

CLIENT WORKBOOK

# Meeting the Shadow

*A careful, practical guide to recognising, understanding and integrating disowned parts of the self*



## A JUNGIAN AND EVIDENCE-INFORMED WORKBOOK

Eight progressive modules for use between psychotherapy sessions. Designed to support reflection, not to replace assessment, diagnosis or treatment.

## DR PHILIPPE JACQUET

Integrative Psychotherapist & Jungian Analyst

Philippe Jacquet & Associates

## Before you begin

### READ THIS FIRST

Shadow work can evoke shame, anger, grief, fear, traumatic memories or dissociation. Use the stoplight check on the next page. Do not use deeper exercises alone when you feel unsafe, severely distressed, detached from reality, suicidal, manic, intoxicated, or unable to settle after emotional activation.

## What this workbook is - and is not

In analytical psychology, the shadow refers to aspects of personality that are outside or incompatible with the conscious self-image. These may include impulses and vulnerabilities we dislike, but also healthy capacities such as assertiveness, pleasure, creativity or ambition that became unsafe to express.

“Shadow work” is an umbrella term rather than a standardised clinical treatment. The exercises in this workbook draw on Jungian reflection, journaling, affect labelling, self-compassion, imagery, behavioural experimentation and parts-oriented language. Research supports some of these component practices, but it does not establish the workbook as a treatment for any disorder.

## A confidential working agreement

- ☐ I will work slowly and choose curiosity over self-attack.
- ☐ I may skip any prompt without explaining or forcing an answer.
- ☐ I will not use insight to excuse harmful behaviour or violate another person’s boundaries.
- ☐ I will bring material that feels confusing, traumatic or overwhelming to therapy.
- ☐ I will store this workbook securely because it may contain sensitive personal material.

### My therapist / support contact

## The stoplight check

### GREEN - CONTINUE

I feel present, oriented and able to choose. Distress is manageable (roughly 0-4 out of 10). I can stay curious and stop when I wish.

### AMBER - REDUCE INTENSITY

Distress is rising (roughly 5-7). Shorten the exercise, keep eyes open, orient to the room, feel both feet, name five things you see and contact support if needed.

### RED - STOP

I feel flooded, unreal, numb, panicked, compelled to harm myself or someone else, or unable to return to the present. Stop the exercise. Seek human support. In an immediate emergency call 999 or go to A&E. In England, call NHS 111 and select the mental health option. Samaritans: 116 123.

## Close every practice

- Name today's date and your location.
- Look around and identify five neutral objects.
- Press your feet into the floor and lengthen the exhale naturally.
- Choose one ordinary next action: water, food, shower, walk, message or rest.
- Rate distress again. If it has not reduced, contact your therapist or support person.

**My personal signs that I should stop**

## How to use the workbook

The workbook is organised as eight modules. One module may take a week or several sessions. Depth is not measured by intensity. A small, accurate observation is more useful than a dramatic interpretation.

| Module | Focus                  | Main practice                           |
|--------|------------------------|-----------------------------------------|
| 1      | Notice                 | Trigger and reaction map                |
| 2      | Question projection    | Facts, meanings and ownership           |
| 3      | Hold polarities        | Persona and disowned opposites          |
| 4      | Reclaim gold           | Admiration, envy and unlived strengths  |
| 5      | Listen to parts        | Protective intention and inner dialogue |
| 6      | Include the body       | Sensation, impulse and regulation       |
| 7      | Read symbols carefully | Dreams and guided imagination           |
| 8      | Integrate              | Choice, repair, boundaries and action   |

## Session rhythm

|   |                                                                        |
|---|------------------------------------------------------------------------|
| 1 | <b>Arrive</b> 2 minutes: stoplight check and intention.                |
| 2 | <b>Explore</b> 10-20 minutes: one exercise only.                       |
| 3 | <b>Reflect</b> 5 minutes: what is observation, what is interpretation? |
| 4 | <b>Integrate</b> Choose one small action or question for therapy.      |
| 5 | <b>Close</b> Orient, ground and record distress.                       |

## A concise map of the theory

### Shadow, persona and ego

The persona is the socially adapted face through which we meet the world. The ego organises conscious identity: “this is who I am.” The shadow gathers qualities that do not fit that identity. Because identity is selective, shadow formation is universal rather than proof that something is wrong with you.

