

## **When the Shadow Archetype Met Lady Corona ...**

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**"People use each other**

**to heal their pain. They put each other**

**on their existential wounds,**

**on the eye, on the nakedness, on the mouth and the open hand,**

**They hold each other hard and won't let go."**

**Jehuda Amihay, Israeli poet (1924 Wurzburg – Tel Aviv 2000).**

During this time of the terrifying Corona pandemic that is paralyzing our lives, I wish to present a Jungian coaching approach to comprehend the challenges we face both on personal and professional levels. For now, let us just agree that Shadow in Jungian psychology refers to either a person, nation or humanity's inferiority or malice. I shall try to propose theoretical explanations to this immense challenge. My article attempts to shed light on the dilemma of how external collective unconscious evil (in the sense that it is an invisible killer) evokes the collective and individual Shadows. Simply, how external autonomous negative and destructive power impacts the people, nations and the world. I am interested in the manifested derivatives of the collective and the individual Shadows. When the Shadow

archetype encounters Lady Corona, the complex of unconscious archetypes assemble, and it resembles the wedding feast between Zeus and Hera: "all who were summoned to the double wedding accepted with excited pleasure...to add zest to an already frenziedly anticipated occasion, Zeus issued a challenge: whoever could devise the best and most original wedding dish could ask any favor of him." (S. Fry. Mythos, 2018, pg. 75). Taking active part in this dreadful feast are the Persona archetype (daily habits), which opposes immediate spontaneous innovative and flexible adaptation; the Trickster archetype and how it intervenes into the picture; the negative side of Femininity (Anima) and how it flourishes on both sides – the virus and its victims; and the Masculine (Animus) principle and how vulnerable it becomes in such cases. In my opinion, the question relating to the desired remedy and cure is hidden in the secret of Melissa the bee, a shy little creature who offered Zeus magic honey for which she won the contest, but not without pain. (However, this belongs to the end of this article).

### **PART 1: Theoretical Introduction**

Jung related to apocalyptic events as a result of nightmares he remembered during the period of his departure from Freud in 1913. In 'After the Catastrophe' (1945), he related to evil aspects caused by the human collective after the Second World War. John Goldhammer (2013), in "The End of Civilization; Did Jung Underestimate the Significance of His Own Dream" analyzed Jung's article. As we characterize the actual threat we face today, I wonder how irrelevant those thoughts are, because within the Corona phenomena is an evil magic, which is invisible, trickily effective, disguised and occurs in different forms of its species, leaving us with the enigma of how it spreads so quickly and vastly throughout the world. I hope Corona is not directly caused or deliberately planned by human initiatives. However, the 'Ego' (our conscious daily activities) relates to the 'Shadow' as the Light to Shadow, says Jung,

for the bigger the light (person's activities) the bigger the shadowy pitfalls. This statement brings to my mind the option that Humanity's light had begun to glimmer too strongly, to the extent that it blinded us, the creators of the enlightenment. Corona has violently diminished our Ego Activities and compelled us inwards. M. Stein and R. Hendeson (2020) speak of inevitable "Transformation" into "Introversion" which will direct people from objects (aims) towards subjects (clients). Humanity stands up facing a different Shadow; not a Hiroshima's World War disaster (planned and created by the human brain), but rather a "Lady Corona"; the Coronavirus disease (COVID-19) where its mystery, arithmetic progression qualities and impersonation produces fear, terror and death, and a spontaneous eclipse. What happens psychologically in such a case, from a Jungian Psychology point of view, and how can a Jungian coach approach such a challenge in coaching settings?

The 'Corona' obliges us to consider Shadow aspects of which we haven't previously been aware of, not only on the personal level but rather on the collective level: the sin of collective arrogancy, hubris and humanity's Ego inflation. Our generation witnessed the conquer of the moon, turned the Globus into a small village, increased low-cost travel, deciphered the human DNA and turned artificial intelligence into practical daily practice. Our society arrogantly mocked the world's ecology and placed economic interests above hygiene, and our children adopted English as an international language and avoided learning our neighbors' languages (Slovenes refuse to speak Serbo-Croatian, Croats vice versa and Israelis refuse to speak Arabic). They blindly follow the global corporations' plot of consumption and "data culture". Unfortunately, all these made us face the life threats phenomena these days which can be explained in Jungian terms by the principles of "Compensatory-Function", the "Flipping Principle" and the rule that "Nothing is Sustainable".

