Chapter 12
Shame—"A Soul Feeding Emotion": Archetypal Work and the Transformation of the Shadow of Shame in a Group Development Process

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Open your heart and listen
to what your dreams tell you.
Follow those dreams,
because only a person
who is not ashamed
can manifest the glory of God.

(Coelho 1992, 138)

Shame is a soul eating emotion.
Shame is one of the scars of trauma,
but shame shrinks as healing grows.

C.G. Jung

Abstract Carl Gustav Jung changed the way of thinking about the person, the conscious and the unconscious. According to Jung, every person carries a shadow and the less it is embodied in the individual's conscious life, the denser it is. Shame is viewed as an intense, "soul eating" emotion which can impact negatively on the individual. Caroline Myss has developed a therapeutical concept to work with Jung's archetypes in individual therapy from a positive psychology perspective. The question addressed in this chapter is how shame can be transformed from shadow into light, from the unconscious into consciousness. The aim of this chapter is to present a selected single case study on a therapeutical process working with shame, shadow and archetypal psychology in an individual and group process. Findings show that shame can be transformed through therapeutical work from a "soul eating" into a "soul feeding" emotion.

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12.1 Introduction

During his life, Jung changed the way of thinking about the person, the conscious and the unconscious. This transformation of his idea of the collective unconscious is based on his personal extended visionary experiences, which he called his "confrontation with the unconscious" (Jung 2009, xi). Jung's self-exploration and self-experiment between the years 1913 and 1930 led to the development of his method of "active imagination" (Jung 2009, xi) and the idea that the inner world of a person is "truly infinite, in no way poorer than the outer one". According to Jung (2009, 264), "man lives in two worlds": the conscious and the unconscious.

Based on Jung's visions as recounted in The Red Book (Jung 2009), he developed his theory on the ego, the persona, the self, the shadow, the anima and the animus, the complexes, the personal and the collective unconscious, the archetypes, the psychological types and the process of individuation (Stein 2003). Several of these concepts are important when focusing on shame as a universal emotion and to provide shame with a voice in therapeutic contexts (Lee and Wheeler 2013).

In his major works, Jung (2009) refers to the concept of shame in different ways, which will be explored in this chapter. At the same time, he focuses on transforming psychotherapy from a pathological practice into a practice of treatment concerned with the recovery of the meaning in life and reconnection with the soul. Jung, therefore, can be seen as a pioneer in positive psychological frameworks. His approaches to defining the personality and identifying the symbols and influences used by human beings at individual and collective levels, are frequently used by therapists and counsellors around the world.

12.2 Aim and Purpose of this Chapter

The aim of this chapter is to reflect on a process of psychological development of a single individual in the format of a single case study. During the therapeutical process—which is based on Jungian theory and the practical therapeutical application based on Caroline Myss—the topic of shame was uncovered as an important underlying issue of self-development in the context of archetypal analysis and development and other selected therapeutical interventions. The transformation of shame from a "soul eating" to a "soul feeding" emotion is presented in the description and analysis of this longitudinal single case study.

12.3 Jung's Foundational Concepts: Personality, Archetypes and the Shadow

Jungian psychology, as referred to in the introduction, had a major influence on therapeutical work around the world, particularly with regard to the redefinition of certain concepts, such as the personality, archetypes, and the collective unconscious and the shadow (Stein 2003).

For Jung, the personality consists of several subsystems which are integrated, holistically interconnected and dynamic. The personality is constructed of the ego, the conscious upper part of the personality, consisting of thoughts, feelings, sensations, evaluations, perceptions and active memories (Jung 1971a). It is the seat of the conscious and rests upon the conscious and unconscious contents. The persona covers the ego and is the public image of the individual, whilst the self is based in the middle of the personality and is called the personal unconscious. The self mediates between the conscious, the unconscious and the collective unconscious.

According to Jung (1971b), archetypes are culturally and generationally transmitted and inherited personality building blocks of the unconscious. Hall (1989) emphasises that archetypes are seen as universal patterns or motifs, and are the basic content of religions, mythologies, legends and fairy tales. Jung (1971a) identifies three main archetypes based around the self: the shadow, the anima/animus and the supporting complexes.

Jung (1917, 103) defines the shadow as

the negative side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious.

Every person carries a shadow, and the less it is embodied in the individual's conscious life, the denser it is. He differentiates between an individual and an archetypal shadow.

Along with our individual personal unconscious, which is unique to each of us, Jung (1968, 43) asserts that

there exists a second psychic system of a collective, universal, and impersonal nature that is identical in all individuals.

This collective unconscious, he believes, is inherited rather than developed, and is composed mainly of archetypes.

12.4 The Concept of Shame in the Work of Jung

Jung (1989, 965) refers to the concept and influence of shame, and to shame as "a soul eating emotion". Jacoby (2002) describes, from a Jungian perspective, that shame manifests in various ways, such as inferiority, shyness, embarrassment or humiliation. He indicates that a lack of self-esteem can be the root cause of susceptibility to shame and is usually rooted in childhood experiences.

Shame is viewed as an archetypical phenomenon (Jacoby 2002), and can be seen in biblical narratives, as well as in the Jungian interpretation of the persona, the so-called soul mask. Jung maintains that the persona—which is viewed as the part of the person that is displayed openly and that carries the reputation of a person and the social image—is highly vulnerable (Gamber 2014, 248). How the persona is

defined, how it is presented and how vulnerable it is depends on the culture in which a person is raised (Gamber 2014, 248).

Gamber (2014, 248) states that feelings of shame can lead to feelings of disempowerment, and ultimately to a state of feeling victimised. However, through positive thoughts, attitudes, actions and a focus on strength and newly and positively defined actions, individuals can create health and well-being, particularly with regard to the concept of shame. Mindfulness and reflective attitudes support a culture of empowerment (Mayer and Viviers 2014a, b). However, empowerment also needs to be based on the remembrance of success stories of the individual and the experience of self-efficacy. To overcome and minimise feelings of shame, resources need to be activated to contribute to the empowerment of the individual. Gamber (2014, 249) provides examples which can support an individual to activate his/her resources, namely leisure time activities, successful projects, musical activities, meditation, a walk, visiting friends, visiting museums or theatres and listening to one's inner self. One other important step to minimise feelings of shame is self-reconciliation in order to overcome self-criticism and shame.

In his Red Book, Jung (2009) refers to the concept of shame in the context of the gospel of the Egyptians, pointing out the challenges of crushing the covering of shame and becoming one with others. Jung (2009, 2) also refers to shame in the context of God:

> But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous.