### How disowning develops

- Temperament meets family expectations and attachment needs.
- Approval, punishment, ridicule, gender roles, culture and power teach what is “allowed.”
- The child preserves belonging by identifying with acceptable qualities and pushing others out of awareness.
- What is excluded remains available as emotion, fantasy, symptom, dream image, bodily reaction or recurring relationship pattern.

### Projection: a hypothesis, not a verdict

Projection means attributing an unrecognised quality, motive or feeling to someone else. Strong reactions can be useful clues, but they are not proof of projection. The other person may genuinely be harmful, unfair or unsafe. Shadow work must never replace reality testing, boundaries or safeguarding.

### The golden shadow

Positive qualities can also be disowned. Intense admiration or envy may point toward capacities we have not permitted ourselves to embody: authority, beauty, intellect, play, visibility, tenderness or ambition.

### Integration

Integration is neither approval nor enactment. It means recognising a capacity, understanding its history and function, accepting responsibility for choices, and finding an ethical form for its energy. Anger may become boundary-setting; envy may reveal longing; control may soften into preparation; dependency may become the capacity to receive.

#### EVIDENCE NOTE

Direct clinical evidence for “shadow work” as a unified intervention is limited. Component processes have separate evidence bases: naming feelings can alter emotional responding; self-compassion interventions can reduce self-criticism; expressive writing produces mixed and person-dependent outcomes. Treat insight as a working hypothesis, not a diagnosis.

## Other lenses on the shadow

No single theory exhausts the meaning of shadow. These lenses can sit alongside the classical Jungian account without being treated as interchangeable or equally evidenced.

### Developmental and attachment lens

Disowned qualities can be understood as adaptations to belonging. A child may hide anger to preserve closeness, hide need to avoid disappointment, or hide competence to reduce rivalry. The clinical question becomes not only “What did I repress?” but “What relationship did this adaptation protect?”

### Relational and transference lens

Shadow material often appears between people. A patient may assign authority, rejection, rescue or judgement to the therapist; the therapist may also feel pulled into a role. The task is not to decide quickly whose projection is “correct,” but to think about the pattern co-created in the relationship while maintaining professional responsibility and boundaries.

### Parts and protective-systems lens

Parts-oriented language reframes a troubling reaction as an organised attempt to protect the person. This does not remove accountability. It helps separate protective intention from an outdated or harmful method, making negotiation and behavioural change more possible.

### Embodied and affect-regulation lens

Before a reaction becomes a story, it may appear as tightening, heat, collapse, vigilance or numbness. Tracking sensation can widen awareness, but bodily experience should not be used to manufacture recovered memories or claim certainty about unconscious causes.

### Existential and moral lens

Shadow work concerns responsibility as well as self-acceptance. Human beings face aggression, envy, dependency, finitude, freedom, guilt and the capacity to harm. Integration asks how a person will live with these realities ethically, rather than imagining that insight removes conflict.

### Cultural and power-aware lens

What a family or society calls “unacceptable” is shaped by gender expectations, class, race, sexuality, disability, religion, migration, profession and power. Reflection should not individualise oppression or reinterpret a realistic response to discrimination as mere projection. Cultural humility asks who had the authority to define the trait as shameful and who benefits from its suppression.

#### A NECESSARY BALANCE

Psychological interpretation and social reality must remain in dialogue. Sometimes a reaction is historically amplified; sometimes the environment is genuinely unsafe; often both are relevant.

## The collective shadow



Groups also build identities by selecting admired qualities and excluding others. A family may see itself as reasonable and locate all anger in one member. A profession may idealise competence and disown vulnerability. A nation, organisation or movement may project greed, danger, impurity or irrationality onto an out-group. The collective shadow is therefore both psychological and systemic: stories, norms, incentives and power can reinforce one another.

### Common collective processes

- Scapegoating: one person or subgroup carries what the larger group cannot acknowledge.
- Moral splitting: “we” are wholly good, rational or innocent; “they” contain the unwanted opposite.
- Dehumanisation: complexity is replaced by a label, stereotype or contaminating image.
- Silencing and role assignment: dissenters, whistle-blowers, identified patients or outsiders are made to hold conflict for the system.
- Idealisation and inflation: the group’s gifts become proof of superiority, making self-correction feel like betrayal.
- Institutional repetition: policies, incentives and rituals reproduce disowned material even when individuals have benevolent intentions.

