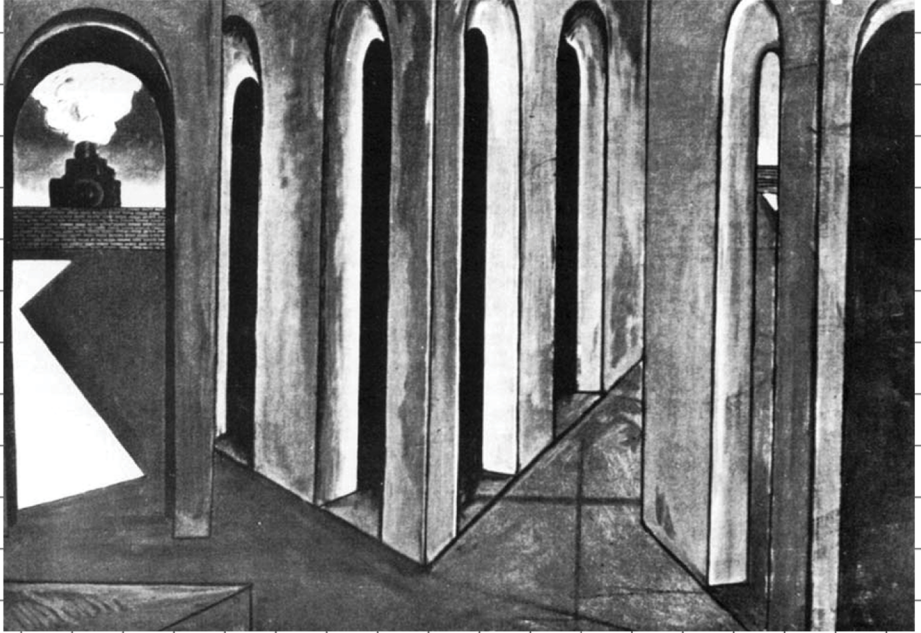


S H A D O W S



Victoria Colmegna
Marie-Louise von Franz
Philipp Simon

Kiefholzstr. 402 Berlin
Thursday 17th May
7 - 10pm

Curated by Richard Sides

Marie-Luise von Franz

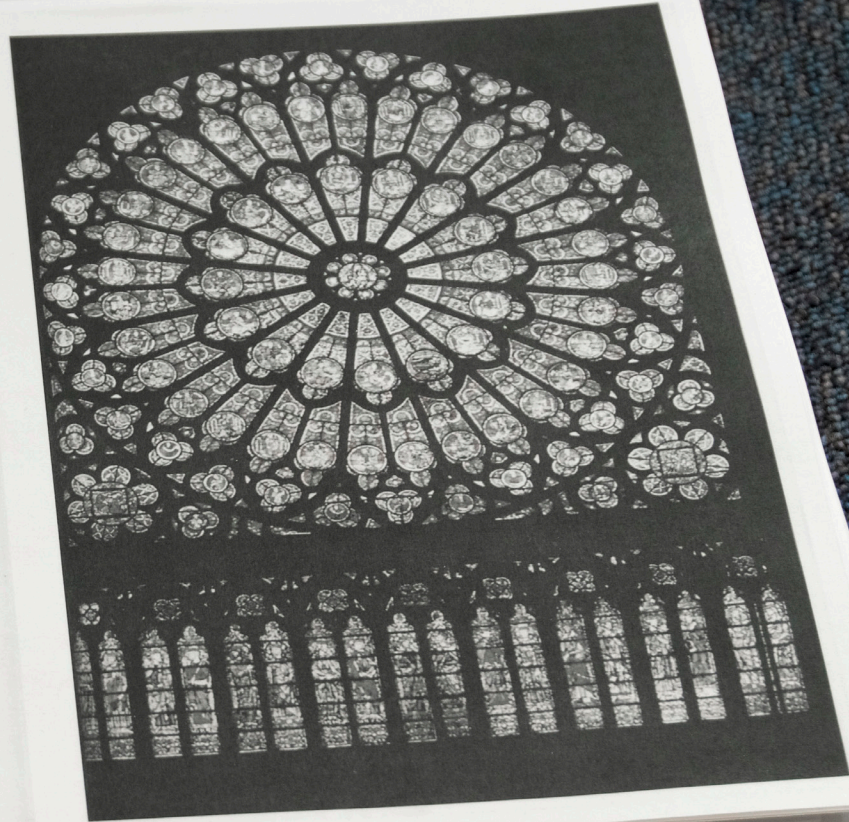
‚The Process of Individuation‘ / ‚The Realization of the Shadow‘
Text, 1961



