able to figure this all out in my... and be this new special spiritual guru thinking that I had it all figured out and that I couldn't accept that that all the misery I had created in my life was my fault.

Al summed up this segment by acknowledging the power and control he attained within his life by accepting his shadow:

To me self awareness is actually taking responsibility for your own life and realizing that regardless of any issue you have and regardless of any event that has gone on in your life you're responsible for you. Not necessarily the event but

your responsible for how you think about how you react to it and what you do what you do with that event from now on.

This next narrative highlighted the difficult process of accepting one's shadow. As Al explained, taking responsibility for his shadow also meant he had to take responsibility for all of his pain and suffering. Al could no longer blame others for his misery:

What comes back to me when I get myself all worked up is that in this moment can I really accept who I really am right and to me that is sort of like and end goal... and when you get to those moments where it's totally self acceptance and its just bliss.

Al fought through the difficult experience of accepting total responsibility for his own life. Although 'Illuminating his Dark Side' was difficult, Al started to reap the rewards of incorporating his shadow into his beingness:

Because there would be times in the past where I would get like even different pains in my body like in the back of my neck my shoulders and stuff and it would stay there and then as soon as I actually accepted what someone had to say or feedback and was honest with myself it would sort of dissipate and there would be a real lightness to myself and it would be just a completely different sensation.

Ben provided a description of his process of working through his shadow issues. Ben shared his ability to identify a part of his shadow he had yet to integrate in the following statement, "when I find myself getting good and pissed off and it takes a fair bit maybe that is because in the past got so adept at stuffing it... it takes a while but after a while I say to myself why is this ticking me off so bad? And often it is because there is

some aspect of myself that I am not working on and it is just reminding me.” A side from being ‘pissed off’ Ben realized that feelings of shame also indicated a hidden part of his shadow. Here Ben shared, “or disappointment in myself... feeling ashamed or feeling why did you do that? Or when I look at look at how other people are responding” that was an indication that Ben had just met his shadow.

Themes of honesty and genuineness came through in Ben’s narratives as he described his process of self-awareness as, “I think self awareness to me is when there is a comfort level in being genuine and authentic.” Ben’s insistence on honesty and genuineness as precursors to shadow acceptance enabled him to, “take ownership for my own thoughts and feelings at all times and that when I could accept that I was not perfect and that I was allowed to make mistakes then that is how I grew.”

Like the other participants, Ben’s shadow work brought him peacefulness as he came to identify himself with his true essence. In this caption, Ben revealed the rewards of his shadow work:

I think the kind of self hood that’s about embracing true spirituality and inner connectedness and a cosmic wholeness that kind of self hood where you don’t have to feel lonely because you are part of everything in and of around you.

Summarizing the theme of ‘Illuminating the Dark Side’ our participants worked endlessly to hold onto their shadow before it disappeared back into the comfortable container of the unconscious. Consciously shining a light on their shadow allowed the participants to create a relationship with their shadow self. The relationship created with their shadow, although difficult, enabled the participants to reap the rewards of utilizing their shadow energy to their advantage.

The Depth of Despair

The third theme relates to intense feeling of despair as each participant deconstructed his or her perfected façade. The ‘Depth of Despair’ endured by the participants is explained by Almaas (2001) as the recognition of betraying the self. The more sincere a person is during this process the deeper and more painful the experience of despair because, in essence, “the most fundamental truth of the soul has been betrayed and abandoned” (Almaas, 2001, p.319). Zweig and Wolf (1997) further explain the depth of despair as becoming consciously aware of the disconnection with the authentic self.

Recollecting on her own shadow work Debby gravitated to the theme ‘Depth of Despair’. To initiate this theme, Debby’s explained:

I experienced a lot of despair a lot of despair...I know there is still a lot of sadness in me. You know I think I have done how many layers of it. Yah a lot of grieving that is in me from childhood echoes with what I am called to be conscious about ...

Debby recognized her own despair was indirectly related to the development of her shadow and directly related to uncovering her false identity. Debby interpreted her despair as the following, “I truly get depressed when I don’t when I start living out a way that I should be living when I deny parts of myself that give me life itself.” Debby’s ability to see through her fakeness led her to question her true self. Through self-reflection, Debby recognized there was a lot of sadness within her from deceiving herself of who she was. Deconstructing her mask of identity, Debby’s despair brought with it a

sense of nothingness. Debby shared her experience of working through her shadow that originated when she was six years old:

I had to go back to me as a child of six. Well last time I went back and I saw myself in that house that we were living in and this time there was a part of me in the wall that was between the two rooms and it was a part of me that went beyond despair like into hopelessness into a dead place. There was a real part of me that was really dead matter and so I had to go and work with her. Shamanically journaling I visited myself when I was three and just a light butterfly type feeling kind of energy to her and by the time I was six part of her had died and went in the wall.

Debby's statement captured the theme of 'Depth of Despair' as she moved from despair into a state of hopelessness and dead space. This experience reflected the intense level of destruction she had performed on her egoic identity. Debby's energy of despair was not just witnessed and felt by her but by others as well. Debby described how radiant her despair was:

[Therapist], she comes up here and she has a following around here and I always thought she was too weird for words...and she told me there is a well of sadness inside me. She said it was my job to allow myself to cry and to move the tears...you are you are transforming the energy of grief through your tears and it is bringing healing to the planet.

Fred recollected on his experience of hopelessness and despair. In this exert Fred spoke to the emptiness that filled his being as he realized his narcissistic identity was an illusion:

Hopelessness around seeking outside sources for my gratification. Always looking for something outside is hopeless. It was this hopelessness that my ego identifying my ego needs...my outer needs...that ego striving...that whole hopelessness around that. There is kind of this despair that kind of comes into this...it is a fucking emptiness and it is giving up the narcissistic gig and the false self and coming to terms with the whole emptiness of myself. That whole emptiness that shallowness my whole narcissism and kind of sitting in that emptiness...just to sit in the emptiness...like just a surrendering to it.

In reference to Fred's narrative he verbally described the deconstruction of his narcissistic identity. However, what Fred's narrative lacked was vivid detail of his egoic collapsing experience. In other words, through terminology Fred described the deconstruction of his false self, but his narrative was limited in the detail and description of his direct experience. This leaves to question if Fred had completely accepted his shadow into his beingness.

Fred shared an example of the intense despair he endured when his identity as a counsellor evaporated before his eyes. Fred was referring to his internship experience where his egoic self realized it would never become a counsellor. In this narrative Fred just completed his final evaluation at his internship, passing only because his professor saved him. Fred explained, "I was walking out of the door and my professor said to me you know...Fred you know we are all bums...and I just I just got into this grief and I cried all day. That was kind of a place of a kind of a humbling place for me." In this segment, Fred's illusionary identity as a counsellor was destroyed. All that Fred was left with was an empty physical shell.

Al comprehended his despair as the dissolving of his false self. In this exert Al shares his experience of dissolving his ego:

Because when I was working through a lot of my shadow a lot of my persona it felt like chunks were actually falling away and I knew when there was a lesson to be learned when I was scared because then it would come back to the whole idea of impermanence and permanence when something scared me I knew there was truth to it and I didn't want to accept that because I kind of felt I had an understanding that I felt that this was truthful and a real felt sort of sense but cognitively my mind would be really fearful to actually believe it.

Throughout Al's journey of incorporating his shadow into his beingness he recognized how deceptive he could be with himself. In this quote, Al talked about his need to cognitively accept his shadow and to integrate this acceptance within his entire beingness:

Coming back to the issue again and actually apologizing for it and actually seeing that it needs to be sort of a mind body connection because I can intellectually take responsibility but I need to somehow distribute that energy shift... and then it seems OK. I don't know why that is? it just seems to be that way... and so merely intellectualizing a truth or a forgiveness isn't enough... it has to be actually bodily felt and actually spoken and actually experienced I don't know if I am making any sense to you that way and that's how things sort of become more real that way.

Like Fred, the question that remained for Al was whether or not he had truly accepted his shadow into his beingness. This question was derived from Al's ability to

intellectually depict the process of shadow acceptance, however, narrowly describing his direct experience of shadow integration. As such, an inference can be made that perhaps Al's shadow of intellectualizing was not fully incorporated into his beingness, but instead depicted within this narrative.

Al's experiences with despair led to his sense of nothingness. Reflecting on Al's narratives in 'Illuminating the Dark Side' we witnessed the crumbling of Al's false self through his outside observer, the felt sense that people could see through his façade, and his experience of no self. Embarking on his path to no-self Al explained the despair he endured:

And then I started getting really sad about lots of things, just life in general not even my life just the idea of all the suffering in the world. It was like it sort of seemed like to me that I started feeling everybody's pain and suffering and I don't know what that was all about? It was like it was like you could actually start to feel the suffering in the world it was it was really weird.

Al's despair overwhelmed him as he started enduring not only his own pain and suffering but the sufferings of the world.

To lead into Ben's battles with despair, his story resonated with Al's. Ben spoke to his sense of despair and how it encapsulated a sense of sadness towards the entire worlds:

I started getting really sad about lots of things just life in general not even my life just the idea of all the suffering in the world it was like it sort of seemed like to me that I started feeling everybody's pain and suffering and I don't know what

that was all about it was just it was like it was like you could actually start to feel the suffering in the world it was it was really weird.

Ben's deconstruction of his shadow eventually took him to a void as he explained, "I recall that journey at the time was quiet an emotional rollercoaster. Because there were times when I was at the cliff at the edge of the abyss." Ben's despair was the result of the collapsing of his false self as he described this point in his life as, "You know where there was no meaning or purpose or nothingness and I was wrestling and dealing with that." Within this exert, Ben acknowledged his experience of despair resulted from his dissolving of self. Interestingly enough, a challenge to the level of Ben's egoic deconstruction was drawn from his own account. The challenge, which will be described shortly, questioned whether or not his depressive experiences actually depicted his identity deconstruction.

Ben pointed out that his narcissistic deaths allowed him to come to terms with his true sense of self. As such, Ben's suggestion to others following a similar path is to, "quiet the noise and you need to be prepared to get good and depressed I think... I think getting good and depressed is a good way to sort of have a narcissistic death." Ben's own battles with despair occurred not once but five times. Ben explained:

I've done it five times...Major depression and the depression got to the point where I would question absolutely everything and nothing had any point or meaning... it would be you know we are all going to die you've only got a limited amount of time here. Why are you here? So yah I have done those and you know in terms of narcissistic death or being on the edge of the abyss I think that is a healthy thing.

Within this narrative Ben indicated he experienced five major depressions that he interpreted as narcissistic deaths. The challenge to Ben's narrative was derived from his numerous bouts of depression. If Ben had truly transcended his idealistic self through his narcissistic death, would he have to endure more than one? Or do his numerous bouts of depression represent a physical depression rather than a psychic collapse? In this case, it could be interpreted that his depressive episodes depicted his unwillingness to surrender to his idealistic notion of self. This challenge stemmed from Ben's comment, "it would be you know we are all going to die you've only got a limited amount of time here" which portrays more of a physical experience of depression through physical death, rather than a sense of despair experienced from the dissolving of self.

The severity and depth of despair Carly experienced during her journey of self-awareness was somewhat different than Al, Debby, Fred, and Ben. Carly explained:

I have never had a serious depression...never ever...like I really have to work hard at understanding long time serious depression. I have never had that. I don't think I even really got depressed when I got my diagnosis of cancer. I get down but it would be a situational kind of a little mini depression so I am pretty optimistic...but I am also a weeper as you have discovered.

Carly's limited experience with despair may be a signal that she has not yet permitted herself to honestly and truthfully deconstruct her shadow. Relating back to Carly's shadow of control, perhaps Carly continues to contain her false self without fully accepting that part of herself into her beingness. Reflecting on Al's story and his need to not only intellectually accept his own woundedness but also holistically, Carly may be working towards this goal. This would account for Carly's external expressions of

despair through her uncontrollable weeping while not being able to explain her sense of despair through the dissolving of the false self. From this example, Carly's shadow may be coming to life by manipulating her perception of self through her optimistic lens.

This writer wishes to highlight that the notion of despair was not illuminated through Elaine's dialogue. Although simply explained Elaine may have not endured a sense of despair like the other participants it leaves to question the depth of Elaine's shadow integration and deconstruction of her false self. Like Carly, Elaine may be on her beginning journey of experiencing her 'depth of despair'.

In summary, the experience of despair came with the realization of not knowing one's true essence. For our participants, despair indicated the dissolving of the persona or false self that each participant presented to the world to mask his or her shadow. As the false self dissolved, most of our participants described sensations of hopelessness, nothingness, and an empty shell. This was the starting point for participants to re-align themselves with their true being. However, it was also pointed out in this theme that participants, perhaps, varied in their level of egoic deconstruction and shadow integration. Also questioned in this theme was the authenticity of the participant's stories as they depicted the integration of their shadow and their 'depth of despair'.

Truthful Transparency

In this theme participants reflected on their shadow work. Realizing that shadow acceptance brought with it the freedom to be who they were, participants no longer needed to invest their energy in upholding their façade (Zweig & Abrams, 1991). As the participants integrated aspects of their shadow into their beingness, Almaas (2001) concludes each participant's identity becomes "more flexible and realistic, eventually

becoming transparent enough to reveal the essential identity” (p. 278). The narratives in this theme, thus, depict each participant’s level of transparency.

Carly opens this theme with her drawn conclusion that, “most of our strengths are also our weaknesses.” This inference is important because it draws attention to the issue of polarity. It is impossible to have one characteristic without having the other. Without the potential to hate there could be no love, without the ability to experience sadness there could be no experience of happiness (Zweig & Abrams, 1991). There has to be a reference point for everything, as everything in this world is relative (Palmer, 1969). This construct rings true for the shadow. Within the theme of ‘Truthful Transparency’ participants came to realize the impossible act of denying the presence of their shadow as they became aware that they possessed the ability to perform any act or portray any characteristic. In other words, participants were unable to view themselves in a positive light without acknowledging their inferior or disliked qualities.