What is the compensatory function? In the span of one month, Humanity experienced an upheaval. In relating to balancing and compensatory function, Samuels (1985) states clearly that "by taking archetypal theory as a whole, we can see three types of sense-making link: polarity - the positive and negative, or personal and collective, or instinctual and spiritual, spectra of the archetype; complementary – the relative balance noticeable in psyche; interaction – the interplay of planes of imagery." This means that we must accept that reality is also connected to the reverse – anti-reality. We witness G.H. Hegel's statement that everything becomes real only when encountered with its opposite, meaning the Corona threat teaches us the value of our lives. We must accept the parallel bass musical tone which lies under the melody of our realm. Corona is turning our lives upside down. The Jungian Dialectic Principle and the Unity of Poles in the coaching practice relates to the client's ability to accept contradicting ideas, which should not necessarily be threatening but rather open up options for creative collaborations, integration and synthesis. In the Corona era this means that we must accept contradicting conditions and values as challenges, and we must accept and adopt these new realities and learn to act accordingly. I recently experienced inflexible colleagues and clients, as well as restricted learning communities, held back by a paranoid approach. They refused to listen to my call to "think outside of the box" and adopt business solutions which seem fitting during this long, unexpected and unpredictable crisis. "Go to work" turns into "employ yourself at home", and "send the children to school" turns into "create a Sebastian Bach home conservatory". Real learning environments must be given up for the sake of long-distance virtual curiosity. This connects with the Jungian principle of Balancing and Compensatory Function. Those principles occur in coaching processes when the client considers inferior situations, nonattractive options and limited potentials as developmental benefiting challenges. Whatever you lack you might strive to fill up, and what

you over possess, you will mistakenly lose, claimed Jung, and Corona echoes it today. In Jungian coaching the compensatory function principle is extremely valuable and prevails in most coaching interventions. When a client presents a dilemma (reported on the conscious mind level) and is encouraged by the coach to sort out an unconscious, irrational aspect to the dilemma (by using associations, arts, Jungian coaching cards etc.), often the unconscious contributes a parallel paradoxical compensatory point of view which either empowers the conscious tendency of the client or opposes it. This means that the compensatory function intends to balance the client's inclination by reducing or accelerating the expected. For example, if the client presents a dilemma, is asked by the coach to choose an image, and then comes up with a symbol or archetypal image that will represent the dilemma, the chosen image may function as a compensatory symbol. M. Stein and R. Henderson (2020) in relating to Corona, point out the dream, the prayer and the work with symbolic images as contemporary requirements to lead clients in how to explore the knowledge of their inner world.

In the Corona era, reality has turned into the irrational, unconscious quality realm, and powerful people, hectic executives, prosperous leaders, masters of control and charismatic tricksters have turned abruptly into silhouettes who need to redefine themselves and justify new modes of adaptations. Yes, indeed, the Jungian Coach too must reshuffle his or her cards. My immediate family is spread out all over, and family gatherings have become a rare event. Yet last Friday, out of despair, I suggested a family Zoom meeting to welcome the Shabbat. I made an improvised decorated box and arranged a puppet show for my two-year granddaughter. I used vegetables and fruits instead of puppets. That interactive family event was much more heartwarming and significant than previous family meetings. Yes, we have now turned into subordinates of the kingdom of creativity.

Next is the Jungian principle of Materialism as it Relates to Spirituality. This theme will unfortunately prevail nowadays in most coach-client dialogues. When the client or corporation are terribly preoccupied by over-materialistic or financial problems, ethical or moral issues will burst out and require "spiritual balancing".

Those Jungian principles represent a sequence between polarities. The client, in presenting his dilemma, will locate himself preconsciously somewhere on the sequence between those extremes. It is the coach's major assignment to facilitate not only shifting actual experiences and acts along those poles, but also to discover the benefits and drawbacks arising by acquiring the life and professional experiences that those sequences offer. Eventually and inevitably we shall now have to change values, behaviors and approaches as a function of the client's flexibility to position him/herself along those dual poles. However, it is crucial to understand that this 'poled structure' is the normal psychic anatomy of our psyche.

