

**Modern Culture: Extremes of Persona and Shadow.**

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## **Abstract**

One of the central themes of this work is the differential between our public persona and private behaviour. My thesis examines recent changes in our culture, the emotional wisdom of such changes, along with their various manifestations. I have examined the phenomena of cyber – bullying, from the perspective of the bully, who is able to initiate and maintain a campaign of abuse, while being able to maintain anonymity and an intact public persona. To this end, I also look at the emotional reality of this behaviour and how it facilitates the bully in getting his/her needs met.

I examine the world of social media and celebrity culture, including reality TV, my objective is to examine how the values inherent to this culture, affect our sense of self and our ability to maintain personal boundaries under the scrutiny of social media. I look at how this blend of the private and the public self, along with the ideals portrayed by the media affect our emotional reality.

In my exploration of body and youth culture, I examine how the media influences our perception of our bodies. I also look at anorexia and obesity from a symbolic viewpoint and endeavour to explain why these physically manifested extremes are so common in our culture. I enquire as to the wisdom of these extremes and how they serve us on an emotional level. Likewise I explore the significance of the midlife crises, its role in individuation, as well as the challenges of aging in a culture that exalts youth and physical beauty.

Finally, I look at the emotional purpose of pornography and addiction to pornography,

I enquire as to whether excessive use may signal insufficient sexual and spiritual integration in both the sex worker and the user, exploring how pornography affects the intimate relationship with the self and others.

I also examine the impact of modern culture on the profession of counselling and the challenge for counsellors in dealing with these issues, including the necessity of personal awareness around our own needs and belief systems.

My overall objective is to examine modern culture from a non-judgemental stand point, to ascertain what effects these developments have had on our sense of self, from a physical, emotional and spiritual perspective. In order to achieve this, I have looked at research from a variety of sources, including the print media and the internet. I have examined these issues from a Jungian and post – Jungian perspective, in the hope of providing a cohesive, non – pathological explanation, which focuses on the wisdom and spiritual dimension of these behaviours.

My findings have shown that social media and celebrity culture feed our predilection of over identifying with the persona. This allows us to divert our energies away from our underlying emotional issues. Modern culture also supports us in this diversion and in separating us from the wisdom of our own bodies, through conferring its' underlying message that we are not enough as we are. I also conclude that the proliferation of pornography now available is a manifestation of our previous lack of acknowledgement of the physical body and consequently our insufficient sexual integration. I have shown that we, as counsellors, must be aware of the complexity and changing nature of these issues, while still being able to hold our boundaries and our sense of self.

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for your love and support.*

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for your patience, and generosity with your time.*

# Modern Culture: Extremes of Persona and Shadow

*Between the idea and the reality*

*Between the motion and the act*

*Falls the shadow.*

*T. S. Elliot*

## Introduction

Modern western culture offers unprecedented personal freedoms in relation to lifestyle choices, careers and personal relationships. In general, we no longer risk being ostracised if we follow our individual path - we need only consider the choices now available to women, in comparison to times past, or the freedom to follow one's sexual orientation in today's society.

We also live in a culture where it is now unacceptable to engage in religious bigotry, sexism or racism. However, coupled with these freedoms and political correctness, is an underlying shadow of opinions and behaviours which are no longer openly expressed, but rather, remain hidden behind a veil of anonymity.

For the purpose of this essay, I wish to explore aspects of modern culture using Jungian and post Jungian theories predominantly, which I hope will provide a non- pathological explanation of these challenging and often emotive subjects. However, I also wish to acknowledge that other opinions and theories exist to explain these behaviours, other than the psychodynamic model.

The central proposition question of my thesis is this: are we, in western culture, operating at extremes of public persona and private shadow? In a world of social media, where almost every public action can be scrutinized and critiqued, have we been able to create and nurture a sense of self, while maintaining our personal boundaries? I believe that much of modern culture is based on the superficial, which overemphasises the importance of the persona in our society. I also feel that our youth and body culture creates unrealistic expectations, which leads to a cycle of failure, and thus undermines our sense of self. In no way do I wish to provide an idealised portrayal of the past, in terms of behaviour or sexual mores. On the contrary, I believe that modern culture allows us to individuate and live our own lives, rather than feel obligated to meet familial or societal expectations. Rather my intention is to provide a balanced view of how concepts such as persona, shadow or archetypes manifest themselves in today's society. I will endeavour to outline the challenges these manifestations bring, as well as their creative energy, which enables us to get our social, emotional and spiritual needs met. I plan to show the necessity of integrating the emotional, physical and spiritual aspects of our human nature, and how failure to integrate leads to extremes of behaviour. To this end, I will provide a brief outline of Jung's theories when relating Jungian concepts to current culture and its manifestations in our behaviour. I will, to a great extent, be referring to the differential between private and public behaviour, as well as what our society considers acceptable.

In chapter one, I intend to examine the role of social media in the creation of persona and shadow and will outline the value of a virtual persona, along with the challenges it presents to authenticity and individuation. I will look at the role of social media in facilitating the projection of the shadow, and provide examples of such behaviour. I also intend to examine the dual nature of the psyche - its role in relation to the shadow and the importance of integrating the shadow into our psyche.

In chapter two, I will explore modern celebrity culture, particularly relating to the genre of reality TV. My intention is to symbolically relate the creation/ manufacturing of stars in meeting the archetypal and emotional needs of both the reality TV participants and the viewing public who partake in this process. I will outline the role of the manufacturing process in relation to consumerism and wish to examine the concept of mythology and the role of projection in relation to celebrity. I intend to look at the issue of boundaries, as well as the concepts of the private and public self.

In chapter three I intend to provide research which illustrates our worship of the physical, and will examine how our preoccupation with the outer, physical reality affects our internal process. I will show how our preoccupation with the body causes us to look away from our emotional reality and project it on to the physical self. I will also show how this internal process can manifest in the extremes of anorexia or obesity and will examine these manifestations symbolically, in terms of both control and compulsion.

I will attempt to link these behaviours to a lack of ownership of the libido, and a mind - body split and will endeavour to find the creative and emotional wisdom in these extremes of behaviour.

I intend to explore the Midlife process in chapter four, and I will provide a brief example of Jung's midlife experience - exploring how our culture affects the course of midlife with regard to individuation, personal development and ageing. I will provide a social backdrop as to why our concepts of midlife have changed. I will also examine how midlife provides us with an opportunity for individuation, and will briefly look at how denial of the ageing process affects us. I will explore how our relationship with the anima or animus affects the midlife process and look at our cultural view of old age - including its purpose and challenges.