Carly’s own self-awareness journey allowed her to acknowledge herself as a person:

Who can get annoyed...I can be quiet critical...I try hard not to be as critical as my mom so I would tend to say what is going on for me and get angry about it and then it is done...I am not a person who kind of puts it in a pot and lets it simmer on the back of the stove for days and days before it bubbles over kind of thing. If you know somebody is doing something that annoys me I tell them and then I deal with it and go on from there.

Within this narrative, Carly recognized her need to analyze and criticize others. In other words, Carly became aware of her shadow need for control.

Fred's experiences of shadow integration were vivid and descriptive. Fred's deconstruction of his sexual animal lust revealed to himself, like Carly, the paradoxical nature of accepting his negative qualities into his beingness. In this exert Fred realized the more he accepted his inferior part of sexual lust the more he was able to genuinely experience love:

I have been able to identify that I am a lover. And that is my essential nature... the amazing thing about the shadow stuff is...the more a person is a lover the more propensity there is to go to the other side... it is like vices and virtues or at least I see that in myself. Is that I have this kind of capacity I can see my hate and my dark kind of hate part but I can also see kind of this really soft compassionate caring person also so there is this dichotomy in myself and I have really been able to see that you know.

Fred spoke further on the implications of his acceptance of his lust. Within this next narrative Fred explained how he was able to reduce his lustful energy towards women by building a relationship with his lustful shadow:

Because it was about validation...my own validation of wanting to be loved and that is the shadow side where I would use somebody to get my sexual need and gratification but it was to build my sense of self up right. Because the shadow part that thinks I can get away with it...so it was like porno and slimy kind of slimy energy...that energy has become cleaner...I don't know if it is all cleaned up but it has become cleaner and it is because I got it out there and put it right out into the open...it was hard for me to do that...I did that with [student] and my energy towards [student] has changed...like I don't have this like lust for her and

we have actually become friends and we can actually go out for coffee. And [student] has become a very good friend and [student] was the one that confronted me on this she called me on this stuff...my sexual energy towards her and I don't know but I felt like it was out in the open anyway and she called me on it and then I guess there is this want to be transparent right.

Similar to Fred's experience of building a relationship with his lustful shadow, he was able to incorporate his need for control into his beingness that brought with it a sense of enlightenment. Fred shared:

Outward control and I didn't realize that comes from within. And so that whole power and control stuff...it was in my marriage and it was in my construction company and it was in my job I was the manager and I was the boss. Also, it comes partially in my present relationship with my present wife. She is very strong and I respect her and I have really softened up on myself and I realize that in my counselling practice like working with abusive men that I don't go there...I don't get into these power struggles and so there is this whole surrender process that happens and just to let go and sit back and allow the surrender but also be able to set some boundaries too

By working through his shadow of jealousy and envy Fred identified the beauty of accepting the jealous part of himself. By accepting his jealous shadow Fred had grown to love the very people he was jealous about. Fred explained, "you know it is crazy but there is kind of envy and jealousy but there is another really big part of that that just really loves [student] and admires him so there is that part too."

In respect to Fred's continual journey of identifying and accepting his shadow parts as part of his being Fred described the goal he so longed to achieve:

This kind of spiritual self-sufficiency and emotional self-sufficiency and I thought 'Oh my God' that is what I have been kind of looking for all my life...just to be yourself...just to be yourself and just to be able to hang loose and be yourself and be who you are...and I thought 'Oh my God' would I love to be able to do that.

This sense of 'hanging loose' was captivated in Fred's account:

I know that I am more of a freer person and I can kind of supervise my sexual energy in the sense that I know it is there ...so when I have this sexual energy toward somebody I just breathe into it, if I am getting an erection so what your getting an erection...just breathe into it and see it for what it really is enjoy it and you can actually from a from a spiritual point of view you can bring it up into your other shockra's...from your lower shockra's into your heart shockra's into your throat area and in to the intellectual part.

This process allowed Fred to reap the rewards of integrating his shadow into his beingness. Fred's ability to deconstruct his shadow of jealousy and envy was like a cleansing. Fred explained:

It got rid of this kind of the dark stuff inside...like vomiting it up. I got that out and I had to come terms with Yes [student] is [therapist's] favorite and he was...and that was the reality of it. But I am still OK. Then latter on I came to the terms we are all in this together. We are all in this together...and as soon as I started to come to terms with that my whole attitude or the connection with therapist and [student] just like came like this [hands clasped] just naturally. And

that is what I wanted in the first place but I didn't know how to get that. I tried to get it with power and control and having these kind of narcissistic anger fits and that whole scenario and then there is this acceptance and this kind of surrender to that...we are all in this together we are all one what the hell...like what is this like what is this about?

Fred's acceptance of his shadow side brought him a sense of connection with those he was jealous and envious of. This was what Fred sought all along, acceptance and a sense of belonging. Fred's own shadow of power, control, aggression, and jealousy had kept him from what he desired most as he described, "I felt so connected."

Elaine's exploration of her shadow brought to the surface the idea of self-acceptance. Elaine's transparency and willingness to accept herself for who she was rather than uphold a false identity was highlighted in her statement:

I am way more accepting of the flaws I have of myself now then I was in the past...this will fit right in with your shadow work because I think that as you get older you are more aware of yourself and more experienced but you are also more aware of your negative parts of yourself. And whether you challenge them or accept them or deny them depends on what you have experienced in life I think. And you know everybody has bad sides to them and anyone who says they don't that's the bad side right there right.

As identified in 'Shadow Supremacy' Elaine was aware of her evil ability through the passive aggressive act of gossiping. However, the question that still remains unanswered is Elaine's level of honesty and openness to fully incorporate her shadow

into her beingness. In this case, Elaine's own evil ability has been brought to her conscious attention, but has she been able to fully accept this as part of who she is?

Debby believed her shadow work provided her the ability to give herself, "permission to be more real." Debby's own shadow work taught her that:

There are parts of me that are still pretty scared of being conscious but there are also parts of me that have learned to ride it. And know that it is ok. Just keep another piece and integrate another piece and allow yourself to feel it and now integrate. I think on a different level that is what we are asked to do and if we don't do it we will blow ourselves up. That's what we are; we are killing ourselves literally by not going there.

Continuing on, Debby described herself in the present and the difficulties she continues to wrestle with as she relentlessly deconstructs her false identity by incorporating her shadow into her beingness:

I am at the place where I am looking for my way which is not always comfortable it is really painful sometimes to not feel like I don't fit here I don't quite fit here I don't quite fit here...it would be a whole lot easier if I had a place and just went in and was willing to allow someone to tell me what to believe and how to be and how to practice and what to do and what to think...my life would be very different but I am not that way.

Ben's ability to deconstruct his shadow brought him to a place of enlightenment and joy. Ben explained, "I think self awareness to me is when there is a comfort level in being genuine and authentic. So that you can take ownership for your own thoughts and feelings at all times... and that when you can accept that you are not perfect and that you

are allowed to make mistakes then that is how you grow.” Specifically, Ben’s shadow work enabled him to set boundaries for himself to not allow himself to become complacent and codependent, “you know as that intimacy increases there is conflict. I am getting better at setting boundaries and telling people when I am angry or when I am sad. In the past it would just be nothing”. Ben’s shadow work brought to his attention his right to be assertive which allowed him to communicate his feelings to others as opposed to enduring a life of codependency and misery.

Reflecting on his ability to incorporate aspects of his shadow into his beingness, Al recognized the importance of his existential crisis. Al explained, “I think you actually have to have a pretty big shake up that’s why I think loss and death and stuff is a good thing.” To Al, it was the experience of his narcissistic death that allowed him to view himself from a holistic lens. In this example, Al’s continual acceptance of himself allowed him to experience a sense of peace at the most unpredictable time:

I remember going to my best friend’s brother’s funeral when I was in grade 12 and even though it was really really sad and I cried really hard there was a piece of me that was never so much at peace and actually so alive as when I was at that funeral that day.

Al further described the freedom his shadow work brought to his life:

How actually not trying to be somebody is just is just amazing because then it is like the world is like your oyster right? It’s like there is nothing to prove there’s no front to put up so then it’s like your more open to people because before I was really afraid to get to know people and stuff because of what they were going to

think of me and stuff right. And I was always monitoring how I presented and I started thinking of what people thought about me and all that kind of stuff.

Al's desire to accept himself for who he was rather than upholding the façade of who he needed to be brought to him a sense of peace and fulfillment. All of the energy Al invested in displaying his false self to others was now invested in enjoying who he actually was.

Al highlighted the theme of 'Truthful Transparency' in his quote:

Now it's me actually seeing right through me and being ok with that. When I actually have seen myself being fake...you get a real sense as you continue to develop awareness you really feel it in your body when you are betraying your essence. Betraying whatever you are and to me it is a continuing process of allowing yourself to fall back and but actually allowing yourself to feel that, not running away from the feelings and saying ok I can actually feel this right now and be ok with feeling it breath into it and say this is going to take me a couple of hours or maybe even a day to take it over.

In summation, witnessed in the narratives of the participants was the notion of transparency. By integrating aspects of their shadow into their beingness participants witnessed the energy that was derived from creating a relationship with their shadow. All of the participants shared the unique ways they had been able to refocus the energy they once invested in hiding their shadow to find a sense of psychic freedom.

Continuous Process

This theme acknowledges that the journey of unfolding one's true nature and being was not an event but a process. As such, each participant realized the process of

integrating one's shadow into his or her sense of self meant he or she was traveling down a never-ending path. There would be no destination point that would reveal to the participants they had reached the finish line, only an understanding that as soon as they had incorporated a shadow part into their beingness there was a continual need to be aware of their shadow (Zweig & Abrams, 1991). And so the journey of accepting their shadow into their true self would begin again. Zweig and Wolf (1997) capture the essence of 'Continual Process' as they explain, "the slow process of bringing the shadow to consciousness, forgetting, and recognizing again is the nature of shadow work" (p. 5).

To conclude this theme a sub-theme "Shadow Alive and Apparent' is added to highlight the 'Continual Process' of shadow work. In this sub-theme, shadow issues of the participants are revealed through their narratives without the acknowledgement of the participants. This sub-theme further instills the trickiness of shadow work as our shadows are always lurking and waiting for an opportunity unveil themselves.

Elaine referred back to her own method of 'Private Protection' as a means to continually become aware of her shadow. In this quote Elaine utilized her ability to detach from her emotions as a means of continually examine her shadow. Elaine explained:

I find that distancing thing works really well. So if I can step back from the situation and look at it for what it is and then decide whether that really is something that is you know the transference stuff... and things like that.

In Elaine's situation, her ability to detach her emotions gave her the opportunity to examine her true self and the qualities within herself she had to accept. In this

example, Elaine referred to the term transference as a means to identify shadow elements that she had to continually be aware of.

Carly's continual process highlighted her ability to look through her reality of self through a different lens. Through her own experiences Carly developed an ability to slow herself down to identify aspects of herself that she had not accepted or needed to continually accept. Carly explained:

I think I have learned about myself through watching our own family and extended family you know and paying attention to other people. I have also learned through my clients about other traditions about how people bring in their own traditions whatever they are and I have learned that from being in [country] about how that is moving into another culture and having a different appreciation...I had some understanding of what it was like moving to another culture and having to and having to learn another way of life with having all those expectations and stuff other than your own.

Carly became aware of her created idealistic identity and her need to continually examine the qualities she contained within herself. Carly understood that her lens was often tainted with unaccepted expectations of herself that depicted to her the importance of continually challenging her narcissistic identity.

Fred depicted the continual process of shadow integration in his statement, "there are still parts of me, the shadow part the dark side the 'Id', that wants to be in these kinds of sexual relationships so I can get that high sexual energy". Fred explained that integrating his shadow into his beingness was a continuous process of uncovering his true self by reflecting on his reactions to others. Fred explained, "in the heat of the time I

would react and then I couldn't identify my reactions now I am better able to do that. When I am reacting it is a key for me to do some self-inquiry."

Fred explained his 'Continual Process' of transparency:

What I use is my own self realization that I am a witness...I am the observer so from a Jungian point of view it is the magician that can be detached. The magician he can be detached and he can see what is going on because actually the magician is the witness. Then I can use my warrior energy to discipline myself and there are certain things or maybe the ego is something I have to mediate so there are certain things that I don't do....Like so I supervise my shadow.

Similar to Elaine, Fred was able to detach from his emotions in order to examine the reflection of his shadow. Fred provided an example of his need to be consciously aware of his sexual shadow. Although Fred worked at incorporating his sexual shadow into his beingness there was still a need to continuously monitor it:

There is this other woman she is [age] and I did my presentation on [topic] and she was in our class and she wanted to go out for a beer...and she is like this kind of a nature woman with this beautiful hair. I fantasize about her and I come to terms with that. I didn't want to go with her... because of my shadow... because I thought that I might end up wanting to use her and fantasize about her and I didn't want to get into this fantasy world right. But using the magician energy...it is like...just stay detached and see what she is up to. And stay in your own centeredness and I thought I don't know if I can stay in my own centeredness because I get hooked into this kind of fantasy romance shit that happens. So I did actually go out for a beer with her and we were in the pub and she is flirting with

every guy that walks in... smiling at him and I thought...would I actually want to be in any kind of relationship with a woman like this? I couldn't handle it...I wouldn't want to be there...It was like what the hell am I doing here? Yet she was beautiful and when I would see her I would just lose my breath. I would lose my breath and I would get all fumbly and mumbly and Oh my God ... but being able to see it for what it is was important and that was the magician that allowed me to stay detached from that kind of energy.