Connecting and validating those terms is the 'Flipping Principle' (a term I coined) based on Jung's Rosarium. In the 'Psychology of the Transference', Jung (1946), assisted by alchemical pictures, analyzes the relationship between therapist and client. In this complex tissue of relationships (in our case: coach-coachee), Jung finds unconsciousness-consciousness reciprocity crucial to the comprehension of the relationship between client and practitioner. He writes: "It is an unfulfilled program that culminates in the union of opposites. This union is analogous to the 'royal marriage' in alchemy. The prodromal events signify the meeting or collision of various opposites and can therefore be appropriately called chaos and blackness." (p. 185). The collaboration with Wolfgang Pauli (Jung's friend, physicist and Nobel prize winner) crystalized Jung's understanding of the 'Reversal Principle' and its reciprocity, namely, that the unconscious complements consciousness and there is always an

‘opposing material’ standing in compensatory relationship to the ‘presented actual material’.

Keep in mind how the Corona pandemic forces human habits, values and requirements to turn upside down and behave "with our heads in the ground and legs in the air". The 'Flipping Principle' is very practical in Jungian coaching and is displayed in the paradigm of the Wounded Healer archetype. (Archetype is an unconscious psychic database which has opposing qualities, is usually manifested to people through visual symbols and acts upon people with tremendous emotional impact). Jung said: "We need another language commensurate with the nature of the psyche." (p. 190). Meaning, this reciprocity between polarities is paradoxical and difficult to absorb. Eventually Jung arrived to the 'Rosarium Philosophorum'; a sixteenth century alchemical treatise, with a series of twenty woodcuts which he analyzed. When he investigated the drawing called "King and Queen, Supreme Union of Hostile Opposites" (p. 213), he taught us about the Feminine-Masculine profound relationships, and the depth and importance of the 'Flipping Principle', meaning, that there are complementary inevitable compensating relationships between opposites. They do not stand only in reverse positions (as may be seen at first glance: Corona is a world threat) but, from a psychological point of view, they are essential and vital for coexistence (Corona is a chance for a change). I would like to briefly, in a simplistic manner, analyze the following picture according to Jung's interpretations, and then point out its relevancy to coaching during this Corona period.



**'Rosarium Philosophorum. Source: Goren-Bar (2018), Vol. 2 pg. 25.**

Here we see a king standing on the sun (Masculine symbol). As a king is the archetype representing all men, it is a symbol for the Masculine principle. It is the same for the image of the Queen: she stands on the moon (Feminine symbol) and symbolizes all women, therefore it represents the Feminine principle. The two are connected to one another through their left hands, meaning they are in an emotional relationship. There is a structure made of three branches - divinity and spirituality bless this relationship through the dove. Jung arrives to the conclusion that in this drawing we witness the unconscious connectedness of the Anima (man's Feminine unconscious side, presented by the Queen) to the Animus (woman's Masculine unconscious side, presented by the King).

As a Jungian coach, once you adopt this way of thinking, manifested in the reverse principle of the overt and hidden, the Flipping Principle, you can effectively interpret overt and hidden relationships between "old habits" and new challenges, between old values and contemporary challenging situations and between despair and hope. This 'flipping principle' adds profoundness and complexity to the understanding of nature in general and particularly to human relationships these days. In short what seems as a dead end, desperation, loss, chaos, fearful, impossible, unprofessional and unethical can be served as potentials for change, growth, innovation and magic.



Coaching is about support! In "Alchemical Studies", Jung (1967) writes: "This was in 1928. I had been investigating the processes of the collective unconscious since 1913 and had obtained results that seemed to me questionable in more than one respect"(3). Samuels (1985) writes: "The alchemists described many of the problems of modern psychology in their own language and Jung felt that they had intuitively anticipated and imaginatively projected what has been verified in modern times." (p. 179). R. Netzer (2004) dedicates her book to the Alchemy of the Soul and the Alchemy Process. When she specifies the stages of the alchemy process, she demonstrates the amazing parallel between metal versus mental processes (p. 173). Those descriptions of change processors are relevant to Jungian coaching during times of crisis. In the Corona era, I urge the reader to consider applying the following alchemical techniques in our coaching sessions online. Often the coach and coachee avoid the direct change approach because it does not come without suffering (Goren-Bar, 2018, pp. 16-22).

R. Netzer (2004) describes seven alchemical processes to obtain substantial change, yet in this article I will only present four practical and relevant ones to our time.