In chapter five, I will explore the prevalence of internet pornography in our society and examine the internal shadow aspects of the psyche, which manifest in pornography. I intend to show how pornography relates to the relationship with the self, including the anima and animus, the projection of unintegrated aspects of the masculine or feminine and primordial archetypes.

I intend to consider addiction to pornography from a mythological viewpoint and that of the collective unconscious. I will show how the internet plays a pivotal role in the development of addiction and shadow behaviour. I intend to examine the effects of pornography on the self, briefly looking at how it has become part of mainstream culture. I will endeavour, as far as possible, to examine all these concepts in relation to both users of pornography and sex workers.

In chapter six, I will use Jung's Four Functions to provide a theoretical outline of the current imbalances in modern culture, with regard to the Mind-Body-Spirit triad. I will then outline the challenges that modern culture present to counsellors on a personal and professional level, emphasising the necessity of counsellors to be self-aware regarding the deeply challenging nature of the issues surrounding bullying, body culture and pornography. Further to this, I will explore Jung's concept of the "wounded healer" and the effect this woundedness has on the healing journey.

## Chapter One

### Social Media and the need for Shadow Integration

*“In heaven, all the interesting people are missing.”*

*Fredrich Nietzsche.*

When examining aspects of the social media and celebrity, we first need to consider Jung’s concepts of persona and shadow. The persona may be described as the public face or mask, which we believe will make us acceptable to others. Its function is to protect the ego and sense of identity, as part of the socialisation process. Over identification with the persona, may cause us to become rigid and inflexible. For instance, in our current financial crisis, we hear of previously wealthy people committing suicide. These suicides may be due to their distress at being unable to integrate the loss of wealth into their persona, leading to what Freud regarded as “confusion between the self and the lost, other object, resulting in a homicidal rage directed at the self.” Hendin (1996)

The shadow may be viewed as containing unacknowledged or disowned aspects of self; these disowned aspects are usually projected onto others, in order to maintain our concept of self. Examples of shadow projection are seen in cases of racism, sexism or homophobia.

“The Shadow hides itself from the conscious awareness, posing in the light, although it is the essence of darkness. It is often when a group is violating its principals the most that it claims to be standing up for them. However do not hate the shadow, it is simply our wounded places that need to be healed.” Williamson (2010: 160, 161)

When we relate these concepts to social media, the usual manifestation of the persona can be viewed on Facebook and Twitter. In essence we are able to create a virtual persona, displayed as a visual montage of our lives on a computer screen. The ability to create an online persona may inadvertently help the individuation process by allowing users to create their own identity, separate from that of their family, or the public image they have at school or work. Jung (1995: 92, 93) speaks about this individuation process, of developing separate beliefs and identity from his family, describing it as “a somewhat painful process, but necessary in order to be true to the authentic self.” There is also evidence to suggest that social media can help develop social skills amongst shy teenagers, according to Rosen (2012),

“Anonymity can help them to be more comfortable and relaxed. Social media can also help develop empathy skills, as people display virtual empathy which could then translate into empathy in real life.”

Difficulties can arise however, when instead of developing an authentic self, we create an idealised self image, portrayed by our best photographs and glossy information about our holidays and social lives. Thus we are enabled to deny our full reality, our flaws, our failures and our disappointments. We also give away ownership of our image, as well as sacrificing our privacy and boundaries.

Social media also provides us with a hierarchal system, on which we can place ourselves depending on our number of friends/ followers. This exposes us to the judgement of others - be they friends, acquaintances or strangers. If our online persona proves popular, it allows us to develop a false sense of self esteem based on the approval of others. Jung suggests that

“Archetypes can become overdeveloped in us. People with persona archetype inflation organise much of their behaviour around the need for social approval. In consequence they think only of appearance and current fashion and can lose a sense of individuality and their ability to stand up against the crowd.” Gilbert (2010:108)

If one’s virtual persona results in comparatively few friends and followers, self esteem will suffer, as one is placed lower in this virtual hierarchy. Sally Brampton (2012:41) tells us, “the fastest track to unhappiness is comparing ourselves with others.”

In many cases, the social media allows our shadow behaviour the perfect disguise. This can be seen in the many cases of cyber bullying, including the case cited in the Sunday Times, regarding a journalist’s piece on the right to die, which resulted in an organised hate campaign and a deluge of online verbal abuse. The same article also referred to

another case involving a student “who tweeted pleasure that Fabrice Muamba, the Bolton Wanderers footballer, had collapsed during an FA Cup match.” ( Sunday Times: News Review 2012:2). Such activity gives free reign to our shadow side, while still maintaining an intact persona. It is ironic therefore, that as our public tolerance of racism or sexism lessens, the expression of the shadow finds its release on various websites. Along with the deep hurt caused to the victims in these cases, one might also consider the underlying lack of authenticity, as most people have enough awareness not to express such views openly; conversely however, they feel free to express these opinions on the internet. This behaviour provides us with an example of how we project our anger, or lack of power, onto others. According to Cary Cooper (Sunday Times: News Review 2012:2)

“anger at strangers is usually rooted close to home. You can’t take it out on your boss because jobs are insecure. You can’t deal with your wife because she’s a powerful woman and that’s the real danger of social media. You can vent your spleen on someone who is not the real target.”

From a Jungian perspective we may view this inauthentic behaviour as a split consciousness. Jung tells us,

“It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a picture of his experience.” (2010:53)

We may view this as an example of the psychic forces at work in those who misuse the social media. On one hand, we have the outwardly respectable persona, as discovered by a journalist working for the Birmingham Post when she invited

“an aggressive, pseudonymous contributor on an office tour, the fearsome contributor was in fact a polite, erudite, pasty and bespectacled, middle- aged man, who was passionate about local news and had no idea he made [the journalist] nervous.”

(Sunday Times: News Review 2012: 2)

On the other hand, these same people function as “internet trolls.” For most of us the shadow side of our humanity remains unacknowledged and it is this lack of integration that gives the shadow its real power. This requires us to create a split and remain separate from this disowned aspect of ourselves. For those who initiate or partake in internet campaigns, this remoteness from humanity may manifest in the shadow behaviours of verbal abuse, due to the lack of shadow integration.

The Sunday Times article also cites the lack of physical interaction with the victim, (thereby not seeing the results of their actions) as a potential reason for abusing strangers on the internet. It may well be that technology (combined with the lack of physical interaction) provides that space that allows us to view others as disembodied media images, rather than real people.