Although Fred acknowledged that he integrated his shadow of lust into his beingness, hidden within this narrative maybe Fred's lustful shadow. Fred's comment, "I get hooked into this kind of fantasy romance shit" undermined his true shadow of lust. For Fred, his desire for women had nothing to do with romance and all to do with attaining the sexual gratification he so desired. Fred's lustful shadow may have also shown itself through his intense reaction to witnessing this woman flirt with other males. To remind the reader our shadow can often be seen through our intense reactions or projections towards others (Miller, 1989). In this example, Fred's intense reaction of despise to this woman, who flirted with other men, may have been a projection that enabled him to defend against the same unwanted trait or shadow issue within himself.

Fred provided another narrative that depicted the sneakiness of his sexual shadow that sometimes made it difficult for him to monitor his shadow:

I think I can actually get away with having an affair and it would be OK...everything would be OK...and I could get my needs met though that excitement... and I would be satisfied. But on the other side, that whole shadow side, the devastation that would cause...I don't know that I could face that. I

don't know that I would want to live with that...and yet part of me thinks I could get away and I could deal with the guilt and the shame...so there is still this kind of shadow side that wants to use somebody for my own gratification and that is something that I don't want to run from because I don't want to shut that part of me down.

Like the others, Debby recognized the importance of continually keeping an eye on her shadow. In this next narrative Debby depicted her continuous process of identifying her shadow and allowing herself to accept and integrate her shadow into her beingness.

I am in trouble if I am feeling numb. Then I have gotten busy or have stopped paying attention. Numb and a bit grouchy and angry and then I look to see if I have taken responsibility for all that is going on? If I am trapped in that moment in the jaguar place where I can just feel that certain despair and hopelessness than depression sets in. It depends on what it is or how it moves or what have you so sometimes things shift quickly and it is YIPPY...you know got that one moved... and then some of the heavier stuff that seems more chronic. I am just learning now to flip that quicker and to not allow myself to go to that dead part of me...like just accept it just accept it. You know I have sort of an automatic routing system that takes me right there and I am learning to not allow myself to go there because I can sit there forever. And so what is the point of that?

With regard to the theme 'Continuous Process' Debby spoke to her need to continually accept what she had termed her feminine self, a part of her shadow that she disowned. This was depicted in her caption:

I really believe that the more I integrate and allow that discordant rift between the right and the left brain...for me it is the masculine and the feminine in me...and the healing is allowing the feminine to be embraced within me and keep exploring the ways in which I reject that...and the ways I am scared of her power...I am scared of her abilities...I am scared of her differentness...and I don't want to go that far and yet there is a yearning inside of me that that keeps going it is like a little bit of permission a little bit of willingness you know.

In this example, Debby talked about her need to continually integrate her feminine side into her beingness. Debby's tendency was to retract back and allow her creative side to remain hidden, all stemming back to her 'Inferior Beginnings'. Debby's description of her working through process of shadow also depicted the difficult and continual process of integrating ones shadow into his or her beingness.

Ben indicated his need to stay aware of himself in the present in order to keep an eye on his shadow. With the theme of 'Continual Process' Ben described:

I was born to the present day and it is something that that I find if you don't stay on top of it you can forget. And you can lapse into these periods where again it refers to what I said earlier about this subjectivity. You know you can get caught up in the mind you can get caught up in all kinds of nonsense... and it can distract you pretty easily.

Like the rest, Al acknowledged his need to continually be aware of his shadow. In Al's case, he became aware of his shadow when he got himself 'worked up'. Al explained:

When I lose my awareness, when I lose watching myself everyday then it can actually take some time 2 or 3 hours when I am all worked up and then I go back and realize 'Oh My God' how did I all of a sudden get all worked up again? How did I start competing and thinking that I needed to do something to impress somebody or needed to compete and try to pretend that I knew something that I didn't.

Like Fred and Debby, Al eventually learned to accept that his thoughts were not actually a part of him but were constructed from the narcissistic identity he was trying to uphold. In this next narrative Al explained his realization that he was the one constructing his own misery:

The hugest piece for me was actually to realize that I wasn't thinking my thoughts. Then when I started experiencing and started getting some peace and realized that these experiences come and go then I could actually start to realize how much I was actually constructing and how much was actually real...and that to me is something you have to actually experience...that you actually do not really think your thoughts. And to me that's identity because our identity is so crystallized around likes dislikes...that our ego is so permanent as an executive function that we actually do think those thoughts from an egoic standpoint but when your ego breaks away you start to realize well how many dislikes and likes and how much I am really choosing to be a certain way.

Al's continual journey was summed up in the following paraphrase:

Trying to fix life and having to have a certain destination and realizing that there are certain things that I am established in and I like doing and I do well and other

things I just can't be that thing...so there is a jealousy of trying to compete with people and trying to be to be a star or special that I realize. I always thought that I had to get somewhere and then that would make me happy where as now it is like fuck I know I am not happy when I am trying to get somewhere.

In summary of the 'Continual Process' the daunting task of shadow work was revealed throughout the participant's narratives. Integrating the shadow entailed more than identifying and building a relationship with it. The fact that the shadow remains a part of our true beingness means it is something that we continually have to monitor as it forever seeks opportunities to display itself to the external world (Zweig & Wolf, 1997).

Shadow energy alive and apparent.

Shadow work is a life endeavoring quest because the shadow is something that is accepted, not abolished from our beingness (Zweig & Wolf, 1997). With this acknowledgement, our shadow remains a part of us and has the potential to reveal itself if we loose our awareness of it. As a result, it may be expected that participants might unknowingly reveal shadow parts within their interviews. The theme, 'Shadow Energy Alive and Apparent', therefore, reflects what our participants consciously chose not to share about their shadow, but seemed to be unconsciously displayed.

Referring to Zweig and Abrams (1991), the elements of a person's shadow are often recognized by others before an individual recognizes it within himself or herself. With this being said, I, as the witness to my participants may observe their shadow parts without their awareness of it. However, this brings to life another component of the shadow. If I am able to depict the unconscious shadows of my participants, than I too

must have that shadow element within myself (Zweig & Abrams, 1991). Simply explained, “The shadow finds its own means of expression, though, particularly in projections. What we cannot admit in ourselves we often find in others” (Singer, 1994, p. 165). Deciphering a person’s shadow is thus, a cyclical paradoxical experience.

Carly’s forthcoming comment referred to her intense hatred towards certain jokes. Within her story, Carly revealed aspects of her shadow of evilness and racism. Carly shared, “I like clean jokes I don’t like jokes that put other people down like nationalities or groups or whatever you sexual orientation or dumb blond jokes I don’t enjoy those kinds of things you know but good clean jokes you know.” Carly’s statement may be reflecting her own repressed shadow part of evilness and racism. This is interpreted through Carly’s strong hatred towards jokes that put people down. Carly’s own shadow of evilness may be repressed so deeply that she is unable to laugh at jokes that actually depict her inferior, hidden or feared emotions (Zweig & Abrams, 1991, p.XVIII). As a result, Carly’s shadow may have been unconsciously projected in her despise of ‘unclean jokes’.

Elaine’s hidden shadow of despair was revealed through the importance she placed on vicarious traumatization. During Elaine’s dialogue she brought attention to the importance and implications of vicarious traumatization for counsellors. Elaine’s shared her story that, perhaps, revealed her repressed shadow of feared emotions:

I first became aware of it...like my husband and I on Friday nights is movie night and before we had my daughter what we would do is one of us would go pick out a movie and then the next week it was the other persons turn. And our rule was which ever movie that person got the other person had to watch it, whether they

liked it or not... One day he picked a movie called [movie title]...and there is a scene there... or I think this might have been after my daughter was born because there was a scene in the movie where a mother was shot by some soldiers in front of her child. And I just remember crying and crying and I was yelling at my husband saying why did you pick this stupid movie and I thought that this is so weird because I never react like that. I am usually pretty open to seeing any kind of movie. And he was just stunned. Like he didn't see where that was coming from.

Elaine's narrative depicted how impacted she was by watching a mother being killed in front of her own children. The intense and unexplainable sobbing Elaine experienced from watching the movie may have depicted her unfinished business of working through her emotional pain. Elaine's reaction, therefore, may have been communicating her repressed feelings of grief and despair, two emotions that she had shut down as a result of her own childhood traumatic experiences.

Throughout Ben's dialogue a couple of his shadow parts may have exposed themselves to the external world. Ben's shadow of dishonesty might have been unveiled in the following exert that explained why he did not follow up on his childhood dream of becoming a doctor:

I actually went to [a university] with the intentions to try and get into medicine but interestingly enough I saw these people in pre-med with all these idealistic notions of going off to Africa and becoming Switzer wannabe's saving people and by the time they had finished up the travise of organic chem and micro biology, most of them were thinking about will it be a Mercedes or a BMW?...so I kind of

thought this isn't going to be a pathway that is going to do it for me so I switched into psychology.

Within this narrative, Ben explained he did not want to become a doctor because he did not want to be associated with people who sought external rewards and narcissistic validation. However, unconscious to himself, Ben's narcissistic need to attain a sense of importance through materialistic goods may have come to life. In this regard, Ben's shadow may have been depicted in his intense despise for people who were not genuine, sincere, and authentic. In essence, Ben could have been projecting his shadow of lack of genuineness, lack of sincerity, and lack of authenticity.

In Ben's second narrative he provided his perspective of an educational institution. Ben's intense despise towards the institution for not integrating more of a self-awareness approach is provided:

I think that at [institution] where it prides itself on education and it prides itself on knowledge for the for the pure joy of the acquisition of that knowledge...I think that is one big load of horse shit. I think [institution] is extremely structured, I think that the [institution] and what it is offering its students they should be ashamed of themselves. And I think that in [a different program] I would like to see more of the self-awareness piece incorporated from day one because there are a lot of students who are graduating who haven't taken a strong enough look at that and they have all the technical skills but they are not genuine and authentic enough to go out there and help people.

In this exert, Ben's shadow of narcissistic 'Godliness' may have been displayed as he provided his superior perspective on another program. Referring to Wilber (2000),

Ben's own shadow of being 'holier than thou' may have come to life as he was quick to judge others for not embarking on an instructional pathway to self-realization. Unaware to Ben, what he might really be annoyed with was his own lack of self-integration, something he projected onto another educational program.

Ben's last depiction of 'Shadow Alive and Apparent' related back to his judgments of male sex offenders. Referring to his work as a facilitator of a young male sex-offender therapy group, Ben was quick to resist this role and quick to judge these offenders. Ben shared his thoughts, "I don't want to do this. Because I am prejudiced I think you are all slime balls". Ben's quick resistance and intense judgments of sex offenders as slime might have been the projections of his own shadow. This would indicate that Ben had not yet accepted his own sexual shadow into his beingness.

Al's shadow of the 'expert' or 'hero' may have been brought back to life as he explained his reaction to clients who were seeing a psychiatrist or on prescribed medications:

I will tell people when I think that there are seeing a psychiatrist and I'll tell them it is complete bullshit. They'll give me these stories about being depressed and tell me all these medications they are on and I will be completely honest with them and how I think that is complete crap.

Without an invitation from his client's to provide his perspective on client's using medication, Al was quick to tell client's what he thought. Al's intense hatred towards psychiatrists and his despise of medication may be pointing to his own shadow projection of wanting to be the 'Hero' for his clients. Perhaps, in Al's mind, only he knew what his client's really needed to alleviate their distress. Al's shadow may have been unveiled

because if he had fully integrated his need to be the 'expert' into his beingness, he would be able to suspend his excessive energy and conviction as he informed his clients of his perspective.

Like the others, Fred's shadow of lust and deceit may have been unconsciously displayed during the interview. Within this narrative Fred reflected on his ability to integrate his shadow of lust into his beingness, thus, providing him full control over his shadow, "I can actually supervise my shadow and I actually know that I won't fulfill it so...so I can see it through...and it is like reasoning but it is also like an inner knowing too...". Fred's over confidence in his ability to not act on his lustful impulses may actually be the display his shadow of lust. In other words, Fred might be protecting himself from his own lustful shadow by attaining a belief that he has full control over his shadow. As such, Fred's depiction of having full control over his shadow could also be interpreted to mean that he still judges his lustful shadow as evil and, therefore, has not full incorporated his lust into his beingness.

Fred may have unveiled another aspect of his shadow during his interview. In this example, Fred depicted the type of clients he enjoyed working with, "I do tend to prefer the clients that are on that kind of a deeper quest because there is this kind of a deeper connection." Fred's perception that he deeply connects to clients who are on a similar spiritual quest could be interpreted as a display of his shadow of enlightened 'Hero'. In this situation, Fred's felt sense of connection to his clients might actually be a reaction to the external gratification he receives from clients who perceive him as someone who has been able to transcend his narcissistic identity. In this situation, Fred's

grandiose image of having experienced a spiritual discovery or rebirth may be the very mark of his shadow.

To conclude this sub-theme, participants may have unconsciously revealed parts of their shadow throughout their narratives. Referring to Zweig and Abrams (1991) each of the participant's shadows might have been displayed through their intense projected reactions to others. However, my own ability to identify each of the aforementioned hidden shadow's of my participants may mean that I too contain the same shadow parts as my participants (Singer, 1994). In closing, this theme has been a humbling experience for me as a researcher.

Stage IV: Implications of Shadow Work on Counselling

Introduction

Referring to concepts such as therapeutic alliance and countertransference, as mentioned in Chapter II, Stage IV connects the reader to the implications of participant shadow work on his or her counselling journey. Highlighting the importance of this section, Kottler (2003) explains the power and the influence of the therapist's personality is a facilitator of growth for the client (Kottler, 2003). Kottler (2003) reinforces the influence therapists have on their clients by clarifying, "it is not what the therapist does that is important – whether she interprets, reflects, confronts, disputes, or role-plays – but rather who she is" (p. 3). In this sense, it is the therapist's ability to be genuine and authentic that enables him or her to create a relationship with a client that facilitates change.