The first technique is Solutio, which refers to melting the solid with water. In Jungians terms this means melting the conscious mechanisms into unconsciousness and emotions. When the coachee is too cognitive, when they rationalize and deny the difficult reality they are facing, when they think too much while the adequate response requires relating to their emotions, sentiments and the consideration of irrational data in the equation, we need to consider involving the Solutio principle. (Example: a client in a Zoom session seems stubborn and persistent in insisting on having her clients come to her office to continue their coaching processes these days. When I ask her to explain to me her arguments, she rationalizes that we must stick to routine. I guess she hides her feelings behind those rationalizations. I simply ask

how she feels these days and she bursts in a loud cry. She continuously sobs and shares with me her terror she might lose what she achieved after long years of efforts. Now that she switched from cognitive into emotional, she can reevaluate her approach towards her work).

In the Hero Quest (a Jungian paradigm based on Campbell (1988), where the legend of the Hero Quest serves as analogy to initiation or developmental processes in life), we may find 'Crossing the Threshold' as an efficient experience for considering emotions in cognitive decision making. In addition, connecting to the Feminine Principle is also advisable (which is discussed later in the article in Part II). The second technique to consider these days is Kagulatio, meaning drying. This involves drying out the material from the emotional water and turning the liquid material into substantial, grounding, practical consideration. This is opposite to the previous approach. If the coachee is hysterical, in panic, too emotional, too ambitious, too involved, or too enthusiastic, it is advisable to adopt the Kagulatio approach, meaning to learn to set aside the emotional stuff and act rationally. Holding on to the Masculine Principle is advisable. On the Hero Quest this experience will correspond to the 'Atonement with the Father' stage. (Example: an executive in his thirties who initiated a startup and invested all his savings in it suffers anxiety attacks and insomnia as his business seems lost. He is referred to coaching supported by his wife. In the coaching session he cannot stop talking, repeating hysterically how unlucky and destroyed he is. My impression is that he is drawn into his emotional turmoil. I ask him to take a paper and write down a list of immediate acts he must consider in his business. Surprisingly, in facing a concrete task he pulls himself together and collaborates with me).

The third stage is Sublimatio, meaning vaporization, transforming the impulsive concrete behavior or response into the spiritual and symbolic. I assume that soon we shall

inevitably experience unfortunate losses, both of lives and fortune. When the client loses materialistic achievements and has no spiritual tools to balance his life experience, he might fall into moods, depression, addictions or suicide attempts. Such states are represented on the Hero Quest at the stages of 'The Woman as Temptress' and 'Crossing of the Return Threshold'. Sublimation connects to the principle of Materialistic vs. Spirituality. (Example: Now that corporate and business life is halted and people inevitably have free time, they should be helped to expose themselves to spiritual practices which can later on, after the crisis, be balanced with returning to routine tasks.)

Last, and regrettably very relevant, is the consideration of the alchemical principle Mortification, Death. Every move from one stage into another in life, any transformation or change, inevitably kills its previous existing presence, turning the present into the past with possible death experiences (metaphoric or actual). So, it is Negrado that deals with darkness, rot, decomposition, suffering and inevitable torture. (Example: in realizing the inevitable economic destruction after the Corona decreases, as coaches, we shall have to help people rehabilitate their professional activities). The loss and termination of professional and business initiatives will be associated with Death. "My business is gone, finished, my bank account is empty, my energies are somewhere else, I lost faith" – these statements call for a Mortification challenging coaching approach: express your loss, on the one hand, and see where there is a sprout of hope on the other. The Corona effect is disastrous both on life and economic prospects. People might lose life investments as well as people they care about deeply. Coachees involved with business, relationships, studies, as well as life events that arrive to an end, must acquire an ability to let go of the past and enable new changes to take over. This is where Mortificatio needs to be applied and accepted.

R. Netzer (2020) on her online site brought up recently a whole gallery of Jungian concepts, archetypes, symbols and mythos which correspond with the Corona virus. Among them she mentioned the global dark side of the Shadow, the Biblical mythos of the Ten Beatings of Egypt, Oedipus in search of the reason why a plague fell on his city, the Chaos versus the archetype of Wisdom and Knowledge, the archetypes of Death and Resurrection, the Hubris archetype, the archetype of the Decent opposing the Evil, the archetype of Unconsciousness, the Divined invisible, the archetype of the Horrible Great Mother, the archetype of Time and Temporality, the archetype of Diminishing, the Hero fighting the Monster, the mythos on the search for magic medicine, the Self and Meaning, the Belief and the Mythos of the Flood.