The dual nature of the psyche, as manifest in the public persona versus the virtual shadow, may result in internal conflict – who we are (persona and shadow) and who we want to be (integration). If the shadow aspects remain unacknowledged, it may manifest itself as over identification with the persona, whereby the shadow is projected onto others, resulting in behaviour such as cyber bullying. It is essential therefore, that we be aware of, and acknowledge, our shadow side, as an integral part of our humanity. On an existential level, Jung describes the dual nature of God, having been made man, thus acquiring the dual natures of omniscience and humanity. He tells us that

“theologians felt it necessary to equip Jesus with qualities which raise him above ordinary human existence, i.e. he lacks the stain of original sin.” (1995:270)

This need to raise Jesus above the shadow nature of humanity, shows our unwillingness to acknowledge shadow. Even in our hymns do we aspire to “walk in the light,” Lundy (1944 – 1997) thereby remaining free from the effects of darkness. Since one can never be without shadow, it is necessary therefore, to recognise its presence in our unmet needs, our griefs and our imperfections.

It is ironic that in our social media profile, we often try to inflate our sense of self, by attempting to create perfection before reaching out to others. Jung (2010:73) explains that

“The perfect has no need for the other. Recognition of the shadow leads to the modesty we need in order to acknowledge imperfection. Relationships are based, not on differentiation and perfection. They are based rather on imperfection, on what is weak, helpless and in need of support.”

## Chapter Two

### Celebrity Culture

*A sign of a celebrity is that his name is often  
worth more than his services.*

*Daniel J. Boorstien*

In this segment of the essay, I will be writing about two distinct celebrity types, 1) celebrity/stardom achieved as a result of an inherent, pre-existing ability or talent, which has evolved into a successful career over time and 2) celebrity as a result of reality television, which occurs over a short time frame and where the participant has little or no experience of the media.

Today's culture manifests itself in the manufacture of celebrity, rather than the discovery of "stars." The manufacture of celebrity requires a depersonalisation process, as the person is equated to that of a product. Indeed if we view fame symbolically, it creates an appetite for a vestige or relic related to the star, creating a ready market for the consumption of these consumer goods. "Celebrity functions as a symbol in the flow of consumerism." Ward (2012)

The manufacturing of celebrity may be a manifestation of our collective unconscious need for alchemy or transformation. If we view alchemy in its traditional form, as the transformation of base metal into gold, we can relate this process to that of reality television.

This format involves transforming “ordinary” people into celebrities in the full glare of the media, changing them from private citizens into potential media fodder. These people who, of course, are of intrinsic value as human beings, (but in general do not have a particular talent in music or the dramatic arts) are put forward to provide entertainment for the general public, e.g. Big Brother or The Kardashians.

If we view the private self as being dominant in the home setting, as opposed to the public persona which dominates in a public setting, we can see that in reality television, the boundary between the private self and the public persona not only becomes blurred, but to all intents and purposes is removed, since it requires the broadcasting of the private self as a public performance. Thus the duality of the selves is conflicted because of an intrinsic imbalance, as the reality star tries to continuously maintain his/her public persona. Since this is impossible, the shadow then begins to rise. It is this transition that meets the entertainment requirements of reality TV, including the now traditional public role of judging reality TV stars and ultimately accepting or rejecting them.

Stardom is and has always been of a uniquely transient nature. Traditionally stars tend to shine very brightly and then either fade from view e.g. Elizabeth Taylor, or burn out like Janis Joplin or Kurt Cobain, while the memories of past glories remain. This process symbolically replicates what happens in the universe and in nature, however the manufacture of celebrities can symbolically be viewed as the creation of a structure, which is built up and soon after torn down. Let us consider as an example, the late Jade Goody, former 2002 Big Brother contestant, who was given her own reality TV show as a result of her participation. She was later labelled the most hated woman in Britain,

following a display of shadow behaviour on *Celebrity Big Brother 2007*. This shadow behaviour consisted of a barrage of racial abuse towards fellow contestant, Shilpa Shetty. Jade was later redeemed by the press following her diagnosis of terminal cancer. The vitriol expressed at that time, may be an indication of a nation's dis-ease with issues of race. Laurens Van Der Post (1957) explains the nature of this discomfit.

“We must first face up to what is in ourselves that we reject, that makes us reject another person, who mirrors our rejection in the outer world. To fight the evil in such a way that we do not become the evil itself.”

It appears that in this instance, Jade, by her shadow behaviour, fulfilled the role of scapegoat for this unconscious distress. According to Moore (2011:66), in order to find a scapegoat,

“The first task is to find a suitable image for the evil that afflicts us. The scapegoat in its original form was a figure, an animal or a person – who in the imagination of society bore the guilt and could be removed from the culture.”

It is as though the flaws which manifest in the famous, ease the guilt that we experience at the existence of our own shadow.

“Celebrity culture seems to revel, not only in the rise of mortals into celebrity gods, but also in the seeming inevitability that they will fail. Paradoxically it seems to confirm our humanity.” Ward (2012).

A mythical interpretation of celebrity can be seen in the story of Icarus – who had wings of feathers and wax. In an effort to escape Crete he flew too close to the sun. Celebrity may be an effort to fulfil our needs for mythology, alchemy and transformation towards manifesting our higher, spiritual selves. Moore (2011:195) tells us that “celebrity expresses a need for myth, for a level of experience far beyond the normal and literal.”

Celebrity also fulfils the needs of our collective unconsciousness for a sense of the sacred, by creating essential archetypes. An example of this occurred in the worship of the late Princess Diana (in mythology she was the huntress and roman goddess of chastity and the moon). She fulfilled many archetypal roles - initially that of Virgin, Bride and Princess and after her divorce, she embodied the paradigm of the humanitarian, who reaches out to the marginalised in society. In these ways, she exemplified many of the attitudes that we value as a society. Caroline Myss (2012) describes archetypes as

“ collective symbols shared within a culture. They speak to us individually as personal, archetypal patterns which form the foundation of our beliefs and motivation. The artist or the athlete, the actor or the princess, these represent a complex of stories or myths, that we somehow imagine happening in our own lives.”