### What collective shadow work is not

It is not a claim that all sides are equally powerful or equally responsible. It does not erase historical evidence, material inequality, safeguarding or accountability. Asking a marginalised person to “own” abuse projected onto them can repeat the harm. Analysis must include who can define reality, impose consequences and control resources.

## Collective shadow inquiry

Choose a group you belong to: family, profession, organisation, community, political group, spiritual tradition or nation. Begin with your own group rather than diagnosing an out-group.

**The group and the identity it values**

---

**Qualities we say “people like us” possess**

---

**Qualities we place in outsiders, dissenters or one designated member**

---

**Stories, jokes, rules or silences that maintain the split**

---

**Who has the power to define what is normal, loyal, professional or acceptable?**

---

**Who carries the cost of the group’s self-image?**

---

**Evidence that complicates our preferred story**

---

**What accountability would look like without collective self-hatred**

---

**One action: listen, verify, redistribute voice, change a rule, repair or set a boundary**

**USE CARE**

Collective inquiry can provoke defensiveness, guilt or ideological certainty. Slow down when complexity disappears and everyone becomes purely victim, villain or hero.

## Notice the emotional charge

Aim: identify disproportionate reactions without assuming that every reaction is projection.

1

**Choose one moment** Select a recent situation with manageable emotional charge - not the most traumatic event in your life.

2

**Separate observation** Write what a camera or neutral witness could have recorded.

3

**Name the response** Label emotions, body sensations, impulses and intensity from 0 to 10.

4

**Name the charged quality** Choose the precise word: dismissive, needy, arrogant, weak, admired, free, powerful.

5

**Hold two possibilities** Ask both “What is true about the situation?” and “What might this touch in me?”

Situation: observable facts only

---

Emotion(s), body sensations and action urge

---

The quality I assigned to the other person

---

What I needed or feared in that moment

---

One question to carry forward

MODULE 1 / 5-10 minutes daily

Two-week trigger log

| Date | Situation | Emotion / 10 | Body cue | Judgment or admired quality | Need / next step |
|------|-----------|--------------|----------|-----------------------------|------------------|
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |
|      |           |              |          |                             |                  |

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

Review after two weeks: circle repeated qualities, relationships, needs and body cues. Repetition is data; it is not yet an explanation.

## Projection inquiry: fact, story and ownership

### REALITY FIRST

Before exploring projection, ask: Is there evidence of manipulation, discrimination, abuse, coercion or boundary violation? If yes, prioritise safety and external reality. You do not have to “find it in yourself” to justify another person’s behaviour.

**The person or situation**

---

**What happened - facts I could verify**

---

**The story or motive I added**

---

**The quality that carries the strongest charge**

---

**Where I express a mild, hidden or socially acceptable version of this quality**

---

**Where I suppress this quality and pay a cost**

---

**What remains genuinely about the other person**

---

**A boundary, repair or reality check I may need**

---

## MODULE 2 / 15-25 minutes

## The 3-2-1 dialogue - a contained version

Use only with moderate material. Stop if the imagined voice becomes frightening, commanding, persecutory or difficult to distinguish from external reality. Bring those experiences to a qualified clinician.

1

**Face it - third person** Describe the figure or quality using he, she, they or it. Stay concrete.

It is... / It does... / I feel...

2

**Talk to it - second person** Write questions to the figure. Then imagine possible answers as a creative exercise, not objective truth.

You affect me by... / What are you trying to show or protect?

3

**Try the "I" position** Speak as the quality briefly: "I am the part that..." Keep what fits and discard what does not.

I am... / I want... / I fear... / My useful capacity might be...