With this claim, Jung emphasises that he is ashamed of his own beliefs, irrational thoughts and constructions of the divine. He therefore implies that he is ashamed of himself in the context of spirituality and religious beliefs and thoughts.

Related to selected concepts of Jung's psychology, such as the archetypes, the shadow and the persona, Myss (2002) has developed her concepts of energy and therapeutical work.

12.5   Archetypes and Sacred Contracts in the Work of Caroline Myss

Myss developed the field of energy anatomy, which works on a practical basis with emotions, psychological, physical and spiritual stress patterns (Myss and Shealy 1993). Myss (2002) asserts that each individual has lessons to learn in a lifetime. These lessons are connected to twelve primary archetypes (which are chosen by an individual from a list of about fifty), which every person inherits. Of these twelve archetypes, every person uses four so-called universal archetypes of survival, namely the Child, the Victim, the Prostitute and the Saboteur. Myss (2002) stresses that the twelve chosen archetypes are vital for an individual's growth and
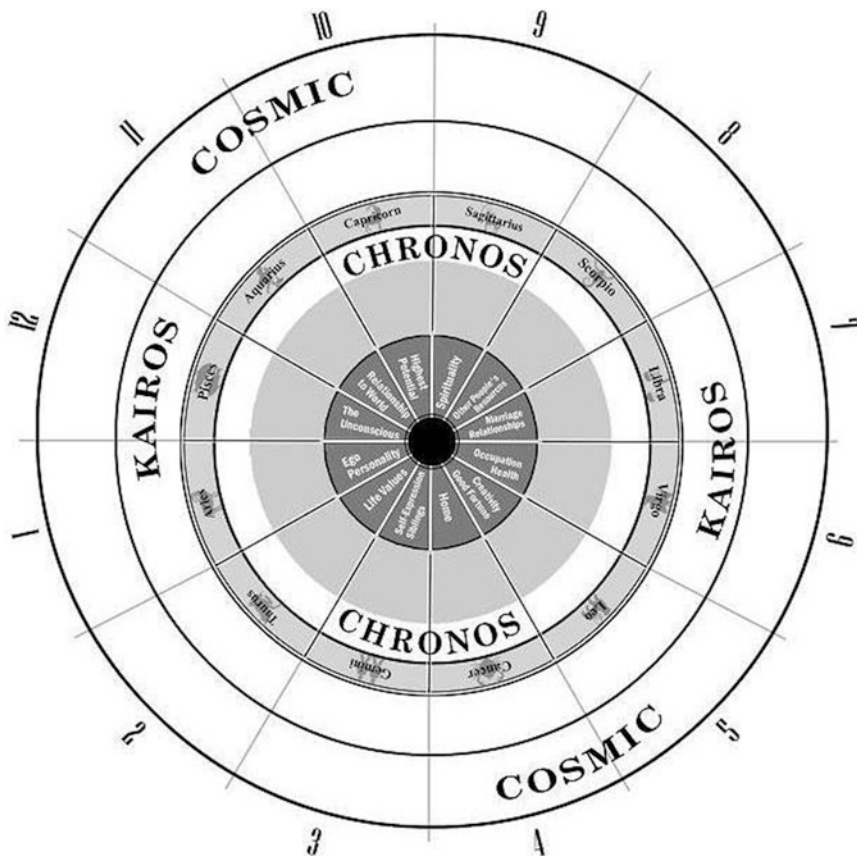
Fig. 12.1 Astrological chart houses (Myss 2015)

functioning as an adult. She claims that archetypes are impersonal patterns that become personalised when they form part of the individual psyche. Archetypes both guide the individual through his/her life and alert the individual when he/she falls into destructive behaviour which is shadow-related.

Myss (2015) applies archetypes in her psychological practice as follows: firstly, a person needs to pay attention to his/her archetypes and choose twelve archetypes which are relevant to him/her. These twelve selected archetypes are written on twelve slips of paper. Through an intuitive process, combined with meditation practices, the archetypes are combined with the astrological chart houses, as presented in Fig. 12.1. The question the individual asks himself/herself is: "In which houses do these archetypes best serve me?" (Myss 2015). Then, the specific archetype is inserted into the numbered astrological house on the wheel (as explained in Fig. 12.2, Sect. 12.8.2.3). After the archetypes have been allocated to the different houses, a unique energy field has been generated which Myss (2015)

describes as a "symbolic hologram of the unconscious". Next, the archetype-to-house partnerships are explored by asking questions, such as "What events or personal characteristics led me to choose this archetype?", "Which role has this archetype played in my life?", "Which myths, fairy tales, or spiritual stories that have a special meaning for me do I associate with this archetype?", or "What impact did this archetype have on my spirituality?" and "What have I learned about my own shadow aspect through this archetype?"

In the therapeutical process described in the single case study below, this process as described by Myss (2015) was followed.

12.6   The Concept of Shame in Psychotherapy

Whilst working with archetypes, shame is often an underlying issue which is, at the same time, usually connected to the shadow a person has to deal with.[1] However, dealing with the shadow requires courage and trust in therapeutical processes. In the therapeutical setting, the relationship and trust between the client and the therapist is deepened and more trust is created when shadow aspects are accepted and acknowledged empathically (Perry, 2015). A certain approach in therapy is used in the work with the shadow and therefore with shame, as Jung (1976, 223) maintains:

> It is usual for psychotherapy…to begin by eliciting from the patient a more or less voluntary confession of things he dislikes, is ashamed of, or fears. This is like the much older confessional in the Church, which in many ways anticipated modern psychotherapeutical techniques.

Dislikes, shame and fear are usually important aspects of therapeutical work. These aspects are not necessarily experienced as negative. Research highlights the positive role shame can play in resolving conflicts and crisis situations (Behrendt and Ben-Ari 2012). Harper and Hoopes (1990) found that shame in therapy can not only be treated with regard to the individual, but must be explored from a systemic family perspective. They are of the opinion that the impact of the family on shame experiences and proneness should be considered. However, not only clients need to focus on their shame, but therapists must also be clear about their own blind spots and healing of shameful experiences. Therapists and counsellors need to recognise their own shadows, and confront and incorporate them to be able to work with the shadow aspects of their clients (Page 1999). This might not always be a simple task since a person might be ashamed about his/her own behaviour and this shame might interfere with recognition of the personal shadow.

In therapy, though, shadows can be incorporated and used for further self-development by exploring the positive aspects of the experiences, values and thoughts classified as "shadow" by the client or his/her socio-cultural environment (Page 1999).