I chose to go through three crucial archetypes and explain how they manifest in this current crisis. The interaction between those archetypes causes a 'Corona complex'. (Complex is an unconscious psychic "mixture of archetypes" which cause people to respond very strongly emotionally). Presenting the archetypal effects all together during the Corona pandemic might cause the reader a bit of a stress. My approach corresponds with Dan Carlin's Hardcore History Podcast (2020), however I can assure you that towards the end of the article I shall bring forth potential paradoxical benefits which one can draw out of this present devastating state.

## **Part II: "The Feast".**

### **Jungian coaching with the Shadow, Persona and Anima archetypes in the Corona pandemic.**

#### **The Shadow in Corona Crisis.**

M. Stein and R. Henderson (2020) speak about "Anima Mundi" (Jung's concept of global maternal libidinal love) and how Corona pandemic turned the world into "Umbra Mundi" – a world's Shadow. My clinical career brought me to the conclusion that there are three sorts of Shadows (Goren-Bar, 2018, chap. 4): Human Evil, Inferiority and the White Shadow. Jungian Coaching focuses mostly on the last two. By identifying our client's weakness, having them face their inferiority, acknowledge those drawbacks and offering our clients practical tools to deal with them, we perform a 'coaching Shadow work'. Yet, on a much deeper level, the Corona pandemic is shedding a collective Shadow on our modern western lifestyle approaches: extensive consumption, exploitation, harassment, rush, short time process investments, over regulations and procedures, crowdedness, loneliness, xenophobia and racism seem to have been prominent features in our lives. Practical Jungian Coaching hardly relates to the global social collective Shadow but rather to individual and corporate Shadows. In the Corona case, the Shadow operates on all three levels: it penetrates the collective, the corporations and the individuals. When the threat or challenge does not derive from the personal Shadow but rather from a forced major source, and where neither the coach or the coachee is immune, it will take a while until clients will reach out for online coaching support and the coaching dialogue then, will probably touch psycho-social-philosophical issues as well.

It is never too late to face and cope with one's own Shadow. It requires an optimistic, humanistic and courageous approach. Dealing with the Shadow will keep the client humble, inevitably creative and knowledgeable. This is one of the most important insights Corona virus teaches us. In situations where we are totally disoriented, paralyzed, ignorant and helpless, it is expected to be able to halt, observe, breath in, stay still and concentrate. This behavior is opposite to popular heroic instinctual immediate responses. The Jungian coaching challenge nowadays is then to help the client dwell in "the belly of the whale" (the fifth stage in the Hero Quest). Baumann, A. (2005) an Israeli Jungian analyst writes: "Knowing, means touching the unfamiliar - the dark – facing the psychic filth, the rage, ugliness, inferiority, deviate, obnoxious or anything perceived as dark or shady. One should remember that interacting with unconscious material evokes initially natural recoil which is followed by shame, guilt often defenses mechanisms, hiding away or projecting." (p. 21). Baumann refers again to the internal threats. However, in our case we are interested with how clients deal with internal fears which are caused and stimulated by an external colossal collective threatening reality. In Corona time, not to act impulsively may turn into the very right response, and staying passive calls eventually for introverted introspections which in return may lift up unconscious contents, first the inevitable fears, and paranoia but later on creativity and out of the box solutions.

In principle, Jungian Coaching deals mostly with Shadow issues because people are finally seeking out coaching not because of its proven success, but due to their failures, underprivileged conditions and concerns. Corona increased those challenges and hit even the strongest successful people. Here is a legend I tell my students when approaching Shadow work: A man walks in the middle of the day. The sun is in the sky, the man walks, and his long shadow follows him. The devil, wearing human clothes, crosses the man's path, enthusiastically points at the shadow and says: "Sell me your shadow!" The man turns around; he had not

noticed that there was a shadow following him up until that moment. He thinks to himself: "I have managed so very well up until now without it, why should I keep it?" He sold his shadow to the devil and died. Corona takes over the role of the devil in the legend. We ignored global existential issues and therefore we are paying the Corona price which shakes our functioning Ego and awakens our shadows, both the individual and the collective. The less man knows about his shadow, the darker and dangerous it is! If we are aware of our inferiority, we can repair it. The shadow always connects to other interests and always changes forms. If it is denied, repressed and isolated from our consciousness, it can never be controlled and might burst out and surprise us in moments of exhaustion or confusion. In any case, it is an unconscious failure which ruins every good intention. Coping with Shadowy challenges require attention to instincts, acts we do while losing our temper, being exhausted, short of money or assets or being driven by an unrestricted drive. In this epoch of Corona, people are challenged to acquire new habits: in quarantine, families are squeezed together in small spaces, intimacy decreases, we increase our addictions to food, smoking, cellular calls and social media. We are challenged by boredom as well as by aggression which bursts out, we are troubled by economic issues, we neglect basic requirements (health, physical, intellectuals and socials), and we live under uncertainty and obscure future. This sort of collective Shadow causes false and fake news, rumors, hysterical responses such as mass consumption of food and paranoia. These are ideal terms for Shadow symptoms to emerge as the Ego is distressed. I expect severe outbursts of despair which will soon be reported by our clients. Coaching practice very likely will focus on reorganizing the Ego functioning of our client, supporting spiritual activities and helping clients to step out from their paralyzing comfort zone.