3 The process of individuation

M.-L. von Franz

The rose window of the cathedral of Notre Dame, Paris





Victoria Colmegna

During the opening: private readings of the astrological moon in correspondance with bach flowers. A dilution was given to the patient.
2018



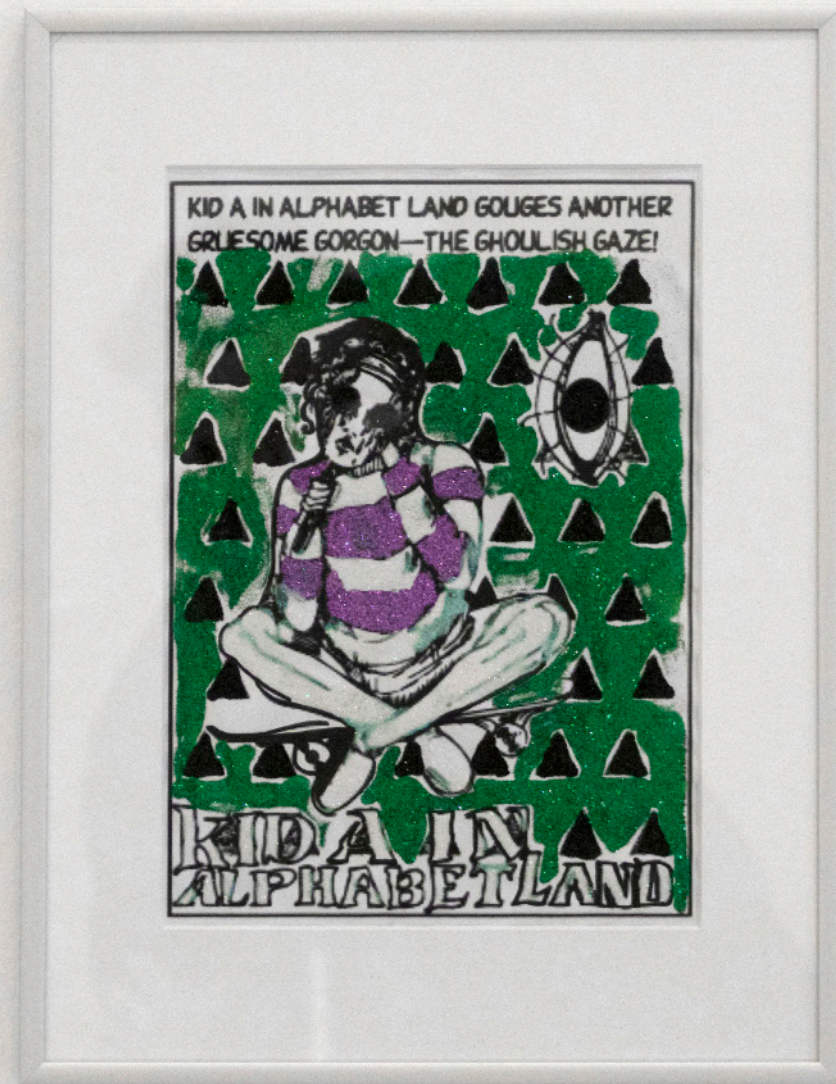




Victoria Colmegna
,Filling it'
Collage, photocopy, glitter, 2018



Victoria Colmegna
,Fill it'
Collage, photocopy, glitter, 2018





Philipp Simon