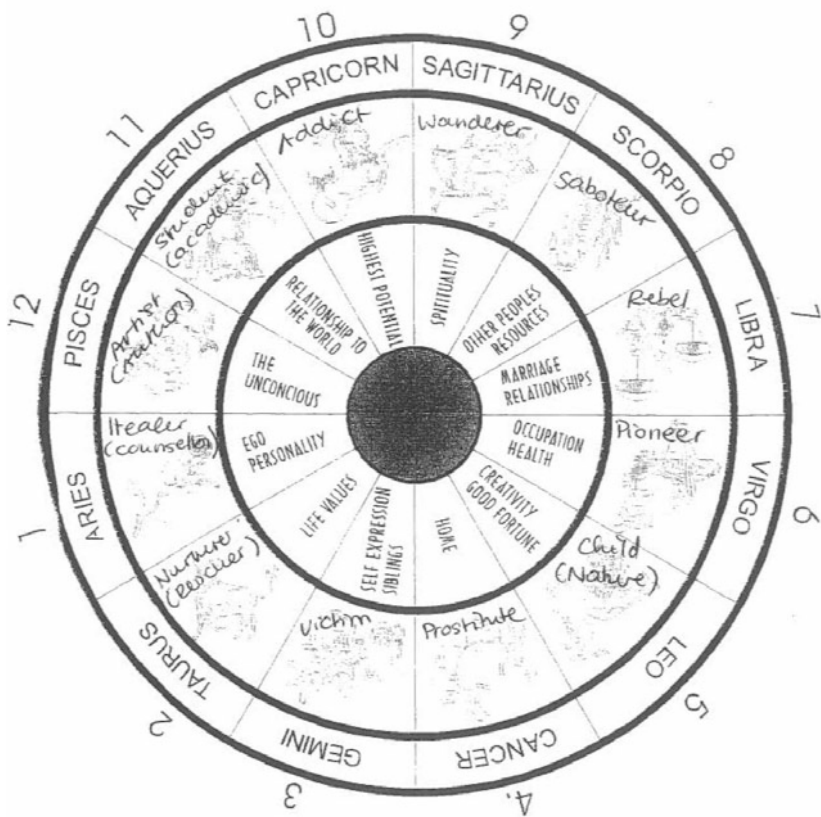[1]See the Chap. 11 of Mrigaya Sinha in this book.

Fig. 12.2 Toni's chart at the beginning of the therapeutical process (researcher's source from group development process)

12.7 Research Methodology

This research study was founded in a single case study research design, within the interpretative paradigm. The interpretative paradigm centres on how human beings make sense of their subjective reality and the meaning attached to it (Flick 2009). The research focused on the development and change of a single individual (O'Reilly 2012) over a longitudinal time frame of twelve months. This type of research approach requires an in-depth understanding of the actors, the context, as well as the extrinsic and intrinsic motivations of the actors (Bryman et al. 1996) and aims at understanding the individual, his/her subjective experiences (ontology), as well as the experiences by interacting with this individual and listening to him/her (epistemology) (Terre Blanche et al. 2006).

12.7.1 Research Method Approach

In this study, a mixed method research approach was implemented, including various research methods with regard to the analysis of a therapeutical process of a selected individual.

12.7.2 Introduction to the Research Field

The researcher works as a family therapist, a counsellor and a constellation work facilitator. She is interested in various methods used in psycho-therapeutical work as well as in Jungian psychology. Based on this interest, the researcher attended a course on Jungian archetypal psychology and its practical application in psycho-therapeutical group sessions and individual therapies. At one of these training courses, the researcher met a woman who was working on her self-actualisation and individual development. The researcher, who is interested in the development of individuals based on certain psycho-therapeutical methods, approached the woman and invited her to become part of a developmental single case study process. The woman, who is called Toni,[2] agreed to be part of this single case study research.

12.7.3 Data Collection, Research Methods and Sampling

Data was collected over a period of twelve months through in-depth face-to-face interviews and colloquial talks on Skype or by telephone with the researched participant, observation by the researcher in a group development process in which the individual participated, field notes taken during participant observations and a researcher's diary, written with regard to the group development process. The group processes took place irregularly, according to the timetables of the participants, varying from twice a month to every six weeks. As is customary in interpretative research, the researcher became part of the context in which the phenomenon was being studied by becoming part of the research setting in an open, empathetic and engaging way (Terre Blanche et al. 2006).

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[2]The name has been changed to ensure anonymity and confidentiality.

12.7.4 Data Analysis

Data was analysed through the five-step process of content analysis of Terre Blanche et al. (2006, 322–326), namely familiarisation and immersion, inducing themes, coding, elaboration, and interpretation and checking to ensure data quality. During this process, codes were constructed for the content and the emerging themes and sub-themes (Patton 2002), whilst data was reduced through the construction of these themes and patterns (Maxwell 2012). At the same time, the data underwent intra-individual and inter-individual validation processes between the researcher and the researched (Yin 2008, 45).

12.7.5 Quality Criteria and Ethical Considerations of Research

In this study, qualitative quality criteria, such as conformability, credibility, transferability and dependability (Mayer 2011), were applied. Ethical considerations included anonymity, confidentiality, informed consent, right of the participant to withdraw from the study at any point in time, as well as the building of a cooperative and favourable relationship between the researcher and the researched (Wang 2012).

12.7.6 Limitations of Research

This study was limited to the analysis and interpretation of the therapeutical process of a single individual over a defined period. As a qualitative study, the study is potentially limited by the researcher's bias, perceptual misrepresentation and the impossibility of generalising the findings in quantitative perspectives. Furthermore, the study is limited to the primary and secondary source analyses, theoretical perspectives and methodological applications used in this research study.

12.8 The Case Study

Biographical background information about the individual on whom the study was based is provided below. Following this description, an account is given of the development process and the transformation of shame as a life topic of Toni, throughout the group development process.

12.8.1   Biographical Background Information

The subject of research was a woman called Toni. During the time of the psycho-therapeutical development process, Toni turned 39 years old. She was highly educated, worked as a consultant on a freelance basis and lectured part time at different universities. She was married and had three children.

During her life, Toni had undergone several psycho-therapeutical therapies to develop herself and to resolve problems she had encountered during her personal development. She aimed at being self-conscious, self-aware and mindful. Her priorities were her family, as well as her professional career.

When the researcher met Toni in the course on Jungian archetypal psychology, Toni was discontent with her life. She felt that she needed to make career decisions and was uncertain as to where she should take her professional career. She also desired to develop spiritually and to integrate spiritual development into her life. At the same time, she felt unhappy in her marriage and was searching for visions and solutions to her family life challenges.