The Shadow is an archetype, its form is universal, and all human beings possess the same forms of Shadow: aggression, jealousy, stinginess, rudeness, competition, inferiorities,

low self-esteem, survival, egocentrism and many other traits characterized to surviving terms. As an archetype, the Shadow has two sides, the negative (which we specified here) and the positive; the White Shadow. There are certain inevitable moments, events or acts in a human's life, and specifically in the Corona era, when immoral acts are done for the sake of moral motives. Any voluntary acts of risk taking, such as helping people in need who were infected by the virus, are examples of the "White Shadow". If there will be shortages of food, we will unfortunately see reports of robbery. Promoted employees are fired these days and human relationships swing between altruistic acts and human brutalities. In Jungian Coaching, the challenging issue with the White Shadow forces the coach and coachee into ethical dilemmas. We face a need to renovate the "old" coaching contract into an updated contract which suits online coaching. As with all contents which invade our mind, in the beginning the Shadow appears in a projective way: we are not aware of this negative trait in our personality that we deal with. Paradoxically, now squeezed in the quarantine we identify that negative trait in our significant others: mother, husband, business partner, best friend, a member of a team, a colleague and our competitive partner or company. When we are aware of its prevalence in our personality, we sense anxiety and doubts. The Shadow is evoked powerfully and irrationally and is projected on the other for good (love) or for bad (hate)!

In practical Jungian Coaching the first challenge is to identify the shadowy behavior with the client, try to attribute an image to it (which will add a symbolic meaning to it), and find out how the Shadow manifests itself. Yet this is just the beginning of Shadow work. Control over the shadow is even tougher as one must relate to his Shadow in a strict educational manner, according to the principle: With it and against it! With it – as without it (according to the legend) one is not who he is. Against it – because when it dominates a person it destroys every good



part and limits personal growth. Coaching seems very often a Shadow battlefield and Jungian Coaching offers tools to possess the Shadow and empower the challenged Ego.

### **The Persona in Corona time**

"The Persona and Shadow archetypes are complementary structures, claims Stein (1998) and exist in every developed human psyche." (pg. 86). Persona is named after the Roman term for an actor's mask. This archetype is considered the closest to the conscious level, meaning it is the social performing mask we 'wear' every morning when we get to work or carry out life activities. First to be crushed by the Corona pandemic was the Persona archetype. People found themselves working at home in their pajamas and workaholics whose working environment was their substitute home became "homeless". Teachers who stood in front of classes were pushed to become "technical background Zoom hosts". Businessmen, shop owners, restaurants and employees lost their jobs. A job is not only an income but rather a spine of identity and that identity has suddenly faded away. Routines and regulations (which are the genes of the Persona) fell into pieces under the quarantine and isolation rules. Persona also touches the corporation's bond with the 'outer world'; customers, providers, competitors, collaborators and associates. They suddenly vanished and there are increases in dismissals of employees and new modes of collaborations. Persona has to do with fashion, personal taste, marketing, branding, advertisement, the executive's symbols of status, the design of the office (open space vs. closed secretary battalion indoor office), personal card, proclaimed statement of belief, the corporate uniform, personal items, gadgets, icons, your bag, your car, your travel agent, your personal assistant, your friends, your club and so many more – all were either frozen, halted, postponed or turned irrelevant. The consequences of the Persona deterioration as a result of the Corona pandemic will only be cleared in the years to come. Obviously, millions

are invested on the Persona level and millions will be lost. What is the Jungian coach's role now in redefining the Persona?