donate, natives, culture, unknown, balanced, history, spiral

Pencil on paper, wallcolour

A4, 2018



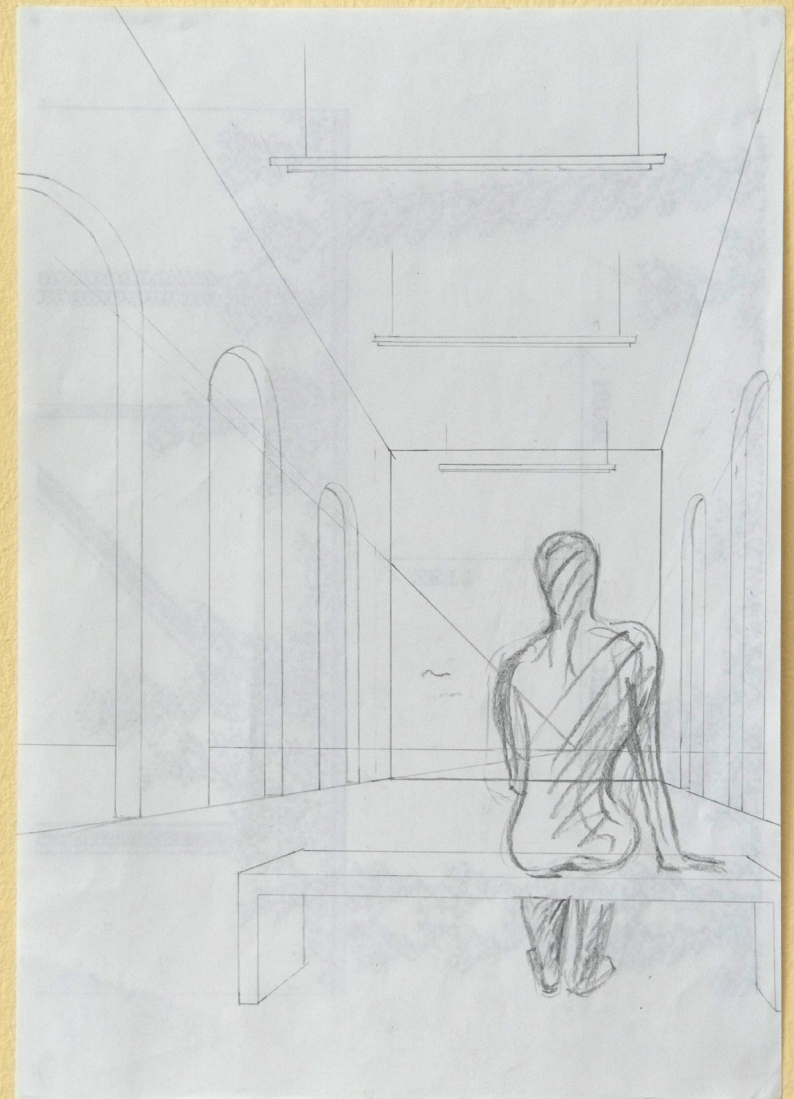
donate, natives, culture, artschool, unknown, balanced, history, spiral

collage, white, health, lawful, Leicester, 1991, hindsight, Roasemarie,
gentle, subscriber
Pencil on paper, wallcolour
A5, 2018



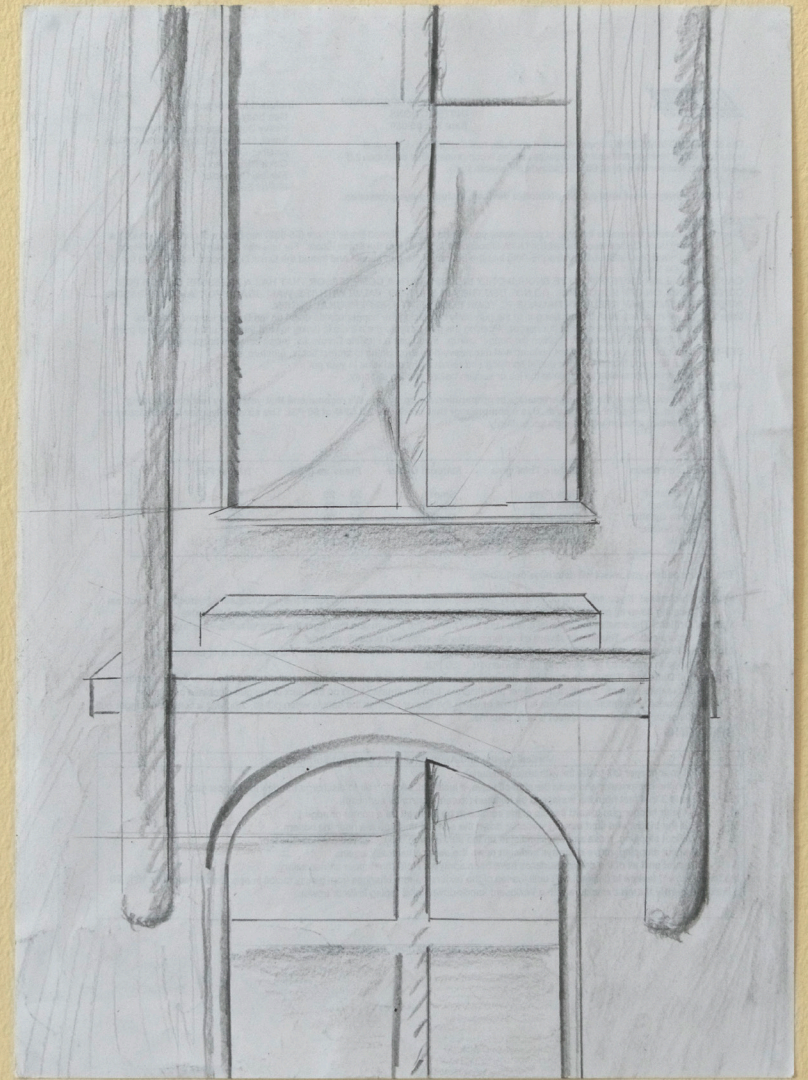
college, white, health, lawful, Leicester, 1991, hindsight, Rosemarie, gentle, subscriber