When a public figure's celebrity reaches such magnitude, the true person becomes secondary, as they take on the mantle of society's projections. This is part of the mythologizing process as such figures begin to manifest the goddess archetype. The death of Princess Diana created an archetypal vacancy, perhaps now filled by her daughter in-law, The Duchess of Cambridge. Starbuck explains the need that this archetype fulfills, telling us that,

“The compassionate goddess whose prevailing presence can breathe solace in times of grief and pain and inspire hope to the weary and heavy hearted. Such is the holy Mary in Christian worship, with her almost exact counterpart among the Iroquois, Aztecs and Mayas of America and elsewhere.” (1926: 829)

In 1966, John Lennon famously stated that “the Beatles were more popular than Jesus.” There may have been a certain amount of synchronicity in this statement, as the fifties and sixties heralded the dawn of youth culture and the questioning of traditional beliefs. The paradigm shift of “stars,” instead of clergy, expressing their political and spiritual beliefs, has helped the consolidation of celebrity culture - which has been met concurrently with a diminishing influence of traditional, western religions. In our need for an archetypal figure, we may have replaced our traditional worship of god, with worship at the altar of celebrity. If we consider the collective mourning that followed Princess Diana's death, the image of two million people visiting London brings to mind the pilgrimages of old, recreating a form of community and a sense of the sacred, which

allowed those who attended to express their inner sadness and mourn their own losses.

Childs (2012: 49) tells us that the public response to Princess Diana's funeral,

“was taken as a sign by some as that the English were acquiring a new sense of self, in which restraint was replaced by open displays of emotion. This created an affective enclave or community of pain and healing, empowered by collective grief at the margins of the social structure.”

## Chapter Three

### Body Culture and the need to live within our bodies

*Mr Murphy, a neighbour,  
Lived a short distance from his body.*

*James Joyce*

Our present culture emphasises the importance of physical beauty, youth and an idealised body shape, based primarily on thinness. Our appearance-conscious society manifests itself predominantly in the entertainment industry and in its media coverage.

The visual culture creates in us an acute awareness of our own bodies, heightened further by the media's idealised version of the physical form. Research from the United States shows that 47% of girls in the 5<sup>th</sup> to 12<sup>th</sup> grade (aged 11 to 18) want to lose weight due to the influence of pictures in fashion magazines.(ANAD 2012) According to the Agency for Healthcare Research and Quality, hospitalizations for eating Disorders jumped by 119% from 1999 to 2006, for children younger than twelve. The use of thinness as a measure of beauty appears to rise incrementally each passing year, only to be matched by what appears to be a corresponding rise in the level of obesity. If one views overeating as attempting to satisfy a void within us, perhaps it is as a response to an emotional or spiritual need kept submerged by satiety.

Anorexia and obesity both involve the ability to override one's instinctual, nutritional needs and satiation levels. This indicates a disassociation with the body and provides us

with an illustration of control and compulsion respectively, both operating at extremes. This brings to mind the Tao symbol of Yin and Yang, dark and light. The historical meaning of the Tao, (as used by Jung) symbolises the female and male, both equal and essential in creating a balanced spirit. Both elements are complementary, providing an interrelationship of feminine and masculine energy. In those who present with eating disorders, such extremes of compulsion and control may be a manifestation of sufferers attempting to disown some part of themselves. We may thus view obesity as an ingestion of emotional pain or rejection of beauty. Likewise anorexic women may attempt to maintain a physical and emotional preadolescent stasis by their anorexic behaviours. Consideration must also be given to the libido in relation to eating disorders. According to Stevens (2001:22) Jung describes the libido as “Psychic energy or a generalised life force.” Jung also relates the libido to “the instinctual drives of hunger, sex and power.” (1995: 234 – 235)

By starving the body, the anorexia sufferer may be symbolically and literally starving herself of energy (including sexual energy), by maintaining a preadolescent state. By comparison, the obese person can be viewed symbolically as holding psychic or sexual energy, prisoner inside the body. Along with disowning their instinctual drives for food and sex, they disown their sense of personal power and femininity. Woodman (1980) suggests that

“Anorexia and obesity are caused by a rebellion of women’s unconscious femininity, which manifests in some somatic form. Only by discovering and loving the goddess lost within her rejected body, can a woman hear her own authentic voice.”

While extremes of weight illustrate a separation from the self, they also manifest an imbalance in our society, which values appearance over intellect or personal achievement. According to the UK's National Centre for Eating Disorders (2012)

“Overweight women suffer in a number of important respects. They are less likely to be accepted into higher education, they have lower salaries, are less likely to date in adolescence and are less likely to be married in later life.”

What can we, as a society, learn from these manifestations which lead us to divide mind and body? Jung (1991:85) describes the separation of body and mind as an

“Artificial dichotomy and a discrimination based on the peculiarity of intellectual understanding and that the human intellect is forced to set up these distinctions as aids to understanding.”

This tells us that the separation of mind and body allows the anorexia sufferer to maintain the illusion of control, while those with obesity are able to “depress” their emotions.

Marion Woodman (1980:87) describes the emotional process of a woman with an eating disorder

“Her attempts to escape from her feelings only locked them in the tears she carried on her hips and thighs. Her conventional life had become a prison, whose narrow confines she sought to forget by running faster on her treadmill; her intense emotions she sought to ignore and in doing so handed her fate over to blind nature.”

Thus, those with eating disorders remain in denial of their inner, emotional reality. It is necessary therefore to reconnect the mind and body, by becoming conscious of, and integrating, the shadow aspects and experiences. By becoming conscious of their inner reality and these disowned aspects of self, sufferers can achieve what Jung termed a “Metanoia” (1991:56) or rebirth of the spirit, leading to a Mind – Body – Spirit reconnection. Because according to Moore (2012: 205)

“As society’s symptom, anorexia could be trying to teach us that we need a more genuine spiritual life, where restraint has a place but not as a neurosis.”

By the sufferer allowing herself to tolerate the pain of self discovery, she will

“not only discover important truths, she will have made a declaration of her own human dignity and taken a first step towards the foundation of her consciousness, i.e. the unconscious.” Jung (2010: 63)

At this point I feel it is incumbent upon me to acknowledge the increasing number of boys and men, now suffering from eating disorders. According to eating disorders. ie, twenty years ago there was one male sufferer for every ten to fifteen females suffering from anorexia, today there is one male sufferer for every four females. It appears as if men and boys have also internalised some of the media's messages, which purport to represent images of male beauty. Dr Roberto Olivardia, clinical director of psychology at Harvard Medical School, states that athletes, models and gay men are more at risk of eating disorders. However, we now live in a culture where media imagery is just as directed towards young men in general, as young women.