12.8.2   The Developmental Process

Toni's development process included several steps which will subsequently be explained.

12.8.2.1   Step One: The Realisation of the Need to Develop

Soon after her 38th birthday, Toni realised that she wanted to change her professional career as well as her family life, as she was discontent with both. As a consultant she was aware of coaching interventions and psycho-therapeutical work, but she had not dealt with Jungian therapeutical concepts and archetypal work before. Through a friend she became aware of and signed up for the group training session in archetypal work. The training session included work with archetypes based on theories of C.G. Jung and Caroline Myss. Inspired by these group training sessions, which consisted of about ten sessions over a period of five months, Toni decided to sign up for a long-term archetypal group development process in order to develop her awareness of the ways in which archetypes were actively impacting on her life and her decisions.

12.8.2.2   Step Two: Preparing for and Attending the Archetypal Group Development Process

Before the archetypical group development process started, the participants received basic written information from the facilitator about Jung's archetypal work

on family dynamics and the morphogenic field, astrological charts, archetypal work in psychoanalytical practice and interpreting Myss's astrological charts about creativity and creative expression, as well as the four agreements of Ruiz (2011). During the group sessions the information provided by the facilitator was mainly based on Jung's definition of the archetypes, his shadow work and teachings, as well as on Myss's explanations of the archetypes and the astrological charts used during the process.[3]

Later, the participants received a list of the four principal (survival) energy companions (archetypes), namely the Child, the Victim, the Prostitute and the Saboteur. These archetypes are defined as the basic archetypes of survival (Myss 2002, 138). The Addict is in some cases regarded as a fifth survival archetype. In the course attended, these five survival archetypes were considered as vivid and pre-selected as highly important in every human being.

The participants were given the task to read Myss's explanation on the archetypes and to work through a list of selected archetypes published by Myss (2002, 431 p). They had to select twelve of the presented archetypes which were the most important and active in their own life.

In this pre-stage of the group development process, Toni chose—besides the five survival archetypes—the following archetypes as being the most important and active in her life:

- The Artist/Author
- The Healer/Counsellor
- The Nurturer/Rescuer
- The Pioneer
- The Rebel
- The Wanderer
- The Student/Academic.

12.8.2.3 Group Development Process Session 1: Ego and Personality

The first group development process took 4 h in which the participants introduced themselves to one another, shared the challenges in their life and their ideas to change and transform. They also presented their chosen archetypes to the group and explained why they had chosen certain archetypes.

Subsequently, the Template for the Twelve Houses of the Archetypal Wheel (Myss 2002, 523) was introduced by the facilitator. Each participant wrote down the twelve archetypes, each one on a different card, and shuffled the cards without

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[3]This relates to all the information provided during the group sessions with regard to archetypes, shadow work and astrology. The information referring to these aspects in the findings is all based on the participant observation and field notes from the group process as well as on information taken from collateral talks and interviews. Therefore, it might not be objectively correct when compared with the original sources provided above.

looking at them. Then, each participant randomly drew one archetype card to be placed in each house. In the end, each of the twelve houses was linked to one archetype.

The Healer (counsellor) in the first house (Aries)—Ego and personality, Chakra 1 and Chakra 3

For Toni, the Healer (Counsellor) appeared in the first house of the wheel. The first house is related to Aries, to the ego and the personality aspects of a person. It deals with the ability to stand alone, and is related to new beginnings, the question of how to conduct oneself with others, how to initiate, how to belong and how to deal with the self, the group mind and the family.

During her individual reflection on the Healer and Counsellor in the first house, Toni recognised herself as a very strong, individualised person, working as a successful counsellor at work and within her family. She felt very connected to her children, but abandoned by her husband. She realised that her focus was strongly on her children and their development and that she tried to heal and counsel them and herself on a permanent basis. She connected to the idea that she was aware of a strong "healing energy" within herself and highlighted the fact that she had always been drawn into the healing field, into therapeutic work. She had had many years of training in counselling, therapeutic practices and hypnotherapy, and had applied a great deal of her knowledge to herself and her personal self-healing processes.

At the end of each session, each participant drew a card containing symbolic images and a word. Toni drew the card "control" and felt that she often wanted to control too much with regard to herself and her immediate environment. She felt restricted by her perfectionism and the speed with which she moved. As a person with a Healer archetype in the first house, she felt that she needed to control situations and people. One major issue was for her to "let go of control" and to "go with the flow". In the interview after the session she explained that she felt ashamed about wanting to control her environment and that she aimed at trusting more in her children instead of controlling them.

At the end of the session, Toni chose a mantra for the Healer in the first house: "I am strong."

12.8.2.4 Group Development Process Session 2: Earth and Life Values

Each group development process took 3–4 h and started with the sharing of experiences, feelings and ideas. In this session, the second house was the centre of discussion. Toni explained that she was motivated to work and develop herself.

The Nurturer (rescuer) in the second house (Taurus)—Earth and life values, Chakra 2

The second house is linked to Taurus and the question of what individuals hold most dear and what they claim as their own in terms of possessions. Furthermore, the second house deals with achieving balance, being aware of the physical and being mindful about choices and their consequences.

For Toni, the Nurturer (Rescuer) appeared in the second house of the wheel. She felt she nurtured many individuals through her counselling work, as well as in her family. Sometimes she found that she nurtured others so much that she forgot about her own feelings and needs. Her personal values were related to freedom and spirituality found it very difficult to be grounded in physical energy. She enjoyed the energy of thinking and nurtured others with her thoughts, her ideas and her love. However, she did not enjoy physical objects, such as furniture, a television set or any other physical possessions. She made it clear that she did not nurture her children's desire for more material objects and that she sometimes felt guilty about not succumbing to their wishes. Toni explained that, through her focus on anti-materialism, she aimed at becoming more spiritual and less materialistic.

At the end of the session, Toni drew a card with an orange on it. She said that she connected the orange with nature, spirituality and the opposite of materialism. She felt she would like to enjoy the fruits of life fully. The orange indicated the importance of nature, the earth, spirituality and fruitfulness in her life.

12.8.2.5 Group Development Process Session 3: Self-expression and Siblings

The third group development process focused on the third house. For Toni, the following constellation was the focus:

The Victim in the third house (Gemini)—Self-expression and siblings, Chakra 3 and Chakra 5

The third house deals with the topics of communication, self-expression, the relationship to siblings, self-worth, loyalty and secrets. It is also about taking action, being aware of motivations and intentions of hurting, blaming or shaming someone.