central, june, permanent, fiction
Pencil on paper, wallcolour
A4, 2018



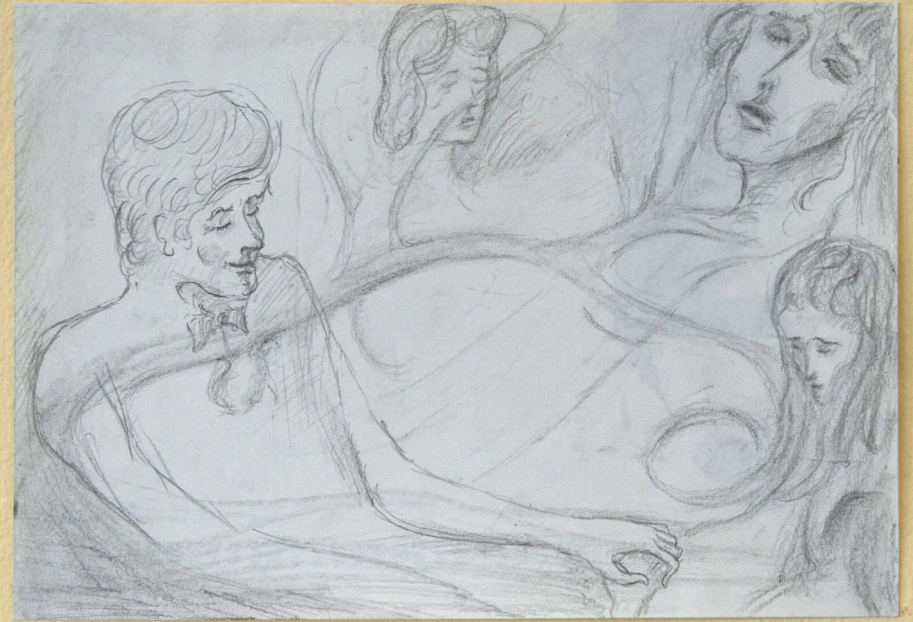
central, june, permanent, fiction

image, advertising, warm, Festpreis, abstract, euro, drawing, resistant
Pencil on paper, wallcolour
A4