When viewing various manifestations as societal symptoms, we are reminded of one of Jung's key concepts - that of The Collective Unconscious. This is the deepest layer of the unconscious, the psychic non ego, which is already formed in each individual and holds no personal content. Rather it is universal, allowing people to share similar experiences, regardless of culture. For example, people have an innate need to be perceived as sexually attractive. Our society's ideation of physical beauty and ergo sexual attractiveness, involves attaining and maintaining a youthful body. This may be caused, in part, by an over involvement with the youth archetype. It may be symptomatic of a rejection of the developmental stage of midlife. As Hollis (1080: 25) tells us

“The self, the mysterious process within each of us which summons us to ourselves often expresses itself through symptoms – but the power of these projections is such that one may keep the larger questions at bay.”

## Chapter Four

### Midlife

*How far away the stars seem and how far*

*Is our first kiss, and ah how old my heart!*

*W. B. Yeats*

For many of us, the need for self acceptance and the necessity of physical and spiritual integration provides an emotional challenge, no matter what our age. For others, a high self regard is dependant upon the physical body manifesting youth, strength and sexual attractiveness. In our youth, our life potential, along with the number of our days, seems to stretch endlessly ahead of us. The need for self acceptance and to live within our own bodies, may not be met with awareness. How, then, do we cope with ageing, if our sense of self is conditional on being young, while living in a culture which values youth over experience?

Our midlife experience may be met with a growing awareness of the passage of time along with an emerging sense of anxiety regarding our ageing bodies and loss of youth. Along with these anxieties are the emotional scars which bear witness to our life experience thus far. These combined losses, along with our unfulfilled hopes and expectations, may cause a revaluation of previously accepted beliefs and values. This revaluation may manifest in changes in personality and interests, in an attempt to create balance, as new beliefs are integrated into the psyche. This process of revaluation is described in Jungian terms as a midlife crisis. Hollis (1993: 7) describes this crisis as

“an opportunity to examine our lives and to ask the frightening, but liberating question: who am I apart from my history and the roles I have played.”

A recent study shows that one fifth of respondents stated that they had suffered a midlife crisis and cited the cause as “an awareness of ageing and the passage of time. Many people use the crisis as a tool for constructing meaning in their lives.” Wethington (2012) According to Snowden (2011:46) Jung considered this as a stage of development, crucial in preventing the evolution of

“the kind of personality that attempts to recreate the psychic development of youth, such personalities become wooden, boring and stereotyped.”

Jung himself experienced a midlife crises after his split from Freud, suffering from what Ellenberger (1970) called a creative illness. Therefore I do not purport that such crises are symptomatic of the recent culture. Rather, it appears that, the modern, midlife crisis manifests as a rejection of ageing, encouraging us to remain frozen in late adolescence or early adulthood, by emphasising youth and beauty. Along with a booming fitness industry, is a growing anxiety regarding ageing, beginning at a younger and younger age. For example, in the United States, statistics from the American Association of Plastic Surgeons (2011) show that 16% of cosmetic surgery procedures are performed on the 20 – 29 year old age group - the majority of whom undergo minimally invasive cosmetic procedures. 48% of cosmetic surgery procedures are performed on the 40 – 54 year old age group. This research illustrates our society’s over identification with the youth

archetype, (archetypes as described by Jung are primordial structural elements of the human psyche). An over identification with the archetype Puer – God of eternal youth, may indicate a man - child character, a person whose behaviour remains instinctual, perhaps in the denial of physical ageing and mortality,

“Puer Aeternus - the eternal adolescent, he continues in the role of a child, avoiding the need to make adult decisions and (potentially) painful choices.” Vadin (2012)

This character type is perhaps encouraged by our recent practices of delaying marriage and parenthood, thus creating an extended adolescence. These practices may, in turn, be due to medical advances resulting in a longer life span and an extended reproductive stage of life. Since our parents also live longer and we are supported in having children later, it is easier to maintain the illusion of young adulthood, i.e. we are still someone's child, capable of having children of our own. These advances can be viewed as overwhelmingly positive, as they potentially grant us the gifts of parenthood and extended life. However, one of the results of the prevailing youth culture and extended lifespan, is that we have become increasingly adept at separating ourselves from ageing and death. We need also to be aware that these changes hold both positive and negative aspects. They have the potential to alienate us further from our bodies and our spirit. Thomas Moore tells us that

“Growing old is one of the ways the body nudges itself into attention to the spiritual aspects of life.” (2012:216)

The denial of ageing and death may be problematic to our individuation process, as it aligns our self worth to our diminishing youth. In order to protect our remaining self esteem, we attempt to keep ourselves in the stasis of young adulthood. It is this state of denial that leads to the clichéd behaviours associated with midlife. Therefore, when a middle aged person enters into a relationship with someone much younger, it may be that existentially s/he is looking to the other to provide a reflection of themselves, as their youthful selves.

As part of the passage of midlife, we may experience losses such as the death of one's parents, or of some of our contemporaries. Alternatively, the ending of a relationship or career may provide a trigger to engage in a quest for meaning at midlife. Hollis (1993: 41) states that

“One of the most powerful shocks of the middle passage is the collapse of our tacit contract with the universe – the assumption that if we act correctly, if we are of good heart and good intentions, things will work out. We assume a reciprocity with the universe, no one sets out upon the marital barque, without high hopes and good intentions. When one stands amid the rubble of a partnership, then one has not only lost the relationship but also, often, a whole world view.”

In Jung's case, the crisis appears to have been triggered by career difficulties, caused by his split with Freud. Facing this crisis, caused by theoretical differences of opinion, meant giving up much of what he had achieved. Along with the ending of his friendship with Freud, Jung lost The Presidency of The International Psychoanalysis Association

and his lectureship in Psychoanalysis with the University of Zurich. Critical life events such as these, cause us to re-examine our ideals and belief systems. This examination involves the process of individuation. This may involve learning to integrate previously disowned aspects of self and leaving behind much of what we have known.

The anima and the animus may be described as containing all the primordial images of the feminine and masculine, containing archetypes of the mother and father respectively, the spiritual guide and the source of unconscious wisdom.

Midlife therefore, provides us with the opportunity to examine the neglected aspects of our anima or animus. In our earlier life, aspects of the feminine/masculine which were regarded as negative, may have been repressed - perhaps as a response to keeping the persona intact, or to fit with society's expectations. For instance, the career man or woman, whose success depends on the historically masculine concepts of power, dominance and control, may in their search for meaning, learn to integrate the disowned contrasexual aspects of the anima. Hollis (1980: 35) provides an example of our struggle for integration,

“During the middle passage we often concretize what is symbolically injured or neglected. The man who runs away with his secretary is terrified that his inner life, his lost feminine dimension, will wither and disappear forever.