4

**Return to choice** State what you accept, what you reject and one ethical form this energy could take.

My integrated response

MODULE 3 / 15-25 minutes

Persona and polarities

A strength can become rigid when it is the only permitted identity. Explore the opposite without caricaturing it.

| My familiar identity | Disowned opposite | Cost of overusing the first | Healthy gift in the opposite | A flexible middle path |
|----------------------|-------------------|-----------------------------|------------------------------|------------------------|
|                      |                   |                             |                              |                        |
|                      |                   |                             |                              |                        |
|                      |                   |                             |                              |                        |
|                      |                   |                             |                              |                        |
|                      |                   |                             |                              |                        |
|                      |                   |                             |                              |                        |
|                      |                   |                             |                              |                        |

Examples: generous / receptive; disciplined / restful; independent / connected; calm / passionate; modest / visible; compliant / assertive.

## The “good part / bad part” revision

Avoid declaring that cruelty, abuse or exploitation are “good.” Instead ask what neutral human capacity may have become distorted: aggression can contain agency; selfishness may conceal self-protection; laziness may signal exhaustion or resistance; neediness may contain attachment longing.

**A trait I condemn**

---

**The human need or capacity hidden inside it**

---

**An ethical expression of that capacity**

MODULE 4 / 15-25 minutes

# The golden shadow

Choose people you admire, idealise or envy. Focus on qualities rather than copying a person’s life or status.

| Person | Quality I see | What expression of it feels unsafe | Evidence it already exists in me | Small experiment this week |
|--------|---------------|------------------------------------|----------------------------------|----------------------------|
|        |               |                                    |                                  |                            |
|        |               |                                    |                                  |                            |
|        |               |                                    |                                  |                            |
|        |               |                                    |                                  |                            |
|        |               |                                    |                                  |                            |

## Receiving positive reflection

A compliment I minimise or reject

What accepting it might require me to believe

One 5% expression of this quality

**KEEP IT BEHAVIOURAL**

“Be more powerful” is vague. “State my view once in the meeting without apologising” is observable, bounded and reviewable.

MODULE 5 / 15-25 minutes

## Dialogue with a protective part

Parts language is a compassionate metaphor for conflicting states of mind. It does not require believing that the mind literally contains separate people.

**Name of the part (for example: The Controller, The Pleaser, The Critic)**

---

**When it appears and what it makes me do**

---

**What it fears would happen if it stopped**

---

**What age or earlier situation it reminds me of**

---

**What it is trying to protect**

---

**What I appreciate about its intention**

---

**What limit I need to set on its method**

---

**A new role or updated job for this part**

## A compassionate response

**Try:** *“I understand that you learned to protect me by \_\_\_\_\_. That made sense then. Today I can also \_\_\_\_\_. You do not have to disappear, but you do not have to run everything.”*

**My own words**

## Body cues without forced catharsis

The body can provide useful information about activation, but a sensation is not proof of a hidden memory or diagnosis. Observe first; interpret later. This workbook does not recommend forced breathwork, “scream therapy,” pain, prolonged exposure or deliberate flooding.

1

**Orient** Keep eyes open. Notice the room and three neutral colours.

2

**Locate** Find one sensation with manageable intensity. Describe size, temperature, pressure, movement and edges.

3

**Allow and alternate** Spend 10-20 seconds with the sensation, then shift attention to a neutral or pleasant area.

4

**Name the impulse** Does the body want distance, support, movement, speech, protection or rest? Do not automatically enact it.

5

**Choose** Select a safe, proportionate response and close the practice.

Situation and emotion

---

Sensation - descriptive words only

---

Action urge

---

Possible need (tentative)

---

Safe response I chose

---

**Intensity before / after**

MODULE 7 / 15-25 minutes

## Dream record and amplification

### TREAT SYMBOLS AS PERSONAL

Dream dictionaries can flatten meaning. A snake, house, child or stranger may carry different associations for different people. Interpretations are possibilities, not facts or predictions.

**Date, title and waking mood**

---

**Dream in present tense - include setting, characters, actions and ending**

---

**Three images with the strongest emotional charge**

---

**My personal associations to each image**

---

**Where this dynamic appears in waking life**

---

**What the dream may compensate for in my conscious attitude**

---

**Alternative interpretation**

---

**Question for therapy**

**MODULE 7** / 15-25 minutes

## Active imagination - therapist-guided page

Active imagination deliberately opens a dialogue with inner imagery. It can be powerful and destabilising. Use this page with your therapist if you have trauma-related dissociation, psychosis-spectrum symptoms, mania, severe emotional instability, or difficulty ending imagery.