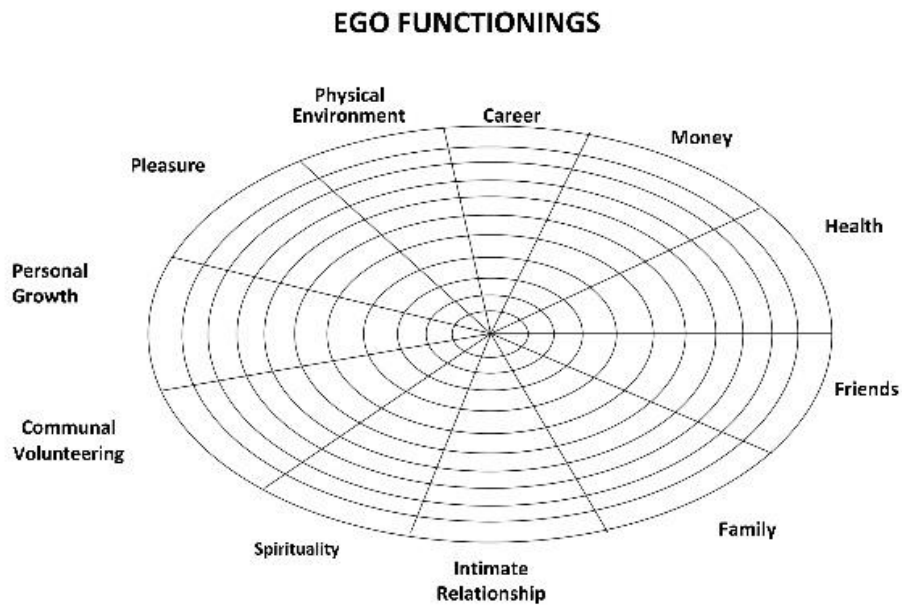
We know that a "functioning Persona" assures normal behavior and a "broken Persona" can predict psychosis. This means that if the Ego activities are significantly restricted, then, in Jungian terms, the Ego is erased, and the person will fall inevitably into the 'Self' archetype. The Self, being an archetype, has two sides: the positive (inspiration, integration and creativity) and the negative (destruction, psychosomatic diseases or emotional collapse). As "the Persona is the person that we become as a result of acculturation, education, and adaptation to our physical and social environments" (Stein, 1998, 89), I would like to consider here a challenging aspect of the Persona archetype and its relevancy to coaching in the Corona time. In my opinion, this recent issue of 'Persona trauma' phenomena caused by the Corona quarantine, is one of the greatest threats we shall face in the immediate coaching dialogues. I suggest here a "gradual rehabilitating" coaching process where coach and client try to redefine the client's updated potential. The client's assets and hidden qualities are needed to be reexamined in order to redefine a new Persona. Coaching will need to step by step develop substitute "roles" and new meanings for a new professional and personal identity. It obviously will start with redefining the coaching contract online. This comes with the inevitable challenge to convince the traumatized client that online coaching can indeed be efficient and worth the money.

When Jung (1982) presents his ideas about Femininity and the Anima, he first deliberately presents the Persona and argues its positive and negative aspects: "A compensatory relationship exists between persona and anima" he states. How does this relate to coaching? Because the Persona grants us safeties often within fake security zones (habitual arrogance and illusion) and because the Persona is connected to social standards and society's norms, Jung

warns the reader about the Persona, 'enemy of change', which is awaiting 'out there' as an obstacle for change. This is a very important argument: If indeed the Persona according to Jung is a potential obstacle for change, and if many Personae will be crushed because of the Corona pandemic, then it seems that one of the advantages of the Corona crisis is to enable people to redefine or readjust their roles and connect to their true selves with which they will "turn the lemons into lemonade". Jung's wisdom on this aspect is so very relevant nowadays. Here is an existential paradox: the Persona, on the one hand, provides us with social stability and gratifications but at the same time turns out paradoxically to be preventing the client from executing significant change, prohibiting the coachee from not only modifying his life but even think about possible modifications. This reciprocity between the Persona archetype and other 'Archetypal-Change-Activators' (the Hero, the Animus, the Creator and many more), is very crucial in comprehending the intrinsic challenge of the Jungian coaching processes. Apparently Jung himself clarifies this practical dilemma very intelligently in his own words: "The Persona is a complicated system of relationships between the individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and on the other hand, to conceal the true nature of the individual, who is so identified with his personal that he no longer knows himself. Society expects, and indeed must expect every individual to play the part assigned to him as perfectly as possible, so that a man who is a parson must not only carry out the official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner....each must stand at his post...otherwise such a man would be "different" from other people, not quite reliable" (p. 82). Here is where Jung approaches coaching and therapy: "These identifications with a social role are a very fruitful source of neuroses. A man cannot get rid of himself in favor of an artificial personality without punishment". Jung quotes Lao-tzu: "High rests on law". Meaning: "An

opposite force its way up from inside; it is exactly as though the unconscious suppressed the ego with the very same power which drew the ego into the Persona".