In this process of individuation, we must confront the unconscious and become aware of our shadow, which holds the repressed or denied aspects of self. We must begin

mourning the loss of our youthful selves. “The middle passage begins when one is required to face issues which heretofore had been patched over.” Hollis (1980:19) The failure to self actualise, or the rejection of impending middle/ old age, may indicate that the self actualisation process is in stasis. More worryingly, the inability to accept our unfolding, ageing process may lead to projection. This may be exhibited in the shadow behaviour of contempt for the aged person, resulting in inferior care and elder abuse. Such behaviour may be seen as an attempt to reject the vulnerability of the future self. Rayner et al (2010: 274) suggests that failure to accept the ageing process is

“a failure to face the inevitable renunciation of one’s past younger self, while simultaneously being contemptuous of the older self whose frame awaits to be occupied.”

Old age is viewed in western culture almost as a shrinking, seen symbolically in the physical body, and emotionally in the loss of those we loved, along with our withdrawal from the wider world. Jung viewed old age from another standpoint. He believed that as we lose those around us, we need to come more fully into ourselves and our own wisdom. Rather than contracting, his own world view expanded and he completed major works on alchemy, religion and life beyond our planet, in his old age. Viewing old age from both a Jungian and anthropological viewpoint, we, in our present culture, may need to ask the question: since nature permits many of us to live to old age and it is therefore part of nature’s plan, what is its true purpose? Jung (1953/1978: par 787) tells us that committing to an opus or life goal

“is to live fruitfully into old age while discharging the spiritual obligations of late maturity. A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of life must have a significance of its own and cannot be a pitiful appendage of life’s morning.”

The challenge is therefore placed before us - do we choose to remain as long as possible in the familiar and comfortable illusion of our past first adulthood, or are we willing to see the fullness of the life journey, along with the losses inherent to it?

## Chapter Five

### Pornography

*At the heart of pornography is sexuality,*

*Haunted by its own disappearance.*

*Jean Baudrillard*

From cave etchings to the Temples of Khajuraho, (950 -1050 AD) the practice of displaying sexual imagery has been part of human culture throughout history. As to what constitutes pornography? This is extremely subjective, as one person's work of art may, in another's opinion, be pornography.

However, for the purpose of this thesis, I will be discussing the concept of pornography in relation to the graphic, sexual imagery now available on the internet. While internet pornography does not differ significantly in content from material throughout history e.g. the writings of the Marquis de Sade. (1740 – 1814) It is inherently different in terms of quantity and availability. According to Keen, (2007:155) the number of pornographic sites had mushroomed seventeen fold from 88,000 sites in 2000 to 1.6 million in 2004.

There is much evidence which suggests that, in order to perform, sex workers essentially achieve a mind body split, which enables them to remove themselves emotionally from their physical body. This creates a split consciousness, or out of body experience, when one can view the self as a third party.

“The core psychological experience associated with sex workers are disempowerment and disconnection. Internally these experiences often cause a split between mind, body and spirit.” Streetlight UK (2012)

I purport that for the viewer of pornography a similar process occurs, since virtual sex may primarily prove to be a shadow experience, which involves sex without intimacy, emotional risk or vulnerability. Thus pornography may be viewed as an escape from intimacy, as sexual energy is diverted away from the existing or potential relationship. Escaping from intimate relationships is in essence an escape from the self. As Hollis (1993: 47) tells us, “All relationships are symptomatic of the state of our inner life and no relationship can be any better than the relationship with our own unconscious.” Therefore if we are unable to have an intimate relationship with our selves, how then can we support a relationship with the other, without becoming overwhelmed and seeking escape from this intimacy? Pornography is also a sexual experience with a virtual, perhaps mythological other, which for both the viewer and porn star, may be the search for the spirit of the anima or animus.

The anima which contains feminine archetypes such as the mother or the seductress, usually provides an instinctual source of comfort and sensuality. This is complementary to the person and forms part of the unconscious. Aspects which have not been integrated will be projected outwards. Therefore, if a man fails to integrate his feminine aspects, he may be predisposed to projecting these outwards, toward the darker aspects of pornography, including the practices of the giving or receiving of humiliation or pain.

“When deep-seated sexuality disappears, the result is not emptiness. Anger, aggression and violence often enter to take its place.” Moore (2011: 187)

The Animus likewise can be viewed as containing aspects of the masculine, the protector, the spiritual guide, or the thug. In relation to pornography, the woman likewise will project any of these archetypes onto the men she engages with.

It may be that when the porn star is physically exposed in the process of creating pornography s/he is making an extreme plea to be seen by others as a soulful being. Since according to Moore (2011: 184) exposure of the body is “to show soul in all its glory and complexity.”

## Addiction to Pornography

*The model of ownership, in a society  
organised around mass consumption  
is addiction.*

*Christopher Lasch*

The internet provides the ideal environment for the regular viewing of pornography to manifest into sexual addiction; it contains all the necessary components of “secrecy, isolation, fantasy material, endless variety, round the clock availability and instant accessibility.” Edwald (2012)

From a Jungian viewpoint, Eros the Greek god of love provides us with a mythological example of the importance of balance between the needs of the inner reality and the body. Eros is related to the highest form of spirit and will only thrive when spirit and nature are in harmony. The lack of harmony may manifest itself as an imbalance in our society. Until relatively recently, Irish culture emphasised the needs of the spiritual, while disowning the needs of the body.

In modern culture, a reversal appears to have taken place. Priority is afforded to the physical, while negating our need for the spiritual. This current imbalance has come about due to our culture having remained unconscious of the essential importance of both. An unconscious Eros expresses itself as a will to power, which supposes that nothing else is real other than our passions and desires.” Jung (1953/ 1978: par 167)

We see examples of this collective will to power in today's society, in the worship of the physical. It appears that, with our sexuality having been repressed for so long, the shadow has gained strength, manifesting in the compulsive behaviour of sexual addiction.

According to Dr. Jeffery Satinover (2012) "the experience of addiction and the wish to sustain feelings of elation, of being special, and the cessation of pain are normal." Underlying all of these experiences is a longing to create a sense of meaningfulness.