**Image, figure, mood or dream character selected**

---

**What I consciously want to ask**

---

**What emerged in words, images or movement**

---

**My emotional and bodily response**

---

**What is symbolic or uncertain**

---

**How I returned to ordinary reality**

---

**What requires discussion before any action**

# From insight to integration

A useful insight changes relationship and choice. Integration is tested in ordinary life, not by the intensity of the exercise.

| Disowned quality or need | Old protective pattern | Ethical, adult expression | Small test and review date |
|--------------------------|------------------------|---------------------------|----------------------------|
|                          |                        |                           |                            |
|                          |                        |                           |                            |
|                          |                        |                           |                            |
|                          |                        |                           |                            |
|                          |                        |                           |                            |
|                          |                        |                           |                            |

## Responsibility and repair

What I can now acknowledge about my contribution

What is not mine to take responsibility for

**If repair is appropriate: what I can name without explanation or self-justification**

---

**Boundary or action that protects both dignity and reality**

---

## **Integration statement**

**I can contain both...**

---

**When this part returns, I will...**

## A four-week gentle practice plan

Repeat or slow down as needed. Deep work is not a daily requirement. Each practice includes at least one rest or ordinary-life day.

### Week 1 - Awareness

- ☐ Complete the stoplight plan.
- ☐ Use the trigger log on three days.
- ☐ Practise affect labelling: "I notice sadness / anger / fear."
- ☐ Review patterns without interpreting origins.
- ☐ Rest or do an ordinary pleasurable activity.

### Week 2 - Projection and polarity

- ☐ Complete one fact/story/ownership inquiry.
- ☐ Choose one persona polarity.
- ☐ Ask a trusted person for specific, bounded feedback only if the relationship is safe.
- ☐ Try one flexible middle-path behaviour.
- ☐ Discuss surprises in therapy.

### Week 3 - Golden shadow and parts

- ☐ Complete the golden-shadow table.
- ☐ Try one 5% behavioural experiment.
- ☐ Dialogue with one protective part.
- ☐ Practise one self-compassionate response.
- ☐ Rest and notice any backlash from the inner critic.

### Week 4 - Symbol and integration

- ☐ Record one dream without forcing interpretation.
- ☐ Use the body-cue worksheet once.
- ☐ Choose one integration action.
- ☐ Review what helped, what did not and what needs therapy.
- ☐ Write a closing reflection.

**End-of-month reflection: what I recognise now**

**What I want to continue / pause / bring to therapy**

## Prompt library

### Gentle noticing

- What did I react to today?
- What emotion was easiest to admit? Which was hardest?
- What did I need but not say?
- Where did I feel more alive, open or spontaneous?
- What did I judge in myself today?

### Projection and relationships

- Which quality repeatedly attracts my criticism?
- What evidence supports my view, and what remains interpretation?
- Where do I express a smaller version of this quality?
- Which people do I idealise, and what capacity do I give away to them?
- What recurring role do I take: rescuer, critic, outsider, expert, victim or controller?

### Origins and family rules

- Which emotions were welcomed in my family?
- Which qualities threatened belonging or approval?
- What did “being good” require?
- What did I learn about need, anger, pleasure, power and dependence?
- Which adaptation helped me then but constrains me now?

### Shame and self-criticism

- What am I afraid others would conclude about me?
- Whose voice does my inner critic resemble?
- What danger does criticism believe it prevents?
- What would accountability sound like without humiliation?
- What would I say to someone I respected in the same situation?

### Golden shadow

- Which compliment is hardest to receive?
- Whose freedom, confidence or creativity makes me envious?
- What positive quality have I called arrogance, selfishness or attention-seeking?
- What would a 5% expression of my disowned strength look like?
- What support would make visibility safer?

### Integration

- What truth has become harder to avoid?
- What opposite qualities can both belong in me?
- What is one action that embodies the insight?
- What boundary protects healthy expression?
- What belongs in therapy rather than solitary reflection?

## Progress review

Use this page after four weeks or at the end of a therapy phase. Change is not always symptom reduction; it may appear as faster recognition, more choice, cleaner boundaries, less blame or greater capacity to repair.