With regard to the Victim in the third house, questions of how to bring the individual's power into the world and how individuals voice their thoughts and feelings are addressed. Toni associated the idea and feeling of "not being seen" with the Victim archetype. With regard to her family of origin, she felt like a victim. She felt that she was not recognised as the person she was and experienced feelings of disempowered. Connecting these feelings to her family of origin caused Toni to feel restricted in bringing her power into the world. She realised that she still adhered to the restrictedness and victimhood she felt within her family of origin. She did not regard herself as having a voice in her family of origin and experienced the same feelings within her present family. She felt restricted in her self-expression within her family and only felt free to express herself when her husband was not around. She related these feelings to her childhood in the group-sharing session: as a child, Toni found it hard to express herself in front of her sister or her parents, because she was afraid that they might think that she was being disloyal. When she reflected on her feelings, it became evident that she did not feel part of her family of origin because she had differences in opinion, thoughts and career with her sister and her parents. Although Toni felt that she had made her way up into a professional career and that she had successfully managed to build a family, she experienced a low

sense of self-worth, which she related to her parents' inability to accept her as she was. When Toni recognised that she had feelings of low self-worth, she felt ashamed about them. This feeling of shame was related to her belief that counsellors should only counsel others if they themselves have developed so much personally that they do not suffer from feelings of low self-worth or other complexes.

At the end of the session Toni drew the card "intimacy". She explained that she did not experience any kind of intimacy with her husband, that she felt separated from her inner self and restricted in her self-expression when he was around. She related this back to her childhood years when she did not feel any intimacy towards her parents and she considered the possibility that she needed to think about issues of intimacy with regard to her present situation with her parents and her husband.

12.8.2.6 Group Development Process Session 4: Home

The fourth house in astrology stands for the home. It is usually loaded with emotional impact and is linked with the concept of betrayal. It represents the family and the ancestral line and is referred to as the house in which individuals carry unfinished challenges. Since this house is connected to home, it is interlinked with childhood experiences, parenting and being parented. The challenge in this house is to cope with loyalty issues and the question of the price that individuals pay with regard to unconscious loyalty. Questions that relate to this house are, for example: "What are the wounds that I carry?", "Where is the true residence of passion in life?", "How do the family roots influence an individual?", and finally: "What does the emotional life of an individual look like?"

In Toni's fourth house was the Prostitute.

The Prostitute in the fourth house (Cancer)—Home, Chakra 1 and Chakra 4

The Prostitute archetype is interlinked with the fear of survival and the most painful relationships a person has experienced within his/her life.

Toni explained that she always felt that she needed to be loyal to her parents, but she did not feel a strong bond with her parents and her sister. She felt embarrassed that she had never stood up in front of her family to express herself. She recognised a lack of trust towards her parents and her sister and she was aware that this had been a family pattern for several generations. She regretted the fact that she stayed loyal to this pattern and regarded it as a weakness. Finally, Toni emphasised that her faith and trust needed to be re-established and that she aimed at working on her faith in herself and her present family, particularly her children.

Toni presented her family in terms of a constellation as follows (Fig. 12.3).

Interestingly, Toni always referred to her parents as one concept, not to two individual persons, such as mother and father. When drawing the constellation picture, Toni realised that she often felt ashamed of both of her parents in public and that she used to exclude her parents from her own life and certain events, because she felt ashamed to introduce them to, for example, her friends, her
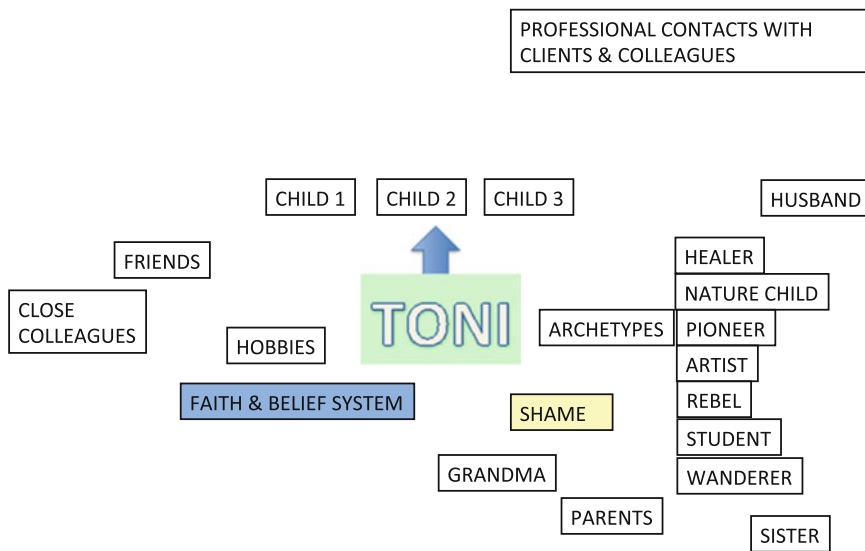
Fig. 12.3 Toni's family (research's source from group development process)

teachers or the sport groups in which she was active. However, she could not understand where the shame came from.

At the end of the session, the facilitator provided some healing advice for the participants and referred to the resources they could activate to deal with their wounds, their family, the challenges and burdens of their past. Some of these included practising certain rituals in which the individuals start seeing and later accepting their family of origin.

Toni drew the card "fear" and said that she feared realising that she was not as much part of the family as she would like to be. The session ended for Toni very emotionally and she highlighted that she needed time to deal with the issue of inclusion and exclusion in her family and the topic of shame.

12.8.2.7 Group Development Process Session 5: Sexuality and Passion

Toni started the session with feedback to the group. She had worked on recognising the source of her shame towards her parents and felt that this shame was part of the family system. It felt to her like an intergenerational shame that had been passed on to her from previous generations. However, she had not worked out for herself how to deal with this intergenerational family shame which she experienced as a collective family shame and not as an individual shame separating herself and her parents. She emphasised that she felt much freer to deal with her parents since she had made this discovery. She had also thought about inviting her parents to spend time with them.

The fifth house, Leo, is related to the topics of sexuality and passion. It is about "entering the desert" to create mental energy, intuition and creativity. In this house, the activity to make things happen, to love and to act, as well as spontaneity and opportunity are integrated. Intelligence and imagination are also based in this house. The challenges connected to this house are spiritual crises, the potential misuse of sexual power, the use of creativity for selfish manipulation and things that are out of control. At the same time, Leo stands for fame, connection and fun in life and for children. Experiences which fall under this house are intense and relate to the question of what an individual loved and did with passion whilst growing up.