Sexual addiction provides us with an example of duality of the divided self. The persona is represented by the acceptable face we present to society. On the opposite side is the compulsive, risk-taking nature of addiction. This addiction (as with all others) begins in a manner, where the addict can manage and contain the behaviours which have begun to manifest. As the shadow rises and grows in power, these addictive behaviours become progressively stronger. The strength of the shadow lies in the prevailing unconsciousness of the sufferer, as to its (the shadow's) true nature. This truth may reside in the wounds caused by damaging sexual experiences or negative messages from family or society, regarding sex. This truth however remains hidden, as the shadow manifests itself in these compulsions. This shadow denies the sufferer the simple pleasures of the sexual act and constantly reminds them of their weakness. Marion Woodman (2012) speaks of modern society's "concreting of spiritual experiences, seeking spiritual fulfilment through the purchase of material goods, or in lovemaking seeking the union that we yearn for, with the other or self through pornography."

Our inability to integrate the physical and sexual into our emotional reality can be seen in the proliferation of pornography, as well as the inclusion of "porn fashion" such as the

bondage shoe into mainstream consumer society. This development has, according to Orbach (2012:116)

“provided us with pictorials of how we should present ourselves as sexual beings and how we should look while engaged in sex. No wonder sex is something women find themselves doing with a third eye.”

By providing a space for pornographic culture in mainstream society, we attempt to normalise our deviation from sexual integration. As we project our unintegrated aspects outward, our delicate sense of self remains protected. However, it also ensures that the inheritance of our insufficient, sexual integration is passed on to the next generation.

## Chapter Six

### Modern Culture and its meaning for the Profession of Counselling

#### *The Wounded Healer*

*“The capacity to be at home in the darkness of suffering.”*

*Carl Kerenyi*

When examining modern society through a Jungian lens, we are in essence searching for a life balance in which we aspire to live in the light - embracing the concepts of love and acceptance, while concurrently acknowledging the existence and value of the shadow aspects of self. It is perhaps useful to view any disparity of these concepts in our culture, through the frame of Jung's four functions – which provides a useful illustration in sourcing any imbalances.

Jung's Four functions may be summarised as follows -

**Thinking:** Including logical processes and cause and effect.

**Feeling:** Placing value on traditional/ inherited beliefs and interpersonal relationships.

**Intuition:** An innate awareness based on unconscious knowledge.

**Sensation:** Placing value on material objects and assessing situations based on how things look or sound.

While none of these four functions is deemed to be superior to the others, it is however important that they be relatively balanced on an individual, familial and societal level.

For instance, in times past it appears that **thinking** was the predominant function. The

focus was on doing the logical or correct thing, e.g. adult children entered into professions or marriages deemed to be acceptable by their parents, and society in general. In modern society, it appears that many aspects of our culture are based on **feeling**, if we consider the prevailing social media and celebrity culture. We appear to have unconditionally accepted the inherited belief that equates being popular with being loved. While the need to be loved and accepted is inherent in us all, extremes of public persona and a lack of awareness of the shadow, stifle our journey towards self-actualisation. The challenge for counsellors may be in relating to clients who value the superficial and who focus on appearances and popularity, thereby avoiding a depth relationship with the self. Yalom (2010:256) describes how, at times, counsellors become impatient with the fleeting and the shallow, stating that “counsellors often have a different world view.” It is imperative therefore, that we are aware that our values do not necessarily reflect those of the popular culture. Counsellors need to remain aware of current culture and its inherent problems. In achieving this, we will be able to view the imbalances within the four functions on a societal level. This awareness will enable us to support our clients, as they strive to create balance in their lives.

I believe that one of the manifestations of shadow that we will increasingly meet as counsellors, is that of internet bullying. According to an ISPCC (2012) report, one in five children experience bullying, with 4% of nine to sixteen year olds and 9% of fifteen to sixteen year olds experiencing bullying over the internet.

It is likely that we will not only counsel the victims of bullying, but also the perpetrators. By viewing our society through the triad of “Mind, Body, Spirit,” it seems to be integrally unbalanced in its worship of the physical. It is this imbalance which causes us to disassociate from our bodies, rather than create an ability to integrate the physical and sexual. If we continually direct so much of our attention toward the physical, it seems likely that we will increasingly meet issues such as anorexia, obesity and body dysmorphia in the counselling room. Also, given the prevalence of pornography, it seems likely that we will encounter cases of addiction more frequently. This will prove to be a significant factor in relationship breakdown.

Given the deeply emotional nature of how we view our bodies and our sexuality, it is essential that we, as counsellors, remain conscious of our inner truth regarding issues of pornography and our own sexuality. Knowing this truth is essential when engaging with a client who is a regular user of pornography. We may also need to challenge ourselves as to what we consider to be the “norm” sexually. For instance, recent research states that 28% of regular viewers of pornography are women. Do we as counsellors envisage that female clients would feel safe in disclosing this in a counselling setting and if not, why not? Thus we need to be able to hold a sense of self when our “norms and beliefs” are challenged, in order to understand the wisdom of the client’s behaviour. As Yalom (2010: 41, 219) explains

“Therapists must be familiar with their dark side and be able to empathise with all human wishes and impulses. We should be open to all our own dark, ignorable parts.”

When encountering such challenging cases, it is helpful to recall the archetype of the wounded healer. Jung drew this archetype from the myth of Chiron, who was wounded by Hercules's bow. Being immortal, he did not die. Rather, he was destined to suffer profound pain. He was subsequently regarded as a legendary healer.

In this way, there is a bond of solidarity between the healer and the sufferer (therapist and client), provided we, as therapists, have acknowledged our own wounds. This will result in our suffering taking on creative energy and we may look to the work of therapists such as Victor Frankel, who has shown how suffering can be transcended and can provide an aid to transformation.

A lack of awareness of our own woundedness is, in essence, a denial of the full sum of our human experience, of who we really are. Corey (2009:21) reminds us of the dangers of remaining unconscious of our pain

“When I began counselling others, old wounds were opened and feelings I had not explored in depth came to the surface. It was difficult for me to encounter a client's depression because I had failed to come to terms with the way I had escaped from my own depression. I tried to talk them out of what they were feeling, because of my inability to deal with such feelings.”

Such denial creates a block to the core conditions and creates a risk of vicarious traumatisation.

“Care giving professionals are at greater risk (of vicarious traumatisation) if they have a history of trauma in their own backgrounds and extend themselves beyond the boundaries of good self care.” The Sanctuary Model (2012)

It is imperative therefore, that we continually reassess our beliefs and prioritise our continual personal and professional development. Yalom (2010; 258) emphasises the importance of therapists creating an emotional support structure and tells us that Freud advised therapists to return to therapy every five years due to the “frequent exposure to primitive, repressed material.”