**I notice emotional charge earlier** 0 1 2 3 4 5

**I can distinguish facts from interpretations** 0 1 2 3 4 5

**I recognise projection as a possibility without dismissing reality** 0 1 2 3 4 5

**I tolerate mixed qualities in myself** 0 1 2 3 4 5

**I can receive positive reflection** 0 1 2 3 4 5

**I understand the protective intention behind a pattern** 0 1 2 3 4 5

**I can stop and regulate when work becomes too intense** 0 1 2 3 4 5

**I translate insight into ethical action** 0 1 2 3 4 5

**The most useful discovery**

---

**The exercise that was least useful or too activating**

---

**A recurring pattern I want help understanding**

---

**One change others might observe**

---

**My next therapeutic focus**

## Jung in his own words: recognition

**C. G. JUNG**

“The shadow is a moral problem that challenges the whole ego-personality.” - Aion, CW 9ii, para. 14

Clinical focus: recognition is not confession, humiliation or self-condemnation. It means allowing a difficult capacity, motive or feeling to become a real subject of reflection.

### Exercise - present and real

**A quality I prefer to believe is “not me”**

---

**One concrete occasion when a mild form of it appeared**

---

**What makes recognition morally or emotionally difficult**

---

**What responsibility follows from recognising it**

## Exercise - recognition, continued

What self-attack would add - and what it would obscure

---

A more honest and proportionate statement

## Jung in his own words: behind the persona



### C. G. JUNG

"The shadow personifies everything that the subject refuses to acknowledge." - Two Essays on Analytical Psychology, CW 7, para. 103

### Exercise - mask, refusal and function

The face or role I most often show

---

What this persona helps me achieve or protect

# Exercise - behind the persona, continued

A quality that does not fit the role

---

How the excluded quality returns indirectly

---

One safe context in which I could become more complete

## Jung in his own words: the positive shadow



### C. G. JUNG

The shadow may also display “normal instincts, appropriate reactions, realistic insights, creative impulses.” - Aion, CW 9ii, paras. 422-423

### Exercise - reclaim one capacity

**A useful quality I tend to admire only in others**

---

**When or where its expression became unsafe**

# Exercise - positive shadow, continued

Evidence that a version of it already exists in me

---

How this quality could become distorted if unconscious

---

A small, ethical expression I will try

## Jung in his own words: projection and the group



**C. G. JUNG**

“Everything that is unconscious in ourselves we discover in our neighbour, and we treat him accordingly.” -  
Civilization in Transition, CW 10, para. 131

### Exercise - withdraw projection without erasing reality

The person or group onto whom strong qualities are placed

---

The evidence about them that remains valid

# Exercise - collective projection, continued

What our side may be unable or unwilling to acknowledge

---

Who benefits and who pays for the split

---

One action that restores complexity and accountability

## Reference map for the quotations

The following locations were checked against available Jungian and scholarly sources. CW refers to The Collected Works of C. G. Jung. Paragraph numbers are preferable to page numbers because pagination varies by edition.

| Location                                                                                                                                                                                                                                                                                                               | Work                                          | Theme                                             |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------|---------------------------------------------------|
| CW 7, para. 103                                                                                                                                                                                                                                                                                                        | Two Essays on Analytical Psychology           | What the subject refuses to acknowledge           |
| CW 9i, para. 43                                                                                                                                                                                                                                                                                                        | The Archetypes and the Collective Unconscious | The mirror behind the persona                     |
| CW 9i, para. 45                                                                                                                                                                                                                                                                                                        | The Archetypes and the Collective Unconscious | The shadow as a narrow passage                    |
| CW 9ii, para. 14                                                                                                                                                                                                                                                                                                       | Aion                                          | The moral problem and self-knowledge              |
| CW 9ii, paras. 422-423                                                                                                                                                                                                                                                                                                 | Aion                                          | Hidden personality and useful qualities           |
| CW 10, para. 131                                                                                                                                                                                                                                                                                                       | Civilization in Transition                    | Unconscious material encountered in the neighbour |
| CW 11, para. 131                                                                                                                                                                                                                                                                                                       | Psychology and Religion: West and East        | The unembodied shadow becomes denser              |
| CW 13, para. 335                                                                                                                                                                                                                                                                                                       | Alchemical Studies                            | Making darkness conscious                         |
| CW 14, para. 710                                                                                                                                                                                                                                                                                                       | Mysterium Coniunctionis                       | The shadow as a living part of personality        |
| <b>EDITORIAL NOTE</b><br>The sentence “If you do not acknowledge your shadow, you will be its slave” was not included as a direct Red Book quotation because a reliable book/section location could not be confirmed. Its idea is consistent with Jungian themes, but thematic consistency is not proof of authorship. |                                               |                                                   |

## Notes for clinical use

This workbook is best introduced collaboratively. Practitioners may select, adapt or omit exercises according to formulation, ego strength, reflective capacity, cultural context, trauma history, dissociation, current risk and the therapeutic relationship.