Throughout the process of therapy, Kottler (2003) regards the therapeutic relationship as the main instrument of cure. However, as mentioned earlier, the

therapeutic alliance is affected by the essence or beingness of the therapist. Kottler (2003) explains that although therapists try to insulate themselves from their own issues, leaks inevitably occur. As a result, Rosenberger and Hayes (2002) conclude that as clients talk about subjects that touch the unresolved issues of the therapist, the therapist feels insecure and incompetent. The notion of this section therefore brings us back to the concept of shadow work, which is a process of incorporating aspects of oneself into their beingness or essence (Zweig & Abrams, 1991). Foreshadowing this section, Debbie Ford (1998) reminds us that, “our shadow holds the essence of who we are” (p. 2); while Kottler and Hazlet (2001) suggest that it is the therapist’s essence, regardless of his or her theoretical allegiances, that dramatically impact clients.

Deconstructing the Hero Counsellor

Embarking on the role of a counsellor can bring with it many different reasons. Known as the Healer archetype (Myss, 2003), sometimes there are hidden aspects within an individual that lead them to believe they were destined to help others (Kottler, 2003). However, closer examination of the Healer archetype can sometimes expel a hidden desire on behalf of the Healer. Referencing the false self, the identity of a counsellor can bring with it a means to attain validation through the belief that one is able to help others. Jung referred to this concept as the ‘Hero’ archetype (Myss, 2003). The ‘Hero’ can be differentiated from the ‘Healer’ not from the role itself, but from the intrinsic motivation to perform the role.

Myss (2003) captures the essence of the Hero archetype explaining, “the self emerges as the Hero faces physical and internal obstacles, confronting the survival fears that would compromise his journey of empowerment and conquering the forces arrayed

against him. The Hero then returns to the tribe with something of great value to all” (p.392). Ringing with a tinge of codependency and rescuer, counsellors can take up the identity of counsellor to heighten their sense of self through the identity of Hero. With the identity of ‘Hero’ counsellors can take the position that they are ‘God like’ and know what is best for their clients. Kottler (2003) illuminates this heroic mentality suggesting that some therapist assume the identity of the intellectual or the authoritative expert.

The perspective of ‘Godliness’ can be a dangerous road for the therapist and more importantly dangerous to the client as it derivates from the intentions of counselling, which is to allow the client to make the appropriate decision for their situation (Corey, 2001). From a shadow perspective, the Hero can become empowered through the disempowerment of others. The theme ‘Deconstructing the Hero’s Journey’, therefore, refers to the ‘Hero’ within our participants and the impact this has had on their counselling approach.

Carly highlighted her ‘Heroic’ identity as a counsellor and the implications this had for her clients. In her early counselling years Carly acknowledged her quest to idealize herself as the expert counsellor impacted her counselling, “...I think initially I was jumping in too much and not presenting possibilities and then not letting them chose. Instead I would rush in and say lets try and do this.” Within this narrative, Carly’s own ‘Hero’ identity is perceived. It was through Carly’s redefining of herself that she was able to witness how she unconsciously prescribed what her client’s needed to do to alleviate their distress. Carly’s ability to deconstruct her ‘Hero’ counsellor identity allowed to her gain a connection with her client’s that will be described in the following theme.

Carly's identity as 'Hero' counsellor also affected how she interpreted client responses. In this light, Carly was quick to internalize client resistance as something personal, something she was not doing right. Carly described how her interpretation of client anger was difficult to comprehend because it went against her view of herself as the 'Hero' for the client. Carly shared, "one thing that sometimes I struggle with is if a client is angry at me because of something I have done or they perceive I have done, that can be threatening at times." The threat Carly experienced, as a result of her client's anger, illuminated her image as 'Hero' counsellor.

Elaine's role of 'Hero' counsellor was attained through her inability to set boundaries with clients. Elaine's inferior self, that needed to be needed, was something she had to incorporate into her beingness as a counsellor. This was exemplified in Elaine's following statement where she became aware of her need to be needed by her clients:

So I really learned that I had to set my own boundaries and that things would work out. And you know you have to distinguish between what truly is an emergency and what is somebody just panicking about something because at that moment in time they think it is a crisis.

In this quote, Elaine referred to her innate desire to always make herself available to her clients. This was Elaine's way of fulfilling her emptiness by proving to herself that she was important, that she was a 'good' counsellor, and that her client's could not manage life without her.

Elaine also acknowledged her 'Hero' façade when she talked about how difficult it was for her when clients chose not to return. With an awareness and willingness to

accept her shadow self, Elaine depicted the differences she witnessed in herself as a counsellor:

And I am not upset if they want to go somewhere else because people have to click to work together... and if you don't click then you need to find someone else...and that is a good thing... I think in the past I would have taken it personally...like Oh what did I do wrong?

With respect to her experiences as a counsellor Elaine realized the importance of letting go of the 'Hero' façade as she identified:

I think I focus more on helping people help themselves. Rather than being more directive even in play therapy. I mean you have to be directive at certain times... Bu I am a lot more open to seeing where the person is going to go and what their life brings to their issues...

Elaine's awareness of her shadow enabled her to empower her client's by allowing them to make their own choices, a reality that was invisible to Elaine before her own shadow work.

Debby described the danger for counsellors and more importantly to clients if counsellors are not conscious of their shadow. Debby's perspective on the dangers of the Hero counsellor is depicted:

I think we are royally dangerous when we work in this field and don't choose to be conscious. I don't always like it when someone comes up to me and brings something I need to learn in my consciousness but I think there is this real fear that goes on in a profession were we are supposed to be beyond all that. You know we have studied, we have learned, we have all these years of experience and

therefore we are not human beings in that we don't have any issues anymore... we've got our act together and it just seems like some, not just me, but other people who have been wounded are attracted to this profession and then they continue to wound.

Debby's acknowledgement of the importance of counsellor self-awareness grew from her own experiences as an unaware counsellor. Debby brought to life an important aspect to the notion of counselling, in that; many counsellors embark on the counselling profession out of their own woundedness. Without awareness and acceptance of their woundedness counsellors can inflict harm on their clients because the art of being a therapist comes with themes of power and control, vulnerability of the other, the need to be needed, and the perception of self as 'Hero' (Kottler, 2003).

Resonating with the them of counsellor woundedness, Fred admitted his interest in becoming a counsellor came:

Out of my my woundedness, in the sense that my father was an alcoholic and of course there was violence and fighting in the home and he was a really kind of a binge drinker and it came out of curiosity of self discovery.

Aware and accepting of his desire to help others through the act of counselling, Fred's acceptance of his shadow brought to his awareness his need to be the 'Hero'. Fred explained:

We get so wrapped up in the egocentric things and how we get into this whole drama and we can perpetuate that drama from generations to generations and we can see the patterns and the absurdity of it. So that helps me to stay detached and

not have to be the fixer you know....the hero...the need to be needed more and more everyday, the hero.

Ben's acceptance of his shadow parts brought to life his need to continually question his counselling approach. Ben became aware of his need to perfect his technique, not in the best interest of the client, but to enhance his perspective of himself as a counsellor:

I think in the early days I was very much caught up in technique and wanting to follow the method. And you know it was like hyper-vigilance it was like I was out here having to watch myself with my client everything that I could have possibly said had so much profound impact I had to measure it all... I don't do any of that anymore I just sit down and talk to them.

Speaking to the importance of shadow work for counsellors, Ben noted, "I would like there to be more emphasis placed on this and less on the text book bound theory... because I think this is how you produce good counsellors I think the other way you produce good memorizers." Like himself as an early counsellor, Ben became a good memorizer as a means to achieve his 'Hero' role as counsellor. It was through his shadow work that Ben realized the ingredients he required to become an effective therapist were his qualities of genuineness and honesty.

Al's comment, "I think the whole idea that the mystique of being a counsellor needs to be deconstructed" identified the importance he placed on dissolving the 'Hero' counsellor identity. Al further explained his perspective on deconstructing the 'Hero' counsellor:

Because in essence it comes back to the shadow and truth because we are so afraid of that kind of stuff. I mean that all of a sudden there is a rule book about how people are supposed to live and I think that is why counselling is the way it is sometimes. Just because people actually think there are specific rules well I don't prescribe to that.

Al's awareness of his own shadow enabled him to articulate what the counsellor role meant to him, "because to me before counselling was about becoming somebody right." In becoming somebody, Al desired the narcissistic rewards he reaped from being a counsellor as opposed to the authentic desire to aid others.

Emphasizing the importance of his own shadow work to limit the ways in which he used his clients to validate his false self Al shared:

I feel sad knowing there are people who are counsellors who don't actually do any of the shadow work. And I am guilty because I still need to do lots of work on myself. I don't want to pretend I know more than I do but I really wrestle with the idea about counsellors who are not doing any of that work.

Al's realized that in the position of counsellor he had tremendous power to use clients for his own needs. This awareness provided Al the incentive to continually confront and accept his shadow side as he concluded, "if we work through our shadow issues and our countertransference issues then I think that we can actually be more affective counsellors...I really wonder how effective can people be if they are not really being authentic with themselves."

The theme 'Deconstructing the Hero's Journey' highlighted the importance of shadow work for counsellors. As witnessed by the participants, a notion of Hero lay

hidden within each of them. Journeying down the path of shadow acceptance each participant was able to identify the implications his or her own Hero self had on his or her counselling process. Whether it was the need to be needed by their clients, the power and control that simmered from knowing what their client required, paying more attention to oneself as opposed to the client, or the inability to provide objectivity to their client's stories, all of the participants witnessed a change in their own counselling process as a result of deconstructing their own 'Hero' identity as counsellor.

Letting go to Gain a Connection

Continuing on, the theme 'Letting go to gain a Connection' captures the implications of shadow work on the participant's presence with their clients. Winnicott (1996) refers to the counsellor's ability to be consciously aware of their judgments of their client as instrumental in creating a holding environment for the client. With respect to the counselling process the relevancy of this theme is derived from Kottler (2003) who explains, therapists can fall into the trap of performing rather than being present, for example, "techniques get in the way of good therapy when they are used as a shield to avoid intimacy with a client" (p. 7). To illuminate this theme, Gilbert, Hughes, and Dryden (1989) suggest that an insecure therapist is more likely to hide behind technique rather than be open and authentic to gain a connection with a client. Within this theme, participants illustrated how their shadow work increased their beingness with their clients.

Carly explained how working through her shadow allowed her to work with client's she once believed incapable of working with. In Carly's situation, her resistance

to working with various clients was dependent on what shadow elements she had incorporated into her beingness. The following narrative describes such an experience:

I had a client today who when this person first came I thought how the heck I don't think I can work with this person and that was the issue for this person.

You know the prickly porcupine kind of stuff and that client sat right there today and we laughed and we worked through some things that this client has probably never told anybody.

Carly's initial reaction to this client was that she could not work with him.

Carly's resistance to this client was the result of being confronted by her shadow, which had nothing to do with the client other than the issues he presented. Carly was able to work with this client as she eventually identified and worked through her issue of abandonment. Carly explained:

we created a trust so knowing how important trust is for me I know that for my clients too that is self awareness and it was becoming aware of what the issues were about...like a lot of big abandonment stuff for this client big abandonment.

Reflecting upon this experience, Carly concluded that, "many people have built that wall and how do you help people to let down that wall?" In Carly's situation, the resistance displayed by her client mirrored back her own resistance in addressing her own shadow of abandonment. Carly had erected a wall similar to the one created by her client that stemmed from her unresolved shadow issue.

Elaine's ability to gain a connection with her client's meant she had to let go of her intellectual self, the part of herself that was her method of escape during her adolescent years. Elaine explained:

So you know you really have to let go of a lot of the stuff that you learn in school but I think it is a combination of your wisdom as you age but also your experience with people and how well you keep on top of self monitoring.

Elaine explained how her enhanced self-awareness implicated her counselling:

I have dealt with so many different types of people but you know all trauma is not the same so you have to look at people as individuals and I think the more self aware I have become the more I am aware that everybody else has their own awareness as well.

Elaine's own inner work helped her to remain as objective as possible in working with her clients. Elaine became aware that although her clients may have a common theme of trauma, her clients varied in their level of self-awareness. As a result, Elaine's ability to be more authentic and genuine in the counselling moment allowed her to refrain from stereotyping or using the same approach and interventions with her clients.

Debby witnessed an enhanced presence and connection with her clients as she worked through her shadow issues. Experiencing the felt sense of despair, loneliness, and nothingness by deconstructing her narcissistic identity, Debby soon resonated with her clients by allowing them to explore psychic places they had never before delved into. Debby explained her ability to create a holding environment with her clients:

I can only be who I am and I think people know if you can go there with them... can you go to despair...yeah I can go there...I've been there...I know what it feels like....can you go to grief...yeah I can go there. It gives them permission to feel whatever they are feeling.

Debby also brought to attention the implications of her shadow journey on her counselling approach:

I think it helps me go beyond the DSM. It helps me go beyond and relate to peoples experiences in a non-pathologizing way. I want to be good at what I do and I think the only way for me to be good at what I do is for me to keep plugging away at my own stuff and my own self awareness and my own healing... I think the more I can accept parts of myself and integrate them the more I have capacity to be really accepting of other people.

Debby shared another story that highlighted the importance of letting go of the counsellor façade in order to gain a connection with clients. Debby described a technique she used with students who aspired to be counsellors:

I had the students sit inside themselves and feel that feeling of I can't help you...what does that feel like? And then I had them switch, I am going to help you... what does that feel like and then I had them go to neutral. If I have an agenda that I am going to heal you or I don't have a clue what I am doing here the energy shuts off where if I hold neutral that space of non judgmental acceptance I am a vessel or whatever language you want to use I am just being... things flow the energy is fantastic and that's my goal go to neutral go to neutral.