image, advertising, warm, Festpreis, abstract, euro, drawing, resistant

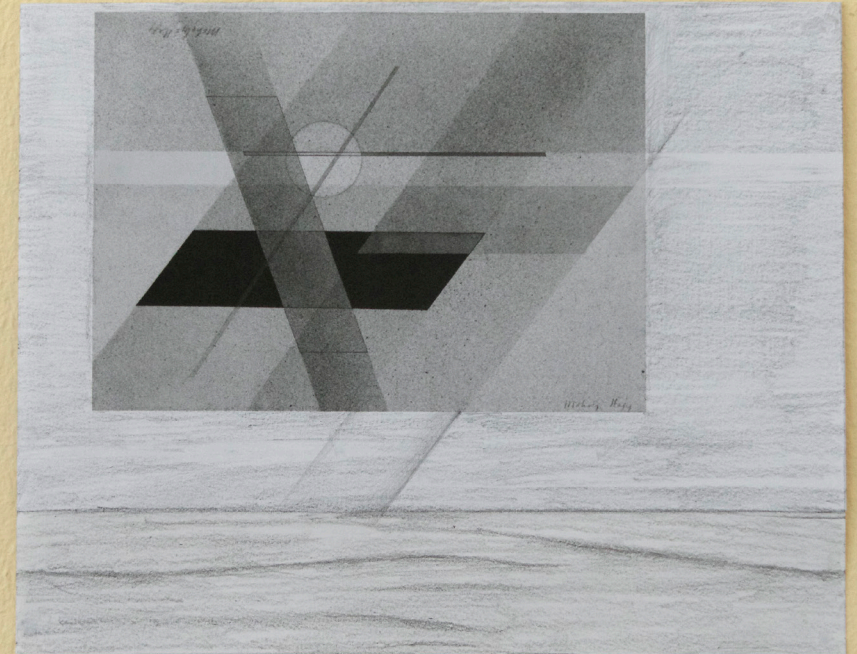
pleasure, suffer, collector, veins, meander, natural, intention, self, Chagall, Mozart
Pencil on paper, wallcolour
A5, 2018



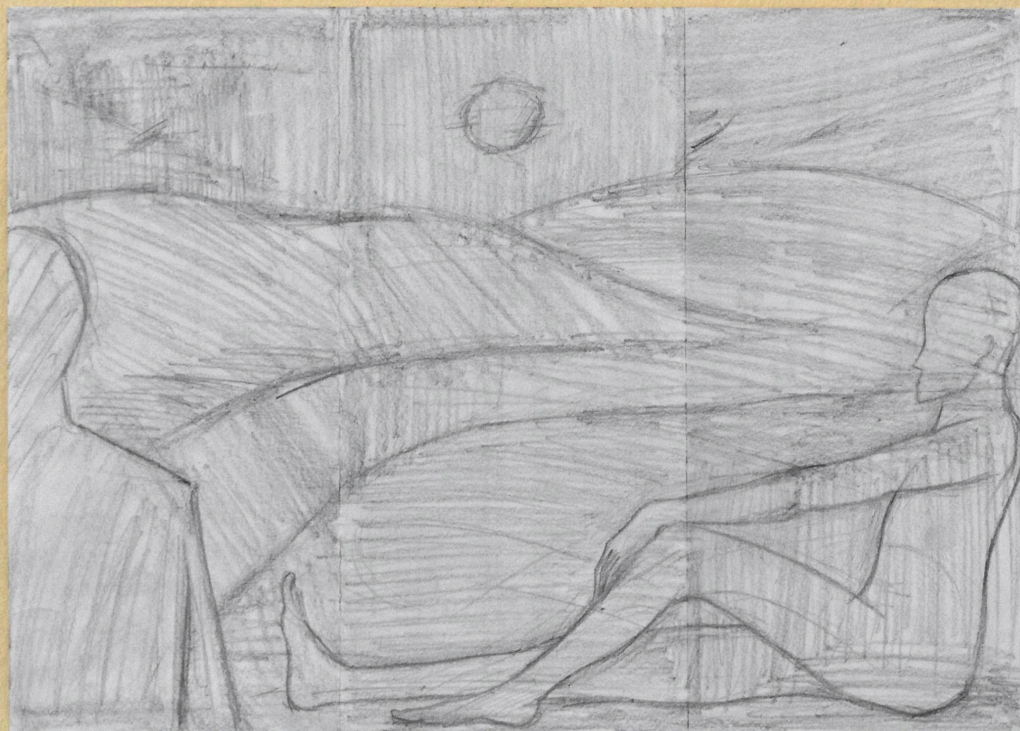
pleasure, suffer, collector, veins, meander, natural, intention, self, Chagall, Mozart

collage, infection, mood, rehab, horizon, thin, certainty, silence,
Moholy-Nagy, silence, guilt
Pencil on paper, wallcolour
A5, 2018

next page:
moment, sunset, exhaustion, client, high-value, decision, yahoo
Pencil on paper, wallcolour
A4, 2018