### Do not assume

- that emotional intensity proves accuracy;
- that every interpersonal reaction is projection;
- that symbolic material is literal memory;
- that integration requires disclosure, confrontation or reconciliation;
- that a disowned impulse should be enacted;
- that a workbook can substitute for relational and clinical judgement.

### Suggested review questions

- What felt alive, defended, shaming or relieving?
- What belongs to present reality and what may be historically amplified?
- What did the client do to regulate and close the exercise?
- Did the work increase choice, compassion and responsibility?
- What transference or countertransference themes may need thoughtful exploration?

## Evidence and conceptual notes

The shadow is a theoretical construct within analytical psychology, not a diagnostic entity. The Society of Analytical Psychology describes it as hidden or repressed personality material that may include both morally difficult tendencies and useful qualities, and identifies projection as a common route through which it is encountered.

Affect labelling research found that naming emotions during exposure to negative images was associated with reduced amygdala and other limbic responses and increased right ventrolateral prefrontal activity. This supports the modest claim that putting feelings into words can change emotional processing; it does not validate all shadow interpretations.

Self-compassion intervention meta-analyses report reductions in self-criticism and small-to-medium improvements in depression, anxiety or stress, while also identifying risk of bias and weaker evidence against active controls. This supports building compassion into reflection rather than using shame as a method.

Expressive writing findings are mixed and vary by population and individual differences. Some trials and reviews report limited or no broad psychological benefit; one randomised trial found anxiety worsened among participants low in emotional expressivity. The workbook therefore uses brief, titrated writing, offers alternatives and discourages forced trauma disclosure.

## Selected references

- Jung, C. G. (1951/1968). *Aion: Researches into the Phenomenology of the Self*. Collected Works, Vol. 9, Part II. Princeton University Press.
- Society of Analytical Psychology. The Jungian Shadow. <https://www.thesap.org.uk/articles-on-jungian-psychology-%202/about-analysis-and-therapy/the-shadow/>
- Lieberman, M. D., et al. (2007). Putting feelings into words: Affect labeling disrupts amygdala activity in response to affective stimuli. *Psychological Science*, 18(5), 421-428. <https://doi.org/10.1111/j.1467-9280.2007.01916.x>
- Ferrari, M., et al. (2023). Effects of self-compassion interventions on reducing depressive symptoms, anxiety, and stress: A meta-analysis. *Mindfulness*. PMID: 37362192.
- Wakelin, K. E., et al. (2022). Effectiveness of self-compassion-related interventions for reducing self-criticism: A systematic review and meta-analysis. *Clinical Psychology & Psychotherapy*, 29(1), 1-25. PMID: 33749936.
- Reinhold, M., et al. (2014). Effects of expressive writing on depressive symptoms - a meta-analysis. *Clinical Psychology: Science and Practice*, 21(4), 379-396.
- Niles, A. N., et al. (2014). Randomized controlled trial of expressive writing for psychological and physical health: The moderating role of emotional expressivity. *Anxiety, Stress & Coping*, 27(1), 1-17. PMID: 23742666.
- NHS. NHS 111 online: mental health help. <https://111.nhs.uk/>
- Samaritans. Emotional support, freephone 116 123. <https://www.samaritans.org/how-we-can-help/>

## Closing reflection

### WHOLENESS, NOT PERFECTION

The purpose is not to become endlessly suspicious of your motives. It is to become less divided: able to recognise contradiction, withdraw unnecessary projection, protect what matters and choose how your energy enters the world.

**What I understand differently about myself**

---

**What deserves compassion**

---

**What requires responsibility**

---

**What I am ready to embody**

---

**What I will bring into the next session**

---