Summarizing Debby's accounts of her self-awareness journey led her to conclude:

I had to have my idealism blown away...it allows me to hear horror stories and know that for this person this is very real and when we get hooked on this needing to be a nice world and that I'm nice you are nice we are fine everything is OK it is

a way of not having awareness or consciousness it is an 'excuse me it is a package and we have to go past that and not let it eat us up'.

Deconstructing his own shadow led Fred to recognize that beingness is all that he could offer in the counselling setting. In this next narrative Fred spoke to what he offered his clients:

What I bring to the counselling field is my beingness and I think the gift that we can give our clients is just our beingness. I have worked through my issues so on this deeper level there is this kind of a deeper connection with my clients. And even with the abusive men it is having that experience myself there can be this deeper kind of empathetic understanding. And especially around shadow issues I think from kind of this Zen perspective is that when we can start to actually laugh at the absurdity of life and that helps me to detach from the ugliness of domestic violence.

With his offering of beingness, Fred recognized a strengthened connection to his clients. Fred soon realized that his shadow work enabled him to better understand his clients by intensifying the energy created between his clients and himself. Fred explained:

I am much more laid back and have a deeper understanding and more insight into that nature of the human condition. I do tend to prefer the clients that are on that kind of a deeper quest because there is this kind of a deeper connection so it is kind of an energy connection that we are in this together so the understanding can come from that also this kind of energy connection... and that I am not so much

of this individual and that you are an individual but that we are in this together so to speak and the energy can kind of merge sometimes.

Like Fred, Al's shadow work enabled him to offer his clients his true self.

Underneath the façade of the counsellor, Al realized his client's were no different from him. Al had the potential to be in the same space as each of his clients. This realization brought the following from Al, "ultimately I think our problems are we take our problems way to seriously and I think if a counsellor can take a client's problems not so serious it may do the client some benefit." To follow up, Al referred to the client's he resonated with during his internship at [city]:

Some of them were obviously quit a bit more fucked up but they weren't really to me. I connected best to the people who were supposedly schizophrenic and stuff and there was definitely some huge impairments there but when you got right down to it and just talked to them about just life they weren't really interested in actually learning about theories...they weren't really interested in figuring out what was wrong...they were basically just interested in living right and getting developing a sense of basic trust in life again.

The strength of Al's belief in the importance of counsellor's embarking on their own path to self-awareness is explained, "I think the more you can actually be yourself the more powerful you are. To me its like therapy...if I am not really living what I practice then to me I am a complete fucking liar."

In summary, we witnessed the impact of shadow work on our participant's abilities to create a relationship with their clients. With the ability to let go of the desire to hide their shadow the participants witnessed an increased sense of beingness with their

clients. This allowed the participants to be consciously aware of their client. For many of the participants, this enhanced sense of beingness created an environment that provided their client's the invitation to explore areas they had kept concealed.

Countertransference Revealed

The next theme leads us to the notion of countertransference.

Countertransference can be described as the act in which a therapist responds to a client in an irrational way or when the therapist loses their subjectivity because his or her own issues are mirrored by the client (Watkins, 1985). The connection between countertransference and shadow can be understood if one believes that countertransference reactions relate to the unconscious projections from a therapist to a client, whereby, the content of the projections is nothing more than unresolved personal issues or shadow content (Hanna, 1998; Steinberg, 1988; Racker, 1968). The implications of countertransference on the counselling process is explained by Cormier and Nurious (2003, p. 72):

- A therapist is blinded to an important area of exploration.
- A therapist focuses on an issue more of their own rather than pertaining to a client.
- A therapist uses a client for vicarious or real gratification.
- A therapist emits subtle cues that 'lead' a client.
- A therapist chooses interventions that are not in a client's best interest.
- A therapist adopts the roles a client wants them to play in his or her old script that is not in the best interest of a client.

Within this theme, participants revealed the ways in which their shadow issues initiated a countertransference reaction to their client. In other words, participants shared how their shadow work heightened their awareness of their shadow issues which allowed them to monitor their shadow within the counselling process. This enabled the participants to limit the aforementioned consequences of countertransference by consciously responding to clients rather than allowing their shadow to unknowingly reveal itself during their counselling sessions (Cormier & Nurious, 2003).

Carly explained her experience with countertransference reactions:

I've noted some of the times when there had been some transference stuff you know... I have noticed that sometimes when I come in and I am feeling a little bit more vulnerable than sometimes I will have some tears in my eyes with particular client's about their issues usually because I am connecting with them but sometimes it is connecting with something from my own you know with them.

Carly's work as a trauma therapist, specializing in death and dying (i.e. suicide) had a special connection to her. Carly acknowledged that sometimes her unconscious responses or behaviours to her clients were attributed to a part of her shadow she had yet to work through. In the following situation, her client mirrors Carly's shadow back to her:

I have certainly learned from the days when I was doing the counselling with the with the [ethnic] students in [city] and our daughter was going through a particularly tough time and often as a result of that how I really had to work hard at staying centered on them and their issues and shut that other stuff off. That

certainly had a toll on my own body I know that because I had to shut that off...some of that which was going on with our daughter.

The adoption of Carly's [ethnic] daughters was something she had to bring to her awareness as she worked with other [people of the same ethnicity as her daughter] who had experienced similar issues as her daughter. In this experience, Carly was unable to contain her own shadow within her counselling session. Fooled by her shadow, Carly's objectiveness towards her client was clouded by her own shadow issue. Unable to see her glass was half full she had to come to terms with her own issues relating to the adoption of her daughter.

Elaine provided her perspective on the inevitability of countertransference reactions. Although inevitable, Elaine's awareness of her shadow allowed her to monitor her reactions during her counselling sessions:

Anytime you relate with someone you are going to pick up on something from them... so you have to be careful of where it is coming from and be aware... like if I come out of a session and especially now since I have a child myself if I find myself overly attached and feeling like I am the child's mother rather than their therapist than I will debrief with someone and they will help me.

Exploring her shadow issues enabled Elaine to better manage her countertransference as she recognized the importance of shadow work:

It makes you handle it better because you can look at it objectively rather than falling into that.... I think the other good thing about it that we haven't touched on is that it makes you aware at what you are good at and what you are not good at so if you do get a client who calls in I know now what kind of cases I can work on

and what kind of cases I can't... and I am aware of whether or not that is going to be an issue for me or not... so I can make better decisions I think...you know when you start off you think you can do everything right.

In this example, Elaine's ability to deconstruct her shadow of control and identity as a rescuer allowed her the permission to consciously decide to not work with someone in the best interest of the client.

Here Elaine provided a vivid description of her experience with countertransference:

When I did my practicum I had a case with this one woman that was horrific. Like her story when I remember sitting there as a student sitting their listening to this woman's story it was incredible and I had major nightmares... I couldn't sleep...I came to my practicum the next day and I talked to my practicum supervisor and I said you know how do you handle working with traumatized kids that have stories like that like I can't do this...

Elaine's experience of working with traumatized kids led her to address her unresolved shadow issues that developed through her childhood. Elaine was no longer able to hide her intense shadow emotions of pain and despair as she was confronted by her history through the lives of the kids she was counselling.

Debby interpreted countertransference in relation to shadow with the following statement:

I don't always know in the first few minutes and then a client always tells me I guess that is it...they don't necessarily verbally tell me but I can begin to think I

lost them and why is that? Where did I go that they disengaged? And then I will reengage and it is kind of like OK I will put that one aside for a little later.

Debby recognized her shadow when she disengaged from a client. This was her indication that something the client had just touched on was an aspect of herself that needed closer examination. To monitor her shadow within the counselling session Debby explained:

I just have to be incredibly careful about knowing when to step back when I am into something that this is my stuff. It equalizes the whole thing...there are fewer and fewer power gains in my mind if it is simply 'here is my mirror walking in and I don't know what I am mirroring for you'. I learned that if I just keep walking lightly to balance I don't know quite what I mean by that but that is the feeling of it then I think we are safe but again that requires consciousness.

Debby's ability to be conscious in the moment and having an awareness that her client was her mirror and vice versa, allowed her to continually map out and distinguish when her counselling was becoming more about her shadow issues rather than her clients best interest.

Fred spoke to the importance of working through his shadow issues before working with his clients. Fred shared his perspective:

I think it is almost imperative that I am a little bit further ahead in my growth and my self-realization than my client. I think that is important that I have dealt with some of my issues before I can start to deal with other issues because what happens if that isn't the case, and that has happened to me when I was in my first

practicum, is the countertransference starts to happen. Then I get all confused with dealing with my own issue and the other person becomes the therapist.

Fred provided an example of his shadow issue interfering with the counselling process of his client:

I was in a practicum in [practicum placement] and there is lots of trauma. This guy is talking about his mother and that he really loved his mother but his mother every time his father would drink she would just leave him and he would be abandoned, physically abandoned. And she would go looking for him and he wouldn't come back and he was abandoned. So this huge abandonment issue came up and of course I started to grieve and it was my issue...I mean even after this session I had to go outside and I just had this huge grief and I thought what the hell is this about...and it was my issue...you know grieving my mother and my father.

In this example, Fred's client mirrored to him his shadow of despair something he had longed to forget. From this experience, Fred realized he could no longer deny his shadow of despair and made a conscious choice to confront and accept his shadow to enable him to continue working in the profession of counselling.

Fred provided another experience of being confronted by his shadow in his group therapy sessions for men:

My reactions kind of give me a clue and then a lot of times I will just own it using my immediacy skills. I will say holy Christ that is my issue I need to look at that. I think am better able to differentiate between that. I was doing marriage counselling and this fellow he had a woman on the side and he was having an

affair with her and his wife knew about it. He refused to give up that affair ...and his wife was really hurting...and I got quiet intolerant towards him. I don't know whether this was fair to him or not and this could have been countertransference on my part because this is kind of my issue too... that lust issue ...and actually thinking that I could handle two woman right...So my jealous shadow came through as I thought how could I have this kind of affair and get away with it? I said to him until you are willing to make a change I can't really help you and you are just actually wasting your money and there is no sense in you coming back. I think part of that was my own issue with this young woman and I don't know if I have entirely let go of that...that I could actually have an affair and get away with it. I think that issue is still kind of on the burner...but I know there is a really good part of myself that whenever I do see it for what it is...I can actually supervise my shadow and I actually know that I won't fulfill it so...so I can see it through...and it is like reasoning but it is also like an inner knowing too.

Again, Fred depicted his shadow of lust, jealousy, and deceit as a male who was having an affair with another woman mirrored it to him. Fred's response of shutting down and telling the client not to come back as opposed to working through the issue was Fred's defense to working through his similar shadow.

Ben's shared how he addresses his shadow issues with his client:

I will deal with it fairly soon into the into the therapeutic relationship and I'll say this is what I am sensing this is what I am feeling and I feel it is important for us to talk about it because I think we are going to trip over it and not do the work that needs to be done.

Ben provided a specific example of his encounter with countertransference as he referred to his past role as a therapist for a young male offender group:

One of the things they wanted me to do was to put together a group intervention for a group of male sexual offenders that were under 18 so that they couldn't be prosecuted and sent to jail. I went in there being the father of three girls thinking I don't want to do this. Because I am prejudiced I think you are all slime balls. And in interacting with them and working with them what I came to realize was how quickly I had been harsh and prejudged them. Because in hearing their stories they were just reenacting so that was a really good experience in terms of self awareness in terms of realizing that I got into a place where I had gotten pretty judgmental and pretty harsh.

In this example, Ben's quick judgment of male sex offenders as 'slimy' was something he had to address. Although Ben identified a sense of resolution within himself as he realized the male offenders were victims themselves, he lacked clarity on what part of his shadow was mirrored to him through this experience. However, as referred to in the sub-theme 'Shadow Alive and Apparent' it was inferred that Ben was reflecting his own sexual shadow.

Al's summed up his ability to identify countertransference within the counselling session in his following statement:

That's where the shadow comes up to me as a counsellor. If I am afraid to actually tell a client how I am actually feeling than obviously I see something in the client that I haven't worked through or I don't understand and I am afraid to say it to them for what reason.

This example provided by Al outlined the concept of counter-resistance (Racker, 1968). Following the same path of countertransference, counter-resistance is the inability of the counsellor to share with the client something that has been identified because the therapist has the same unresolved issue as the client (Racker, 1968). In this situation, Al was unable to bring attention to the shadow issues of his client because that would entail recognizing part of his own shadow.

In brief summary, the reader was introduced to the implications of participant shadow work on his or her counselling practice. The first implication related to the narcissistic identity each participant held towards himself or herself as a therapist. This 'Heroic' identity of expert counsellor implicated the participant's ability to objectively attend to their clients, thus, disempowering their clients from their own cure. The second implication related to the therapeutic alliance. As our participants grew to accept their shadow parts a heightened sense of authenticity and genuineness was witnessed within the participant's beingness. This allowed the participants to create a strengthened connection and presence with their clients. Finally, our participants became aware of their countertransference reactions to their clients through their shadow work. As a result, the participants were able to monitor their shadow within the counselling relationship, therefore, limiting their unconscious reactions towards their clients.

Conclusion

In conclusion, we witnessed the counsellor's process of working through shadow. Through the various thematic clusters we were able to glance at shadow development, shadow projection, shadow acceptance, and the implications of shadow work on the counselling profession. Observed in stage I "Inevitable Identity" the shadows of our

participants started to develop at a young age as they created an identity for themselves. The identity that transpired was created and molded by the perpetual judgments each participant placed upon himself or herself. Through their own self-judgments participants grew to understand themselves as inferior. In defense of this inferior sense of self participants worked to protect themselves through various psychic defense mechanisms. This inevitably led to the creation of a contrived narcissistic identity, simultaneously, solidifying each participant's shadow.