The Child (Nature Child) in the fifth house (Leo)—Creativity and good fortune, Chakra 6

For Toni, the Child archetype was placed in the fifth house. She specified that her Child archetype was the Nature Child. During the session she highlighted that as a child she had enjoyed gardening, animals, sports and playing in natural environments. She had spent many hours gardening in her grandmother's garden and walking through the forests by herself. At the same time, she realised with sadness that the Nature Child within herself was not currently activated and present. She reflected on how she could integrate it more in her life and developed the idea to build a treehouse with her children and plant flowers on her balcony.

She drew the card "love" and reflected upon the fact that, for her, nature was interlinked with love and that she loved her children most in her life. Her passion and creativity were stimulated by nature and she developed the idea to reconnect with her Nature Child, which she could recognise in her own children at that time. She planned to spend more time in nature with her children.

12.8.2.8   Group Development Process Session 6: Occupation and Health

The sixth house reflects the topics of occupation and health and is interlinked with Virgo. This house refers to planning, control and perfection and is a survival-oriented house. The challenge in this house is to find a balance in work and life, negotiating morals and ethics for the sake of financial security whilst establishing self-worth. Questions that might need to be addressed in this house are, for example, "How much time do individuals invest in life, work and family?" and "Who is telling the truth?".

The Pioneer in the sixth house (Virgo)—Occupation and health

The archetype that resides in this house influences an individual in the way he/she seeks the path of security. In Toni's house the Pioneer archetype resided here. She enjoyed her work and she loved to do pioneering work in her life. She was not afraid of financial (in-)security. She described herself as a perfectionist in her work and suffered when she realised that she was not the "perfect mother" she wanted to be for her children. She felt guilty, because she had focused a great deal on her self-development within her profession during the past years and felt that she should have focused even more on her children. She stated that she would like to

develop further in terms of her occupation, but she did not yet know in which direction she would like to do so.

She drew the card "solitude" and said that she knew that she needed solitude to find out where her personal path would take her during the next few years.

12.8.2.9 Group Development Process Session 7: Marriage and Relationships

The seventh house relates to the sign of Libra. The associated topics connected are marriage and relationships in terms of friendships, as well as business relationships. This house relates to two other houses to form a cross: these are house 4 and house 10. The seventh house might therefore lead to the second encounter with betrayal which an individual might already have experienced in the fourth house, the home. If the challenging issues of the fourth house are not resolved, the individual might live through them repeatedly.

The Rebel in the seventh house (Libra)—Marriage and relationships, Chakra 2 and Chakra 4

The Rebel was the archetype in Toni's seventh house. This archetype is usually a moving, energetic and happy archetype that does not conform to the norms of society and cultural expectations regarding marriage and relationships. Toni explained that she was unhappy in her marriage and that she had always been a rebel in terms of societal norms. She had had several affairs during her marriage and enjoyed being with friends. When thinking about her childhood, she explained that she knew that her mother had also had several affairs during her marriage to Toni's father. She reflected that she experienced her mother's affairs as betrayal, because her mother had not been open about them. For many years, her mother had told her children that their father was suffering from the delusional idea that she was engaged in extramarital affairs. Toni realised that she felt betrayed by her mother, not because of her affairs, but because she had discredited Toni's father. She realised in this session that she felt ashamed that she had trusted her mother and that she had seen her father as paranoid. She explained that this situation had never been part of further discussions between her and her parents; however, she highlighted the point that she felt ashamed of her thoughts about her father and of her mother's behaviour.

At the end of the session, Toni drew the card "jealousy". She remembered her father's jealousy, which she had previously experienced as pathological due to her mother's incriminations which had established fixed ideas about her father.

12.8.2.10 Group Development Process Session 8

The eighth house is defined as the house of other people's resources and is connected to Scorpio. It is interlinked with issues of money, sex and power and relates to family inheritance, family secrets, power and repute.

This house refers to questions such as: "What stops the love and/or the flow in life?", "What stops the flow of money?", "What is the risk of unrestricted power?", "What is the risk of giving up in terms of marriage, belief system and values?", "What does a person need to give up to gain power and how does a person reach his/her highest potential?"

The eighth house is viewed as the house of transformation and relates to the second house, which refers to the individual's life values and individual resources.

The Saboteur in the eighth house (Scorpio)—Other people's resources

During this session and the group sharing, Toni explained that she was aware of several family secrets that she felt were habitually kept by her family. These secrets were linked to the fact that hers was a poor family, a family which had lost much of its wealth in the Second World War. She also pointed out that she did not feel in control of her living conditions and she connected this belief to her grandparents' and parents' feelings during the Second World War of being disempowered and having lost most of their possessions. She also felt that she was "unsuccessful" in her family and occupational life in order to be loyal to her ancestors. She feared that she placed the connection to her ancestors at risk by taking full control. This idea seemed to scare her, because she felt that she hardly had any connection to her parents and would not like to lose her (experienced) connection to her ancestors. At the same time, Toni knew that she needed to free herself from the burden of her ancestors. However, she said that she had not found the right way to do this yet. She felt very alone in this task and was not surprised when she drew the card "solitude" at the end of the session.

12.8.2.11   Group Development Process Session 9: Spirituality

The ninth house is the house of spirituality and it is linked to the sign Sagittarius. As this is the house of spirituality, it is connected to issues of faith, to the relationship with the divine and the question of what is bigger than the individual person. This house also relates to the question of, for example, how an individual person surrenders, what spiritual rituals a person conducts and which spiritual path a person follows.

The ninth house is strongly connected to the fifth house, which relates to creativity and good fortune.

The Wanderer in the ninth house (Sagittarius)—Spirituality

With regard to her spirituality, Toni felt very comfortable: she was Christian, but had taken on some spiritual beliefs from Buddhism and Hinduism. She did not go to church, but believed in a higher power. She explained that she was always searching for spirituality in her life, but that she did not feel bound to any specific institutional religion. She had attended Buddhist meditation, enjoyed praying in Hindu temples and wandering through old churches. She sometimes felt guilty because she had turned away from the church. However, she had always felt ashamed of confessing her sins to the priest and maintained that she was happy that

she had decided for herself who to talk to about her inner feelings, sins, guilt and shame.

At the end of the session she drew the card "pleasure and chocolate" and she stressed that spirituality for her was a real pleasure that could be compared to the indulgence of chocolate.