Conversely, though we may have worked through our own issues and are aware of not perpetrating the problems inherent in the body and youth culture, we must nevertheless, remain informed of the pressures it brings. We need to appreciate that the culture of the physical is intrinsically linked with perpetuating a cycle of failure through a denial of ageing and death.

While the shadow behaviours of bullying and sexual addiction have always existed, technology has allowed them to emerge in ever more subtle but pervasive ways. I would submit that the hidden nature of these problems creates greater damage for those involved, and presents increased challenges for counsellors.

When counselling perpetrators of bullying or users of pornography, we need to remain deeply connected to our internal supervisor in order to maintain an empathic connection and a non-judgemental stance. We also need to be aware of the protective functions of projection and minimisation. By projecting the unacceptable onto another, or

minimising the damage caused by bullying or addictive behaviours, clients are enabled to keep their sadness, rage or anxiety at a manageable level.

“The parts of ourselves we try to avoid may be hidden from our view, but exist regardless. The behaviours and feelings we are not at peace with, will always find a screen to project themselves onto.” Ford (2011:119)

Our task therefore is to support these clients on their journey, in acknowledging their shadow side and the consequences of their behaviour, while being aware of pacing this journey so that clients do not become overwhelmed by these emotions. Likewise we need to acknowledge if the challenges created by these issues prove to be too great for us and the empathic relationship can no longer be maintained.

## Conclusion

When taking an overall view of modern culture and its various technological advances, I purport that these changes are neither good nor bad in themselves. Rather it is our use or misuse of them that creates damage. I believe that the social media provides a space for socialisation and maintaining contacts, and that it's associated negative aspects, such as bullying, have always existed in one manifestation or another.

Nonetheless, I believe that one of the problems inherent to social media is that it feeds our predilection of over identifying with the persona, which creates an underlying lack of authenticity. I feel that much energy is expended on creating and maintaining a persona, diverting the focus away from our emotional issues, which then re-emerge through projection onto others. I also feel that we, as humans, have not yet dealt with our shadow side, since we continually fail to acknowledge its existence in ourselves.

In relation to celebrity, body culture and maintaining youth, there are two conclusions that strike me most. Firstly, these manifestations seem to be inherently based on removing ourselves from the wisdom of our bodies. I regard this to be largely due to our lack of sexual integration. However my more cynical side emerges in acknowledging the consumer industry that perpetrates this belief system. Secondly, this system is largely based on a cycle of failure, as we continually engage in a losing battle against ageing and weight (since the diet industry thrives on people's repeated efforts to lose weight). I would conclude therefore, that we engage in a repeated, almost ritualistic process of alchemy. This may be due to receiving a continual societal message regarding the need for self-improvement, thereby inferring that we are not enough as we are.

I purport that midlife provides the ideal opportunity for spiritual and personal growth. However, I believe that for this to occur, we must first acknowledge and mourn the losses that we have experienced thus far, including the loss of youth. Should we be able to achieve this, we will be able to partake fully in the rest of our life journey.

Pornography (even more so than cyber bullying) is seen as a direct result of the inception of the internet. However, as I have shown, this is patently untrue. It has, however, provided a global tool in creating the proliferation and availability of pornographic material now available. I believe that the appetite for pornography results from our ongoing lack of acknowledgement of the body and of our sexuality. It now seems as if these needs will no longer be ignored. I believe that Ireland provides an acute example of this repression and the resulting hurt and damage can now be clearly seen. On an existential level, the internet may have raised our consciousness of the shadow side of sexuality and thus we can no longer remain in a place of denial.

I feel it is necessary to acknowledge other schools of thought in relation to these issues, which differ from the Jungian model. For instance, I am aware that there are many models of addiction. The medical model focuses on addiction as a disease which changes how the brain works. By contrast, choice theory purports that we choose our addictive behaviours, which are fuelled by our unhappiness. I am also aware that my Jungian interpretation of pornography would prove unsatisfactory to proponents of feminist theory, who would view pornography as part of a culture of male domination, rather than an expression of emotional wounding. Conversely however, I would share their view that our culture needs to change in order to create a healthy society. Despite these

differences of theory and beliefs however, we, as counsellors, share a passion to facilitate the healing journey.

As part of this journey, I feel it is necessary for counsellors to remain attuned to the developments in modern culture, whether the phenomena of social media and celebrity culture is within our personal field of interest or not. To do otherwise will mean that we remain outside mainstream culture and thus may find that the client cases we meet in the counselling room are outside of our cultural understanding. If we lack this understanding, we may struggle to provide empathy or remain non-judgemental and will therefore be unable to look for the symbolic wisdom in the behaviour of the client.

I conclude also that we must strive to remain up to date on current research issues that impinge on our practice of counselling, such as the increase in male sufferers of eating disorders and the significant number of female pornography users. This is why I believe we must be mindful of holding assumptions. We need to continually re-examine our beliefs, know our boundaries and be able to maintain a sense of self, when faced with the shadow aspects of behaviour.

I had hoped when starting to write on pornography, that I would be able to provide research which outlines the experience of the “porn star.” However, I found this extremely difficult to find. I believe that I provided a symbolic explanation of the sex worker’s perspective, albeit only in the most rudimentary fashion, despite my best efforts. I believe that in order to gain a full understanding of the sexual archetypal process, which

literally gets replayed over and over, one must be able to explore this manifestation in its entirety.

As to the central proposition question, I believe that society encourages us to operate at extremes of persona. Those who operate at these extremes subsequently find themselves empty and isolated. I also believe that our modern culture provides unprecedented opportunities for people who live otherwise average lives, to engage in shadow behaviours. I would therefore conclude that our culture has also provided us with opportunities to explore our shadow side and acknowledge its presence in our psyche.

For this thesis essay, I was keenly aware that I was researching difficult subject matter, which also had an impact on me. Therefore, I was anxious not to present the material in what appeared to be a judgemental or moralistic tone. I feel that I achieved this, if only because I have an understanding of the flawed nature of people (myself included). I believe that it is the frailties of human nature that provide us with a sense of wholeness and teaches us the essentials of compassion. Ultimately I believe that the manifestations of behaviour that I have researched, are essentially about the relationship with the self.

*Who looks outside, dreams;*

*Who looks inside, awakes.*

*C. G. Jung*

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