Stage II 'Shadow Supremacy' unveiled our participant's shadows to the reader. Witnessed through the narratives of our participants all of them contained a shadow. The shadows of our participants were depicted through their intense reactions of emotion, judgments, and behaviours towards others. Similarities within the shadows of our participants were the elements of control and anger. While, disparities in our participant's shadows were revealed through the shadows of jealousy, greed, lust, enviousness, and other covert shadow contents.

Stage III 'Crumbling Crusade' was the starting point for our participants to integrate their shadow parts into their beingness. Starting with a sense of world collapse the participants took themselves through a journey of realigning with their true self. For most of the participants this journey was a humbling experience that took them to the depths of despair. Although difficult, participants soon experienced sensations of freedom and enlightenment as a result of their shadow work. Inevitably, the participants ended with the realization that shadow work was a continuous process with no destination point other than the need to be continual aware of their shadow parts.

Stage IV 'Implications of Shadow Work on Counselling' brought with it three themes. Participants became aware that their shadow implicated their counselling practice. This was captured through the stories of our participants as they depicted the importance of deconstructing their 'Heroic' identity as a counsellor, the importance of beingness in the therapeutic relationship, and the notion of countertransference. In the end, all of the participants came to realize the importance of their shadow work as a means to further them in the profession of counselling, something they were not able to attain through intellectual knowledge but only through direct experience.

Chapter Five: Discussion

Introduction

This chapter is broken into five parts. The first discusses results and conclusions drawn from the lived experience of the six participants who participated in this study. In particular, the author examines and confirms from the evidence that the data shared by his participants appear to illuminate the counsellor's process of working through shadow. Within the first section, this researcher also shares his experience with shadow to further depict the themes identified in this research. Secondly, the author then discusses the clinical implications of shadow work on the counselling process, specifically addressing the role of the counsellor. Thirdly, the study's limitations are examined with respect to generalizability and validity. Following this, the author offers ideas for future research initiatives and directions with respect to the process of shadow work and the implications of shadow work on the counselling profession. Lastly, this chapter discusses some potential drawbacks of the notion of 'shadow' itself.

Answering the Research Question

The narratives of the six counsellor participants brought to life 16 themes of which 13 were related to the counsellor's process of working through shadow and three were related to the implications of shadow work on the counselling process. These themes naturally evolved in a chronological order to describe the process of shadow work bringing with it the implications of shadow work on the counselling profession. With respect to the themes derived from this research, remember that shadow contents can contain positive elements when a person projects positive qualities, values, and self-

worth onto others (Wilber, 1999a). However, it is pointed out that positive elements of shadow were not depicted within the data provided by the participants.

The first stage described the process of shadow development. The early antecedents of shadow development were traced back to early childhood experiences where participants formed a conceptual identity for themselves that was dependent on the environment they grew up in (Wilber, 2000). Forming a sense of 'I', the participants started to establish themselves as different from others (Almaas, 2001). As each participant's identity started to take shape and form, all of them experienced a sense of inferiority. Attributed to the development of the ego, this sense of inferiority was perpetuated by the judgments of oneself as inferior to others (Singer, 1994). In order to shield themselves from their inferior identity, the participants soon learned to protect their ego by distancing themselves from their inferior parts (Almaas, 2001). However, in order to separate themselves from their inferior parts the participants had to disown their inferior qualities, which marked the beginning of their shadow. The distance that was created between the qualities deemed superior and inferior eventually led participants to assume a narcissistic identity. An identity that was not real but contrived to contain only those aspects seen as worthy, while the disowned parts were left to simmer in the shadow.

To bring a personal element into the first stage of this research this researcher wishes to briefly describe the development of his shadow. In my own life I have witnessed myself turn away from my own fragile sense of self. In this situation, I strongly denied the existence of my sister as a means to defend against my own fragile sense of self as I felt a sense of inferiority because my sister was handicapped. Little did

I know that my adamant denial of my sister had nothing to do with my sister but instead was a reflection of my own felt sense of inferiority. Reflecting upon my own life, I have also been able to identify the narcissistic ways I had portrayed myself in order to deny my true self or the qualities I hated within myself. In this situation, I have portrayed the image of a 'nice guy'. Here I would continuously offer support and go the extra mile for others. Little did I know that my 'nice guy' role was not genuine and sincere, instead my 'nice guy' role served as a means to deny to myself that I was very egocentric and cared only about myself.

In Stage II, participants unveiled their shadow parts. The first shadow that was depicted to the reader was the shadow of control. Created through childhood experiences the participants hid from themselves their own desire of control. Participants witnessed their shadow of control by trying to unconsciously attain control over others. The shadow of anger and aggression was also released to the reader. The anger and aggression projected by our participants uncovered their inherent nature and desire to inflict harm onto others. Shadow parts of jealousy, envy, greed, and lust were also captivated through the narratives of our participants. All of these aforementioned shadow parts uncovered a hidden element of desire. Regardless of the act, the participants soon realized their shadows of desire were created from their childhood craving to be needed, attended to, and validated. Finally, our participants revealed the covert ways their shadows came to life. Through acts of resistance, denial, passivity, and manipulation participants were able to witness their shadow in action.

Adding the personal touch to this research I have witnessed and experienced the emotional nature of shadow. Reflecting upon my own life, I remember expressing hatred

against those who had challenged me on being attracted to various clients. In this situation, my extreme felt sense of hatred against those who confronted me on being attracted to various clients was my way to defend against acknowledging that what they had said was correct. In my own life, I have also witnessed and interpreted my own projections of others as lazy and incompetent as an indication that it was actually me who was lazy and incompetent.

In stage III, participants started the process of integrating their shadow into their beingness. To initiate this process, participants endured a life-shattering wake up call. This wake up call confronted each participant's false self or the identity that was erected through negotiating between the individual and society as to what a person should appear to be. With a glimmer of light shining on their shadow, participants moved to consciously become aware of their shadow. This took our participants through a journey of identity deconstruction by reintegrating their shadow self into their beingness. For most of our participants, realigning themselves with their true self brought with it the notion of despair. For some participants, this despair marked the beginning of a sense of no-self as they came to realize themselves as a fake. Moving along, although to varying degrees, participants embarked on the task of creating a holistic identity that included parts once perceived as inferior and taboo. To complete stage III participants realized shadow work was a process, not an event.

I, like my participants, experienced an intense emotional felt sense of despair as I started to reintegrate my shadow into my beingness. My sense of despair occurred soon after my parent's divorced. Reflecting on my despair I have come to understand that my parent's divorce was the event that started to disintegrate my false belief of myself and

my world, thus propelling my experience of nothingness. Although my initial reaction to my parent's divorce was to pretend it did not occur and nothing had changed, eventually I realized I could no longer pretend that my life and the person living my life was perfect.

Stage IV depicted the implications of shadow work on the counselling process. Participants became aware of how their 'Heroic' notion of self as a therapist impeded their counselling ability. Realizing that counselling was about connection rather than power, participants revealed how their shadow work increased their beingness with their clients. In other words, in order to enhance their connection with their client's our participants experienced an expanded sense of self that incorporated aspects they once denied. Finally, participants shared how their ability to incorporate aspects of their shadow into their beingness allowed them to monitor their shadow self during the counselling process. This had implications for the participants as they realized their countertransference reactions were aspects of their shadow they needed to continually accept within themselves.

Aligning with A1, I have witnessed counterresistance in my counselling sessions. In this example, I depicted counterresistance when I choose not to challenge a client. Reflecting upon why I did not challenge my client I was able to uncover that I did not want to hurt my client. In this situation, it was my own shadow issue of needing to be liked by my client that inhibited me from challenging her.

Implications for Counselling

The intent of this section is to integrate the thematic results of this study with aspects of the counselling profession. The first implication brought to the reader's attention is focused on theoretical orientation. This implication refers to assimilating the

process of shadow work, illuminated within this research, to other psychological theoretical orientations. The next three tenets explore the implications of this research on the counselling process. The first tenet addresses the implications of the counsellor's 'Heroic' identity on the counsellor's ability to empower their clients. The second tenet addresses the implication of counsellor's shadow work on building a therapeutic alliance with their clients. Finally, the last tenet explores the implications of counsellor's shadow work on the notion of countertransference.

To begin, other theoretical perspectives can be used to depict the process of shadow development. One such perspective is Carl Rogers's notion of actualizing tendency, whereby a person is motivated to develop to his or her fullest potential possible (Corsini & Wedding, 2000). Specifically, Rogers used the term 'real self' to describe a person's perceived sense of self that is based on a person's actualizing tendency (Corsini & Wedding, 2000). In contrast to the real self, Rogers used the term 'ideal self' to describe the process by which a person creates an idealistic sense of self which is dependent on the conditional positive self-regard a person received (Corey, 2001). With respect to the themes illuminated in this research, specifically stage I 'Inevitable Identity', Rogers's 'real self' can be translated to mean a person's true beingness, while the 'ideal self' can be interpreted as the ways in which shadow development occurs through the denial of one's real self. In other words, the shadow develops as people assume an idealistic identity, whereby the parts of the shadow are derived from aspects of one's true essence that hold no place within the ideal self.

Another theoretical perspective that depicts the process of shadow development is Alfred Adler's notion of 'striving for superiority' (Corsini & Wedding, 2000). Adler

believed that all people have a desire to achieve their fullest potentials by becoming ideal and used the term compensation to describe the process whereby people strive to overcome (Corey, 2001). To Adler, a felt sense of inferiority is created within a person as he or she compares him or herself to others realizing that others are better than him or her (Corey, 2001). Similarities between Stage I 'Inevitable Identity' of this research and Adler's notion of 'striving for superiority' both bring to light the aspect of identity development and a sense of inferiority that is experienced by individuals as they strive to become someone untrue to their essential nature. Specifically, Adler's recognition of inferiority combines itself with the theme 'Inferior Beginnings' as participants endured a felt sense of inferiority that was created from comparing themselves to others.

Although the beliefs of Rogers and Adler shed some light on the stages of shadow development, their theories depart from this research as the process of shadow work moves beyond shadow development and into understanding the process of realigning oneself with their true being. As such, Almaas's (2001) diamond approach to Self Realization can be referenced as a means to understand the counsellor's process of working through shadow. In this regard, the process of shadow work depicted within this research aligns itself with Almaas's (2001) understanding that, "it is possible to appreciate ourselves even more when we are spontaneous, rather than self-conscious, as we express ourselves authentically" (p. 3). However, to attain this level of authenticity our participants endured a process that brought to life the denial of one's true essence through the notions of self-judgment, insecurity, and narcissism. Eventually our participants found inner peace and life satisfaction by surrendering their false identity.

Within Stage I 'Inevitable Identity' we witnessed the false identity development of our participants. Summarized by Almaas (2001) our participant's false identity was derived as they identified and experienced themselves with a particular self-representation. However, this self-representation was not created from their true beingness but was related to an object or objects. The result of this process led our participants on a quest to become somebody as opposed to their essential identity that is "the purest, most specific, and most differentiated form of essential experience" (Almaas, 2001, p. 137).

The perpetual creation of the self through self-representations moved our participants away from their true being. Witnessed within the Section I 'Inevitable Identity' this movement away from their essential self catapulted them into a state of narcissism. Reinforced by Almaas (2001), "given the function of the Essential Identity is to allow identification with one's true nature, it is clear that this loss is the central factor in our incapacity to know ourselves as Being, and thus, in our narcissism" (p.148). Further supported by Almaas (2001) our participants became overly preoccupied with their self-esteem, thus, trying various methods to gain more of it or avoid losing it. This was witnessed in our participants over sensitivity to their sense of self worth and obsessively evaluating their actions and the actions of others. This over evaluation eventually drove our participants to a state of insecurity as they strove to ensure they were making a good impression on others.

Almaas (2001) referred to the term fakeness and the shell to depict the lack of authenticity and need to portray oneself as somebody other than their essential identity. This brought to life our participants experiences of feeling fake through their own

submissions of lying about who and what they were, both to the world and to themselves. In essence, our participant's fakeness and self-created shell was witnessed within stage II 'Shadow Supremacy' as participants displayed their shadow self.

Moving on, stage III 'Crumbling Crusade' depicted the experiences of our participants as they were confronted, challenged, and moved to accept their essential identity. Almaas (2001) used the term the "Narcissistic Wound" to depict the process of confronting and challenging one's fakeness and created shell as he concluded, "when the shell is exposed its very integrity will be threatened" (p. 309). This experience was witnessed in the theme 'Existential Crisis' as our participants endured hurt, betrayal, insult, or loss from the shattering of their idealistic image.

With momentum to deconstruct the self-representations each participant created the theme 'The Depth of Despair' came to life. Termed by Almaas (2001) as 'The Great Betrayal' our participants witnessed how their fakeness was the result of their early environment of not being supported in becoming their true self. As a result, our participants experienced a sense of despair as they soon realized they had conditioned themselves to be what others believed they should be.

Riding the wave of deconstructing their idealistic image of self our participants worked to realign themselves with their true beingness. Highlighted in the theme 'Illuminating the Dark Side' participants experienced what Almaas (2001) identified as narcissistic emptiness; loss of orientation, center and self-recognition; and narcissistic shame. This was witnessed in our participants as they experienced the absence of their familiar sense of identity through the loss of identity, absence of meaningful purpose, and a felt sense of insignificance, worthlessness, and pointlessness.

Finally, our participants were able to move themselves towards the theme ‘Truthful Transparency’. Varied in their experiences and perhaps level of authenticity, participants surrendered to their basic distrust within themselves in order to create an element of identity transparency. A distrust that “was created because of early parental treatment that failed to give participants the implicit confidence that he or she would be taken care of without having to manipulate his or her environment to provide what he or she needed” (Almaas, 2001, p. 342). In the end, our participants, to varying degrees, achieved Almaas’s (2001) ‘Universal Love’ a love for everything and everyone.