12.8.2.12   Group Development Process Session 10: The Highest Potential

House 10 is the house of the highest potential and relates to the sign of Capricorn. In this house, the topics of rejection and failure are the challenges. The central question is what the reason might be that individuals do not reach their highest potential. This central question relates to living one's dream in life and is therefore associated with the balancing of the soul and the mind. The shadow side of this house is that it carries the fear of individual power and the challenge to feel what it is like to be in the unknown.

The Addict in the tenth house (Capricorn)—Highest potential, Chakra 5 and Chakra 7

Toni's Addict archetype was placed in the tenth house. The facilitator explained to Toni during the session that this archetype was strongly related to the topic of shame. Toni was asked where and when in her life she felt most ashamed. Toni recalled that during her childhood she felt ashamed when she failed in school, when she was not the best and when she was seen with her parents in public. She said that she was also ashamed that she was so different from her parents and her sister and that often she would not talk, so that the differences would not become too obvious. Toni later realised that possibly she had not reached her highest potential due to her solidarity with her family and ancestors.

Toni was questioned where and when the most pleasant moment was that she experienced with her mother and where she saw the strengths of her mother. She responded that she did not recall any exceptionally pleasant moment with her mother and that she was not sure where her mother's strengths lay. However, she explained that because she herself had never been able to identify her mother's strengths, she started failing in certain subjects she knew her mother was good in. To the present day, Toni explained, she would call her mother, who was an accountant, to help her with invoicing her clients because she believed she would not be able to calculate her prices correctly. Toni explained that her mother made fun of her because she was not able to calculate her invoices properly. During this session she realised her (unconscious) effort in finding an area of expertise in which she could see her mother as "bigger" than herself. She said in the session that she had only just realised that she had always wished for a strong mother and that she had tried to create a certain "bigness" in her mother by making herself smaller. At the end of the session she admitted that she was very sad and upset with herself about not being able to see her mother for what she was. She blamed her own inability to see her mother's strength, but even now she was unable to identify her

mother's abilities. Toni attributes this inability to see her mother's strength to the fact that her mother hardly looked after her during childhood. She also felt that her inability to see her mother's strength was a reflection of her mother's inability to recognise Toni's worth as a daughter. Toni could feel strong anger towards her mother and realised that this was the first time she had expressed her anger, because being angry and showing anger was taboo in her family. She felt very ashamed of her feelings of anger, too.

The card Toni drew was "acceptance" and she realised that she had to accept her mother as her mother and her anger towards her to be able to see her mother's strengths clearly.

12.8.2.13 Group Development Process Session 11: The Relationship to the World

The eleventh house represents the relationship to the world and is in the sign of Aquarius. It is connected to how a person sees the world and how he/she sees himself/herself in the world. This house relates to the question of how an individual takes the highest potential into the world and how he/she keeps up the flow in life. Additionally, it refers to how a person inspires others and sees through the lens of his/her possibilities. The facilitator explained that this house is connected to the mantra "I surrender the outcome to the divine".

The Student (Academic) in the eleventh house (Aquarius)—Relationship to the world

Toni saw herself as a student and a lifelong learner. Although she held university degrees, she aimed at developing herself, learning more, and always returned to the student role with pleasure. She interpreted relationships with others as learning experiences and tried to grow through them.

At the end of this session, Toni drew the card "failure". She explained that she enjoyed studying, but that she could not cope with failure and felt very ashamed when she failed in formal learning situations and tests.

12.8.2.14 Group Development Process Session 12: The Unconscious

The twelfth house is the last house. It represents the unconscious and is connected to the sign of Pisces. This house is also called the house of addiction and is viewed as the house that controls everything. Since this is the house of the unconscious, it is also seen as the house of intuition and gut feeling. Through this house, an individual's contract with life is expressed through unconscious ways, such as dreams, conversations and synchronicity. A deeper reflection on this house can lead to a deeper (spiritual) guidance.

The Artist (Author) in the twelfth house (Pisces)—The unconscious

Toni reported during the session that she was happy and surprised that her Artist was in her twelfth house. She explained that she always had a drive for artistic

lifestyles and felt very ashamed that she led such a "normal life". Her dream was to live in a politically and eco-friendly artistic community, driven by the desire to change the world through joy and art. After Toni expressed this desire, she blushed and stressed that she felt very ashamed that she had expressed with her "childhood dreams" to live like Pippi Longstocking, a character from a children's book written by Astrid Lindgren. She drew the card "affection" and asserted that she needed to bring more emotions and affection into her life. She felt she would like to enjoy life to the fullest, but currently felt as if she lived in a "glass cage" which cut her off from her emotions, her feelings of love, her desires and her dreams to connect to other human beings who also enjoy the arts and artistic lifestyles. Toni ended by stating that she was feeling much better since she had spoken out about her childhood dreams and her love for artistic and non-materialistic lifestyles.

12.8.2.15   The Wrap-Up Session

The final session of the group development course was a wrap-up session and the discussion was on how the group process had helped the individuals to reflect and develop. The participants were asked to sit quietly for half an hour in an individual space and reflect on the question of which archetypes featured the strongest in their life and which needed to be empowered.

Based on this question, the participants were given a take-away task: they were instructed to define their relevant life topics, how they were dealing with the challenges and their way forward in terms of transformation and their personal vision.

A final session was planned for a month later. Toni worked on the three questions during this month. In the last group process session, the topics were presented and discussed and explored further in a constellation work situation.

In the next part of the article, the findings regarding these three topics are summarised and presented, based upon participant observation, field notes, collateral talks and interviews with Toni after the last group session.

12.8.2.16   Step Three: Defining Relevant Life Topics

During all the group sessions, Toni identified several extremely important topics: of primary importance was her relationship to her children, the transformation of the relationship with her parents (from shame to acceptance), the end of the relationship with her husband (of whom, she realised, she also felt ashamed) and the exploration of her highest potential (with regard to healing, creativity and the exploration of her Nature Child in the context of the self, with her children and her profession). Finally, she realised her previously unconscious childhood dream to connect with others who enjoy similar artistic, political and eco-friendly lifestyles. She understood that it was time to move on and realise her individual dreams.

12.8.2.17   Step Four: Dealing with the Challenges—The Example of Shame

Toni emphasised during an interview that it was a huge challenge for her to deal with the knowledge that she was ashamed of her parents and her husband. With regard to the shame towards her parents, she felt she would like to start talking about her parents and their relationship with her in an acknowledging way. She wanted to trace back the issue of shame in her family and see it from a systemic perspective and in relation to previous family experiences. Furthermore, she drew special attention to her wish that her children not feel ashamed of her and that she would like to consciously address the topic of shame with them. However, she emphasised that she often felt embarrassed about her husband and how he behaved in public. She reflected on the positive effect that a break up with her husband might have on her. Restoring the relationship and working with the feelings of shame in the context of her relationship with her husband did not seem to be an option for Toni.