collage, infection, mood, rehab, horizon, thin, certainty, silence, Moholy-Nagy, silence, guilt



moment, sunset, exhaustion, client, high-value, decision, yahoo

The realization of the shadow

Whether the unconscious comes up at first in a helpful or a negative form, after a time the need usually arises to readapt the conscious attitude in a better way to the unconscious factors—therefore to accept what seems to be “criticism” from the unconscious. Through dreams one becomes acquainted with aspects of one’s own personality that for various reasons one has preferred not to look at too closely. This is what Jung called “the realization of the shadow.” (He used the term “shadow” for this unconscious part of the personality because it actually often appears in dreams in a personified form.)

The shadow is not the whole of the unconscious personality. It represents unknown or little-known attributes and qualities of the ego—aspects that mostly belong to the personal sphere and that could just as well be conscious. In some aspects, the shadow can also consist of collective factors that stem from a source outside the individual’s personal life.

When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other

people—such things as egotism, mental laziness, and sloppiness; unreal fantasies, schemes, and plots; carelessness and cowardice; inordinate love of money and possessions—in short, all the little sins about which he might previously have told himself: “That doesn’t matter; nobody will notice it, and in any case other people do it too.”

If you feel an overwhelming rage coming up in you when a friend reproaches you about a fault, you can be fairly sure that at this point you will find a part of your shadow, of which you are unconscious. It is, of course, natural to become annoyed when others who are “no better” criticize you because of shadow faults. But what can you say if your own dreams—an inner judge in your own being—reproach you? That is the moment when the ego gets caught, and the result is usually embarrassed silence. Afterward the painful and lengthy work of self-education begins—a work, we might say, that is the psychological equivalent of the labors of Hercules. This unfortunate hero’s first task, you will remember, was to clean up in one day the Augean Stables, in which hundreds of cattle had dropped their dung for many decades—a task

so enormous that the ordinary mortal would be overcome by discouragement at the mere thought of it.

The shadow does not consist only of omissions. It shows up just as often in an impulsive or inadvertent act. Before one has time to think, the evil remark pops out, the plot is hatched, the wrong decision is made, and one is confronted with results that were never intended or consciously wanted. Furthermore, the shadow is exposed to collective infections to a much greater extent than is the conscious personality. When a man is alone, for instance, he feels relatively all right; but as soon as “the others” do dark, primitive things, he begins to fear that if he doesn’t join in, he will be considered a fool. Thus he gives way to impulses that do not really belong to him at all. It is particularly in contacts with people of the same sex that one stumbles over both one’s own shadow and those of other people. Although we do see the shadow in a person of the opposite sex, we are usually much less annoyed by it and can more easily pardon it.

In dreams and myths, therefore, the shadow appears as a person of the same sex as that of

the dreamer. The following dream may serve as an example. The dreamer was a man of 48 who tried to live very much for and by himself, working hard and disciplining himself, repressing pleasure and spontaneity to a far greater extent than suited his real nature.

I owned and inhabited a very big house in town, and I didn’t yet know all its different parts. So I took a walk through it and discovered, mainly in the cellar, several rooms about which I knew nothing and even exits leading into other cellars or into subterranean streets. I felt uneasy when I found that several of these exits were not locked and some had no locks at all. Moreover, there were some laborers at work in the neighborhood who could have sneaked in. . . .

When I came up again to the ground floor, I passed a back yard where again I discovered different exits into the street or into other houses. When I tried to investigate them more closely, a man came up to me laughing loudly and calling out that we were old pals from the elementary school. I remembered him too, and while he was telling me about his life, I walked along with him toward the exit and strolled with him through the streets.

There was a strange chiaroscuro in the air as we walked through an enormous circular street

Three examples of a “collective infection” that can weld people into an irrational mob—and to which the *shadow* (the dark side of the ego-personality) is vulnerable. Left, a scene from a 1961 Polish film concerning 17th-century French nuns who were “possessed by the devil.” Right, a drawing by Brueghel depicts the affliction (largely psychosomatic) called “St. Vitus’ Dance,” which was widespread in the Middle Ages. Far right, the fiery-cross emblem of the Ku Klux Klan, the white supremacy “secret society” of America’s South whose racial intolerance has often led to acts of mob violence.