In brief summary, this research lends itself to various theoretical perspectives that highlight the aspects of self-esteem, self-value and identity development within their approach to understanding and bringing about personality change. Specifically, this section pointed out that various tenets and themes of this research can be depicted through the lenses of various psychological perspectives. However, it is also noted that this research moves beyond the bounds of constructed stages to describe and understand the intricate aspects of shadow work.

The next three implications are based on Corey’s (2001) suggestion that counselling is an intimate form of learning that demands therapists to be real and authentic in their relationships with their clients. The importance of counsellor authenticity and genuineness is further argued by Corey (2001), “if as counsellors we hide behind the safety of our professional role, our clients will keep themselves hidden from us” (p. 15). In order to become an authentic and genuine person, however, one must truthfully and honestly search within to find their true essence. This brings to light the

notion of shadow work, which illuminates a process of self-awareness and self-integration.

The first implication comes to us from the participant's accounts of the 'Hero' therapist. Reminded by Myss (2003) the 'Heroic' identity is created as an individual separates himself or herself from others followed by a series of difficult challenges that the individual must face alone. In order to combat these challenges, the individual journeys down a path of self-doubt that is eventually overcome through knowledge, insight, and wisdom (Myss, 2003). In the end, the individual becomes enlightened by his or her ability to rise from the ashes, thus, propelling the identity of 'Hero'. With regard to the heroic identity, it is important to understand that assuming the 'Hero' identity is meaningless to the individual if he or she cannot share his or her wisdom, knowledge, and insight with others (Myss, 2003). For our participants, their clients provided them an opportunity to feel heard and acknowledged for the challenges they had overcome. This introduction to the 'Hero' identity leads us to the implications of the 'Hero' counsellor in counselling.

The participants in this study all described an identity of 'Hero' as they embarked upon their journey to become a counsellor. For all of the participants, this contrived 'Heroic' identity was masked by a perceived altruistic desire to help others. However, closer examination of their 'Hero' identity revealed a twist of narcissism as all of the counsellors gained a sense of importance and value from their 'Heroic' role as a counsellor. Referring back to the notion of shadow, the shadow is created by the parts a person does not wish to identify with (Zweig & Abrams, 1991). Witnessed in the participant's narratives, their 'Heroic' identity grew out of the shadows of power and

control. Fulfilling their narcissistic need to feel validated, important, and in control, their shadow self allowed them to achieve a sense of self worth through their 'Heroic' counselling.

The participants identified the implications of their 'Heroic' identity as they witnessed their counselling being guided by an unconscious need to maintain control over their clients. The act of 'Heroism' was displayed by the participants through controlling the interview, prescribing the cure, quick judgments, and maintaining client reliance on the therapist all of which helped to perpetuate the identity of 'Hero'. In reference to the data provided by our participants, the identity of 'Hero' therapist could therefore, implicate aspects of counselling such as assessments, treatment plans, making appropriate referrals, and the actual counselling that occurs between a client and their counsellor. Inevitably, the consequences of the 'Heroic' counsellor was felt by the client who experienced a sense of disempowerment from not being objectively heard, not being able to make decisions for themselves, and most importantly, being unable to re-take control over their lives.

In summary, participants were unaware of their 'Heroic' identity as counsellors and more importantly unaware of the harm they were inflicting on their clients until they started the process of deconstructing their identity as a counsellor. All of the participants had cognitive knowledge, skills, and training to perform the art of counselling. But what our participants lacked was an awareness and understanding of how their own narcissistic identity or shadow was perpetuated through their role as counsellor. In other words, our participants lacked awareness of their own needs, desires, values, and beliefs. Explained by the concept of shadow, the participants were only aware of what they believed were

accepted needs, desires, beliefs, and values. All of their other aspects of self had been denied and placed into their shadow. Through shadow work, our participants were able to witness their own shadow interfering with the counselling process in ways that were detrimental to their clients.

The first implication raises awareness for the need to deconstruct the identity of counsellor. As witnessed through our participants, their 'Heroic' identity of counsellor and 'Heroic' acts of counselling was an unconscious act that inflicted harm onto their clients. Although educated on the counselling process all of our participants lacked a sense of knowledge and understanding of their true self. Shadow work may therefore, be an important aspect of education for each aspiring counsellor as they work to understand and incorporate their 'Heroic' identity before it is projected into the counselling setting.

The second implication of shadow work on counselling was an increased ability to attain a connection with clients. Otherwise noted in the counselling profession, shadow work helped our participants create a therapeutic alliance with their clients (Bordin, 1979). Defined by Bordin (1979) the therapeutic alliance is the attachment and collaboration between a counsellor and a client. The importance of the therapeutic alliance stems from its strong predictability of client change and treatment success (McGuire, McCabe, and Priebe, 2001). Langs (1982) shares three essential elements of a strong therapeutic alliance:

- Symbiotic relationship between counsellor and client
- Ability to create a sense of safety and trust within a client
- Ability of a counsellor to hold and contain what the client thinks and feels and how they behave

Bringing the second implication of shadow work back to the counselling profession, Kottler (2003) explains counsellors are the instrument of change for their clients and therefore, require self-control and considerable ability to become vulnerable in the therapeutic moment. In other words, within the therapeutic encounter, counsellors must leave behind some of their armor and defenses. However, this is not easy feat. As explained by our participants, in order to become conscious of their defenses they had to become conscious of what they were defending themselves from. For some of our participants, their defenses were seen through their resistance to working with various clients, for other participants, their defense was depicted in their quick judgments and inability to be empathetic towards their clients.

Regardless of the defense, our participants soon understood their defenses to mean an inability to be authentic and genuine with their clients. Thanks to the shadow, all of our participants shut themselves off from their clients, distancing themselves from their own internal discord created from not integrating and accepting their shadow. Shadow work, thus freed our participants to be authentic and genuine by allowing them to accept themselves for who they were. Working through their shadow and embracing their shadow into their beingness offered their client's an environment conducive to change, an environment that consciously withheld and monitored their judgments of their client's story. With respect to Langs (1982) elements of a positive therapeutic relationship, shadow work enabled our participants to create a symbiotic relationship with their clients and create a sense of safety and trust within their clients by being able to hold and contain what the client felt, thought, or how they behaved.

This implication brings to our awareness the importance of genuineness and authenticity in the counselling relationship. Although all of our participants were educated and could articulate the key elements of the counselling alliance, it was the realigning of their identity that allowed them to display authenticity and genuineness to their clients. Until our participants were able incorporate aspects of themselves they once denied into their beingness, their elements of authenticity and genuineness were simply intellectual constructs they had learned in school.

The third implication of shadow work on the counselling process brings us to the notion of countertransference and counterresistance. Explained by Corey (2001), countertransference occurs, “when a counsellor’s own needs or unresolved personal conflicts become entangled in the therapeutic relationship” (p. 34). Countertransference, therefore, refers to a therapist’s unconscious reactions toward his or her client that interferes with a therapist’s ability to be objective (Hanna, 1998). Counterresistance can be described as a type of countertransference whereby the counsellor is aware of an emotional factor within himself or herself that prevents a therapist from communicating what he or she has perceived to a client (Racker, 1968). If for a moment we reflect on the notion of shadow and acknowledge that the shadow interferes with a therapist’s own ability to be objective about himself or herself (Zweig & Abrams, 1991), then it would be suffice to conclude that the therapist’s shadow would also interfere with his or her ability to objectively interpret the stories of his or her clients. This connection is solidified if we remember the therapist’s interpretations about their clients are seen through their own lens (Kottler, 2003).

Within the narratives of our participants the notion of countertransference was depicted. For some of our participants their unconscious reactions to their clients came in the forms uncontrollable displays of emotions, detaching or distancing themselves from their client emotionally and cognitively, overly attaching to clients, quick judgments of clients, or an inability to share with a client something the counsellor had become aware of. Regardless of the countertransference reaction, all of the participants became aware of their reactions through their shadow work. As participants worked to accept within themselves aspects they had once denied, they were able to recognize and monitor their shadow self in the counselling process, thus, minimizing the number of countertransference reactions displayed to their clients. With respect to countertransference, our participants acknowledged that their shadow work was an important tool in their professional development as a counsellor. By integrating into their beingness aspects of themselves that were once denied our participants became aware of their issues and were, therefore, able to become more objective and more intentional in their counselling practice.

In summary, shadow work may be an important tool to incorporate in mentoring aspiring counsellors. As depicted through the narratives of our participants, shadow work helped to deconstruct the identity of 'Hero' counsellor, thus, allowing each participant to empower their clients. Shadow work also enabled our participants to build a genuine and authentic alliance with their clients, furthering the effectiveness of their counselling. Finally, shadow work provided our participants a means to monitor and control their countertransference reactions to their clients. In the end, shadow work benefited the counsellor and the client as shadow work enabled the counsellor to limit their

unconscious judgments of their clients, therefore, providing their clients an environment more conducive to change. Perhaps, shadow work can be of benefit to counsellors abroad, not by achieving freedom from their shadow selves or becoming self-actualized without problems, but rather, creating an opportunity to assume responsibility for all that that they are.

Study Limitations

Within this section the limitations of this study will be shared with the reader. However, before we begin describing the limitations of this study, this author wishes to clarify that the comments reflected in this section do not diminish the lived experience of my participants. As such, the limitations of this study are focused on the research design itself, as opposed to the life stories shared by my participants. My participant's openness and willingness to become vulnerable by sharing their story is an essence that cannot be contested.

The first limitation of this study refers to the research design itself. Using a phenomenological-hermeneutical research design to explicate and interpret the lived experience of my participants brings to the forefront the issue of the implicated researcher. Unable to detach myself from my own views leaves to question the neutrality of the themes produced throughout this research. Palmer (1969) reifies that a researcher understands the experiences of an individual only through the researchers own view. As such, in order to understand and bring to fruition the themes produced in this research I as the interpreter act like a filter.

Although relating to the concept of shadow, the second limitation of this study is derived from the first. As part of our inherent being, our shadow forever remains a part

of us. As a result, “even with great effort to own the shadow involving prolonged internal negotiations, the outcome is uncertain” (Zweig and Abrams, 1991, p. 273). There is no complete or perfected human being who has been able to make conscious all shame, jealousy, lust, control, aggression and other disapproving qualities (Zweig & Abrams, 1991). As a result, exploring the notion of shadow entails the concept of the implicated researcher. I, as the witness and interpreter of my participant’s stories of shadow, am implicated by my own shadow.

A third limitation of this study is the acknowledgement that there was no systematic process taken in consideration of gender, ethnicity, or age with respect to sampling frame. Therefore, thematic results may be biased with respect to a misrepresentation of both male and female depictions of shadow work. Furthermore, considering all of the participants were Caucasian, thematic analysis of the process of shadow work may be biased to this ethnic population. Finally, the participants in this study ranged in age from 30 years old – 60 years old, thus, marking age disparity another limitation of this study. The challenge to this study, stemming from the gender differences, cultural differences, and disparity in ages, leaves uncertain how the aforementioned variables may implicate shadow work. The third limitation to this study, therefore, refers to the generalizability of this study to other populations.

The Interpretative Stance Towards Validity

At the outset, remember that the intent of this research was to understand the notion of shadow as opposed to explaining it. With that in mind, this study used a phenomenological-hermeneutical research approach to explicate the meaning of human experience related to the phenomenon of shadow. Van Manen (1990) provides support

for a phenomenological stance as he suggests consciousness itself cannot be directly described. Therefore, to explore the notion of shadow a person has to have experienced it because they cannot reflect on the experience while living through it. The hermeneutical twist was brought into this research to aid in the art of interpreting the data provided by the participants. Explained by Alson (2000) the purpose of hermeneutics is to uncover the hidden meanings of experience as opposed to striving to find the pure essence of lived experience. The use of a phenomenological-hermeneutical research design for the purpose of this research, is therefore, validated by Van Manen (1990) as the intent of this study was to “transform lived experience into a textual expression – in such a way that the effect of the text is at once a reflexive re-living and a reflective appropriation of something meaningful: a notion by which the reader is powerfully animated in his or her own lived experience” (p. 36).

To argue profusely in defense of phenomenological-hermeneutical validity would contest the intent of phenomenological-hermeneutical research itself (Gadamer, 1975). Highlighted by Heidegger, hermeneutics is philosophical rather than scientific (Palmer, 1969) and as supported by Gadamer (1975), the task of philosophical hermeneutics is not the systematic collection and analysis of data, but rather the illumination of the ordinary process of understanding. Perhaps, the argument of validity can be clarified with an understanding that hermeneutics does not seek correctness and agreement within the art of interpretation, but instead seeks to bring out the hidden meaning or what is not revealed under normal light (Palmer, 1969). Nevertheless, with respect to validity, the limitations of this research methodology are acknowledged.

One such challenge was the implicated researcher. I, as the researcher, was implicated in this study because the data of my participants and the data analysis was filtered through my own lens. To bring awareness to the implicated researcher bias, this researcher, to the best of his ability, incorporated Heidegger's belief that the researcher must be able to move beyond his or her own conscious view (Waterhouse, 1981). As such, I brought to my conscious awareness my understandings, beliefs, biases, assumptions, and presuppositions, related to the topic rather than try to hide them (Palmer, 1969). I continually challenged my views, opinions, assumptions, and reactions in respect to the data and data analysis as a method to promote validity with the data and data analysis. Schleiermacher referred to this process as the hermeneutical circle (Palmer, 1969). To reiterate the process of data analysis used in this study, I analyzed the data with an understanding that what I would come to understand was created from putting together parts of a whole. In other words, as a researcher, I interpreted the data by comparing it to something I already knew. By incorporating Heidegger's aforementioned suggestion Van Manen's (1990) concern with phenomenological research, that being we know too much about the phenomenon we wish to investigate was addressed.