Since Toni realised that she enjoyed studying and that this was part of the development of her higher potential, she indicated that she would like to study further—not in a classical way of attending university and training courses—but rather in terms of self-development (artistic approaches, spiritual healing, nature-based and eco-psychological approaches to life and well-being). Together with her children she wanted to explore nature more deeply and settle in an artistically, politically active and eco-friendly community. She confirmed that she no longer felt ashamed for having brought these "childhood dreams" into her consciousness, but that she was looking forward to realising them. Having identified her needs, Toni felt a great sadness about having put off her dreams for so long. However, she was motivated to find new ways of self-expression through music, dance, literature and the work on nature- and politically based living communities.

12.8.2.18   Step Five: The Way Forward, the Transformation and the Vision

One year after the group development session, Toni evaluated her development, her transformation and her vision for the future. She affirmed that she no longer felt ashamed of her parents. She was in contact with them on a regular basis and met with them in public. She also gave her children more freedom. She had not yet left her husband, but was in the process of finding a community in which to live. Furthermore, she had decided to stop her counselling work for a while until she had sorted out her own life. Her vision was to engage in a creative, artistic and ecologically friendly community where people are also involved in political contexts. Her ideas about her life in this community were more detailed than a year before. She indicated that she would enjoy gardening and would like to have a dog together with her children, who were open to the idea. At the same time, she had started a dancing course, was playing an instrument and taking singing lessons, thereby

exploring her artistic side more deeply. She felt energetic and revitalised with a vision for her future development.

In the interview session, Toni disclosed that she had tackled some of the shadow parts of her personality and her soul. However, she had become aware that there was still considerable self-development waiting for her, and that what she had focused on was merely the tip of the iceberg.

12.9 Discussion

Through the group development sessions that were based on theoretical approaches of Jung and Myss, Toni was able to confront the unconsciousness (Jung 2009, xi). She started realising the richness of her "inner world" (Jung 2009, 264) and managed to bring important parts of her unconscious into her consciousness.

Through the work with shadow aspects, the archetypes and the conscious exploration of her individual processes (Stein 2003), Toni got to know herself more deeply, developed an active imagination of her vision and recovered her childhood memories.

One important shadow aspect was the feeling of shame (as highlighted by Jung 2009), which was connected to Toni's shame for her parents, the fear that her children might feel ashamed of her (based on how she looked, how she behaved, what she did) and the fear of shame due to failure.

Through the group sessions and later in her individual coaching sessions, Toni explored how she could create more meaningfulness in her life and reconnect with her soul and her childhood memories and dreams. The therapy sessions affected her feelings of shame, which she transferred into a newly experienced freedom and constructive positive psychological frameworks, as described by Jung (2009). Furthermore, Toni brought the individual shame experience into her consciousness and, finally, explored it at a collective (family) conscious level (Jung 1971a). Through the exploration of the archetypes (Jung 1971b), Toni was able to explore her shadow aspects and to transform her shame into a consciously acknowledged issue. By addressing her deep-rooted shame for her parents, Toni could let go of the embarrassment she felt for being her parents' child and reduce her feelings of inferiority towards her own children. By realising her shame for her husband, she could take a step forward in admitting that she was ashamed of having married him. In this way, she was able to improve her self-esteem and the meaning that the relationship with her husband had for her during a specific time. Through her self-understanding, Toni recreated her self-image from her personal perspective and felt less vulnerable, less victimised and more empowered (Gamber 2014). One year after the group sessions, Toni felt more mindful, more empowered and positive towards the implementation of her visions into her life (as emphasised by Mayer and Viviers 2014a, b).

As described by Gamber (2014, 249), Toni activated new leisure time resources, musical activities, the exploration of new communities and time (meditative states)

in nature to reconnect with her soul, her dream and meaningfulness. As a result, she was able to reconcile with herself to overcome shame and self-criticism.

Generally, Toni became more mindful of her archetypes and learned how to deal with her emotions, thoughts and behavioural patterns (Myss and Shealy 1993). With regard to the four universal archetypes (Myss 2002), Toni transformed particularly the Victim archetype (related to shame as an underlying issue as described by Myss 2015) and acknowledged the (Nature) Child on a deeper level. As emphasised by Behrendt and Ben-Ari (2012), Toni transformed the role of shame in her inner conflicts into a positive force to develop her vision and to understand herself better, based on a systemic family perspective (as emphasised by Harper and Hoopes 1990). The therapeutical group process, as well as her individual counselling sessions, helped her to contain her shame and transform it in the inner and outer world (according to Jung 2009).

12.10   Conclusions and Recommendations

The aim of this chapter was to reflect on a process of psychological development of a single individual in the format of a single case study. During this therapeutical process, the topic of shame was uncovered as an important underlying issue of self-development in the context of archetypal analysis and therapeutic development.

Toni first experienced shame as a soul eating emotion that blocked her deep connection with her parents and her children. Shame was also found to play an important role in her marriage. However, this shame was not transformed during the therapeutical process, unlike the inter-generational shame she felt for her family of origin and the fear of the shame she experienced within her own children. The transformation of shame through conscious self-exploration and self-development led Toni towards a transformation of the relationship with her parents, her children and her husband and is currently guiding her on her way to realise her childhood dreams.

Through the conscious exploration and transformation of shame, Toni felt energetic, relieved, happy and closer to her soul than before. The transformation of shame into acknowledging herself and others had a major impact on her trusting her intuition and her long-hidden dream to become more artistically engaged and to move into an eco-friendly, politically engaged spiritual community in the future.

Through mixed method approaches (qualitative and quantitative), future research should focus on the exploration of the work with and the transformation of shame in therapy and counselling sessions. The impact of shame and shameful experiences across generations should be explored in family therapy and other related therapeutical approaches. Therapeutical interventions and their specific impact on the work with and transformation of shame should be studied and models should be developed for approaching the issue of shame in therapeutical contexts effectively. The cultural context should be taken into account to deal with shame at a culturally adequate level.

From a practical perspective, therapists and counsellors should focus on their own blind spots with regard to shame, shameful and shameless experiences. They should become more self-conscious and aware of shame as an unconscious driver in daily routines, as well as shadow and archetypical work in therapy sessions.

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