In brief summary, the interpretation of the data was guided by the 'naïve interpretations' of this researcher (Wiklund et al., 2002). Here the text was read in its entirety to acquire a general sense of how the respondents experienced the working through process of shadow. I then identified my spontaneous interpretations of the text and examined the influence of my pre-understanding of the issue under study. This naïve interpretation pointed out how my experiences and knowledge interpreted the text. This

was useful as it allowed me, as researcher, to further question my interpretations of the text and examine to what extent they were influenced by my pre-understanding. Further interpretations were then created by addressing the text from different angles. By moving beyond my biases and views, in respect to the phenomenon of shadow, I was able to illuminate themes that were initially hidden to me. Finally, as a researcher, I worked to expand my understanding of the alternative interpretations through appropriation (Wiklund et al., 2002). Here, appropriation refers to “make one’s own what was originally alien” (Ricoeur, 1995, p. 185).

To further address the question of validity within the art of interpretation, awareness was given to Madison’s (1988) key principals that promote a valuable interpretation. As such, I wish to highlight three of Madison’s (1988) key principles that guided my interpretations of the participant data. Although, such principles do not guarantee the validity of the interpretations, they do promote the relevancy of the interpretations that are made (Madison, 1988).

The first principal highlighted is comprehensiveness, which concerns the relation of the interpretation to the project as a whole. In this study, comprehensiveness refers to the relevancy of the thematic clusters that were created from the live text of the participants as they depicted the counsellor process of shadow work. Referring to the literature review and the participants lived experience it appears that my interpretation of the participants’ experience of shadow work encapsulated the whole experience of all six participants. Specifically, each participant depicted their shadow birth through his or her childhood experiences and creation of identity. Moving along, each participant identified their shadow and explained a process of shadow acceptance that inevitably took them

down a path of identity reconstruction. Finally, participants shared their own experience of encountering their shadow in the counselling process.

The second principle highlighted is appropriateness. Madison (1988) explains that appropriateness ensures that the questions the interpretations deals with are derived from the text itself. In other words, one cannot simply use the text as a means to answer questions not otherwise intended to do so. With regard to this research, at no point during this study did I depart from the original focus of the research, to explore and understand the counsellor's process of working through shadow. As such, the participants lived experience of shadow work materialized as they narrated their story of shadow work.

The third and final principle shared with the reader is contextuality. Madison's (1988) principle of contextuality works to ensure the work is not read out of context. Madison's principle of contextuality, therefore, questions if the interpretation actually agrees with what the author actually says. This was interpreted to mean that, I, as the researcher, had to be aware not to interpret something other than what the author actually said or intended to say. Madison's principle of contextuality (1988) raised awareness that as researcher I could not contrive the data to form or fit a desirable understanding if it did not do so. In order to address this tenet, participants were asked for further clarification and other examples in order to guard against misinterpreting what the participants had said. With acceptance of the participant's narratives as representations of their lived experience, I am confident that I did not deny or construe the accounts of my participants as they shared their lived experience.

In conclusion, the question of validity brings us back to the intent of this research and chosen research method. To begin, a humanistic science research approach was used because this research did not attempt to explain the causality of human behaviour. Instead this research sought to help people understand it (Eckaretsberg, 1998). As such, this research does not offer a causal explanation or a viable theory from which to depart (Van Manen, 1990). Instead, it offers insight into understanding the lived experience of our six participants as they weaved their way through the process of shadow work. In line with the art of hermeneutics, the question of validity will inevitably be left to the reader, who like myself, will interpret this research through their own lens. Perhaps the question of validity is best left answered by the reader, whereby understanding the lived experience of others suggests the reader must move beyond his or her own assumptions and views (Waterhouse, 1981). Reinforced by Madison (1988), the validity of this research will come from the reader, as something is believed to be true only when others readily accept it.

Recommendations for Future Research

The first research recommendation would be to explore any potential gender differences in working through the notion of shadow. Although similarities were derived from our participant's stories of shadow work, it was acknowledged that the shadows of our male participants displayed more outward displays of anger, aggression, and lust, as compared to the shadows of our female participants. This begs the question of disparity between male and female shadows, specifically, the level of intensity and how the shadow self chooses to display itself.

A second research recommendation reflects the ethnicity and spirituality of our participants. As revealed in Carly and Debby's narratives, a heightened sense of spirituality was a component that was vastly different from the rest. And as identified earlier all of the research participants were of Caucasian decent. Also acknowledged is that the process of shadow work brings with it an element of spirituality due to the variance in values set by individuals based upon different kinds of life environments (Singer, 1994). In this respect, questions regarding the impact of spirituality and ethnicity on the process of shadow work still remain. One such suggestion would be to explore the lived experience of shadow work from people of a different culture or a specific spiritual belief.

One last suggestion would be to further explore the implications of shadow work on the counselling process. Specifically, exploring the direct implications of shadow work on the counsellor and exploring the indirect implications of counsellor shadow work on the client. This suggestion was derived from the data and data analysis of our participants who all indicated their shadow work had implicated their counselling approach, connection with their clients, and their countertransference reactions to their clients. Furthermore, all of our participants had acquired or were working towards acquiring a graduate level of education related to the counselling profession; however, all of the participants depicted a disparity in their intellectual understanding of themselves as compared to an authentic understanding of their true being which directly implicated their counselling practice.

Potential Drawbacks to the Notion of Shadow

Perhaps the most obvious challenge to this research stems from the question ‘what use is the exploration of shadow’? Addressing the phenomena of shadow brings with it an element of the unknown, as the notion of shadow is a construct that was created by Carl Jung used to understand human behaviour (Corey, 2001). The question that still remains is ‘How is one to prove such a phenomenon exists?’ This researcher wishes to address this concern by acknowledging shadow will always be a phenomenon. Perhaps a better alternative would be to work towards an understanding of this phenomenon through the lived experience of those who identify with it. Reminded by Palmer (1969) awareness and understanding stems from the enmeshment of a person’s own views and those of the other. In other words, by allowing one to open up and challenge his or her own views, he or she may develop a new understanding that includes the views of others and moves beyond an individual’s own suppositions.

This researcher also wishes to invite the reader to explore the intricacies of his or her own resistance or attraction to the concept of shadow. As previously mentioned throughout this research, the acknowledgment of shadow brings with it an element of vulnerability (Zweig & Abrams, 1991). Whereby, the very recognition of shadow entails the recognizer also has a shadow that bestows those parts deemed inferior, taboo, or not accepted by the majority. In this regard, mere acknowledgment of shadow is interpreted to mean that an individual has somewhat become aware of his or her own shadow.

Resistance to the notion of shadow, can therefore, be interpreted from a shadow perspective as the unwillingness to let go of a crystallized narcissistic identity (Wilber, 1999b). However, this research was not intended to place judgment on the reader, nor

was it to prove that the notion of shadow exists. Instead, this research was guided by the curiosity and forever-seeking quest of the researcher to further explore the endless possibilities of human behaviour. In conclusion, regardless of what opinion the reader places upon this research, the notion of shadow will forever remain a phenomenon that will capture some readers and repel others.

Study Conclusion

In summation, this study illuminated the lived experience and subsequent journey of six participants working through shadow. Depicted from the narratives of our participants, the development of shadow brought our participants back to their childhood days where they created a sense of identity for themselves. Through their life experiences, participants soon learned what parts of themselves they wished to contain and which parts were best left hidden. Those parts that were hidden were placed in a capsule thought never to return. This capsule we have come to know as the shadow.

Although our participants held a perception that hiding their inferior parts would rid them from their beingness, each participant soon learned that what was once consciously hidden from themselves and others, would eventually return without warning. With nowhere to turn participants were forced to confront their narcissistic identity. However, confronting their narcissistic identity brought sensations of despair, hopelessness, and nothingness. With vigilance, our participants were able to create a relationship with their shadow, thus freeing them from the vices of their shadow self.

In the end our participants learned that shadow work was not an event but a continual process as the shadow forever sought ways to display itself to the external world. As such, our participants continuously worked to remain aware of their shadow as

a means to monitor and control its often unconscious display. With awareness and acceptance of their shadow, participants were able to depict how their shadow implicated their counselling practice. Whether it was the need to be the 'Hero', an inability to attain a connection with their clients, or countertransference reactions towards their clients, all of the participants, and inevitably their clients, were impacted by their openness and willingness to explore and integrate their shadow self.

In conclusion, Edward Whitmont (Zweig & Abrams, 1991) sums up the art of shadow work:

Only when we realize part of ourselves which we have not hitherto seen or preferred not to see can we proceed to question and find the sources from which it feeds and the basis on which it rests. Hence no progress or growth is possible until the shadow is adequately confronted - and confronting means more than merely knowing about it. It is not until we have truly been shocked into seeing ourselves as we really are, instead of as we wish or hopefully assume we are, that we can take the first step toward individual reality (p. 16).

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Appendix A



PARTICIPANT (ADULT) CONSENT FORM

Understanding the Counsellor Process of Working Through Shadow: A Phenomenological-Hermeneutical Investigation.

You are being invited to participate in a study entitled Understanding the Counsellor Process of Working Through Shadow: A Phenomenological-Hermeneutics Investigation that is being conducted by Trevor Inaba who is a graduate student in the Faculty of Education at the University of Lethbridge and you may contact him if you have further questions by phone number (403) 380-9377 or via email (inabdt@uleth.ca). As a graduate student, I am required to conduct research as part of the requirements for a Master's degree in Education specializing in Counselling Psychology. It is being conducted under the supervision of Dr. Thelma Gunn and Dr. Gary Nixon. You may contact my supervisors Dr. Thelma Gunn, at 403-329-2455 / email: thelma.gunn@uleth.ca or Dr. Gary Nixon, at 403-329-2644 / email: gary.nixon@uleth.ca

The purpose of this research project is to describe and interpret counsellor's process of working through Jung's notion of shadow. This researcher hopes this study will enhance understanding of the counsellor process of working through the notion of shadow, which will in turn provide therapists a potentially new perspective of the process of re-claiming aspects of oneself that are often denied. With an enhanced understanding of the phenomenon of shadow, therapists may achieve another perspective on the process and the importance of self acceptance and self-integration. Inevitably, this researcher hopes that this research will be of aid to other therapists by offering insight into the process of working through shadow which can be incorporated into one's personal life and his or her professional role as a counselling therapist.

You are being asked to participate in this study because you have initiated a means to incorporate your shadow into your beingness, have a Master's degree level of education in relation to counselling (or equivalent), worked as a counsellor for at least three years (or equivalent), can articulate your experience, and are of legal age. If you agree to voluntarily participate in this research, your participation will include completing an initial screen to indicate your understanding of shadow and an interview lasting between 90 to 120 minutes. Participation in this study may cause some inconvenience to you due to the nature of sharing ones story. Therefore, in order to minimize any potential psychological impairment, the interviewer will describe some of the questions he will ask before the interview process begins, talk about the psychological impairment that may manifest from sharing your story, and offer a list of agencies that can help alleviate your suffering that may result from participating in this study.

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without reason. However, once your data is compiled and examined, it will no longer be possible to eliminate it from the larger data pool. Subsequently, if you do withdraw from the study prior to compilation and examination the researcher will destroy your raw data. In terms of protecting your anonymity participants will be completely protected. Your confidentiality and the confidentiality of the data will further be ensured by having your initial screen and taped interview placed into a sealed envelope and transferred into a locked filing cabinet which will only be accessible to the principal investigator. Screens and taped interviews will be kept for five years and be destroyed after that time. Each participant will be engaged (if requested) in a follow-up meeting with the researcher for the purpose of presenting the conclusions generated by the research. You will receive a copy of your transcript and may also request a summary of the study.

It is anticipated that the results of this study will be shared with others in the following ways 1) compiled into a thesis; 2) published in a scholarly journal; 3) presented at scholarly a meeting. In addition to being able to contact the researcher and the thesis supervisors at the above phone numbers, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Chair of the Faculty of Education Human Subjects Research Committee (Dr. Rick Mrazek) at the University of Lethbridge (403-329-2425). Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.

Name of Participant

Signature

Date

A copy of this consent will be left with you, and a copy will be taken by the researcher.

Appendix B Sample of Interview Questions

- 1. Where does your desire to work in the counselling profession originate?**
- 2. Describe your counselling experience?**
- 3. Describe your theoretical orientation of counselling?**
- 4. Describe your experience with Jung's notion of shadow starting with how you became introduced to shadow?**
- 5. Describe your experience of being confronted by your own shadow.**
- 6. Describe how you have been able to identify your shadow.**
- 7. Describe your own shadow content.**
- 8. Describe your experience of integrating Jung's notion of shadow into your beingness.**
- 9. Describe your life-world experience like before you became aware of shadow?**
- 10. Describe your life-world experience like now that you have started to integrate your shadow into your beingness.**
- 11. Describe your counselling experiences before you were aware of your own shadow?**
- 12. Describe your counselling experiences now that you have started to integrate your shadow into your beingness.**

Appendix C Participant Resources

Crisis Intervention Team: 329-5630

Lethbridge Family Services (Counselling Services): 403-327-5724

Appendix D Advertisement

Understanding the Counsellor's Process of Working Through Shadow: A Phenomenological-Hermeneutical Investigation.

**D. Trevor Inaba, M. Ed: Counselling Psychology Student
University of Lethbridge**

D. Trevor Inaba is a student in the Master of Education: Counselling Psychology Program at the University of Lethbridge who is conducting a study of the counsellor process of working through shadow.

Research participants who are 18 years of age or older, who have at least a Master's degree level of education in relation to counselling (or equivalent), 3 years of counselling experience (or equivalent), and have initiated a process of working through shadow issues are wanted for interviews to discuss their working through process.

Interviews will last between 90 and 120 minutes and participants will be given a copy of the transcribed interviews.

Support for this study is very much appreciated and if you would like to participate in this study, please call Trevor Inaba at (403) 380.9377 or through e-mail at inabdt@uleth.ca.

Interviews will be conducted in Lethbridge and surrounding area.