Now let us consider how challenging this dilemma is becoming in the Corona era. How can men express their despair, anguish and helplessness in face of the economic disaster when their Persona is crushed? How can women, in a time of survival, display a firm Animus, repress their emotions and struggle to provide basic needs for their families? We have become vulnerable, skinless, undefined and we must find out the basic components of our "new life" with which we shall weave a new Persona. The coaching profession must be able to contribute to this contemporary challenge. In the Jungian Executive Coaching practice with Persona one should first start with the Pizza analysis, meaning the clients' activities and connection with society and fundamental acts that were blocked. It seems essential for our potential clients these days, being that they are so reluctant to quarantine for months, to rebalance their practical activities (career, money) with spiritual, community, self-growth and environment nurturing activities.



On the corporate level, I see huge challenges for companies to redefine their Persona and update their connection with customers according to the new reality. For example, "Palantir, the \$20 billion-valued Palo Alto tech company backed by Facebook- founder Peter Theil, has been already handled a 17.3 million contract with one of the leading health bodies leading the charge against COVID-19" (Pub. By Forbes). Obviously, Bio-Sciences labs. are competing in discovering a Corona vaccine. Meanwhile delivery workers, medical personnel and doctors as well as the police are now on the front line while luxurious, leisure, shopping and teachers are substituted into virtual, online and long-distance interactions.

### **The Anima/Feminine Archetype Interfacing 'Lady Corona'.**

Consider the Moses sculpture by Michelangelo, in the San Pietro in Rome, where he holds two tablets. In Jungian Coaching, the Anima (Animus) and Shadow archetypes hold together the ten commandments of the Jungian Coaching method.

The paradigm of Amina (and Animus), which was first offered by Jung and further explained by his wife Emma Jung (1957), grants the Jungian coach a fantastic coaching tool to work with men, women, teams and organizations. Stein (1998), in presenting the paradigm of Anima and Animus, brands them as "The Way to the Deep Interior" (103). In a simplistic way, the idea of Anima and Animus proposes that in every human being there are Feminine and Masculine qualities. The differentiation, between what Jungians attribute to Feminine and Masculine traits, derive from human history; all what is connected to Nature, primary and sensational is attributed to the Feminine and all the "secondary" is attributed to the Masculine (hierarchy, spirituality, logic, order and discipline). This paradigm is balanced in both genders: in women there is an unconscious psychic Masculine entity called 'Animus' and in men there is a corresponding unconscious psychic Feminine entity called 'Anima'. Both genders possess those two complementary traits to which we attribute the Feminine and Masculine Principles. Stein (1998) offers a condensed term for the two: Anima/us. Those two psychic entities are very important because Stein emphasizes that "the anima/us is an attitude that governs one's relationship to the inner world of the unconscious – imagination, subjective impressions, ideas, moods and emotions" (107). In that recent interview, M. Stein and R. Henderson (2020) speak about the need to surrender inwards these days. Stein (1998) continues: "Where there is anima/us, we want to go, we want to be a part of it, we want to join it, if we are not too timid or afraid of adventure" (117). He also claims that "the topic of defining Anima and Animus has

become in many ways the most controversial, for it raises profound gender issues and suggests essential differences in the psychology of men and woman" (104). For a reader who finds it irritating using Feminine and Masculine attributes I would offer a 'circle' and 'line' psychic databases concepts, which represent two different opposing behavior sets which differ yet complement each other. Both genders can possess the 'circle' and 'line' traits. The subject of Anima and Animus is profound, challenging and very practical for coaches, however in this article I wish to put most emphasis on the Corona pandemic and how Anima is involved in this catastrophe.

The Anima (men's unconscious feminine side) and the Feminine Principle are parallel concepts correlating with the database of the Great Mother. In "The Origin and History Source of Consciousness"(1949) and "The Great Mother"(1955), Neumann validates the historical roots of Jung's conception of the Anima and Animus. The Feminine Principle manifests itself through two polarities: On the positive side; a world of life, nature, fertility, growth, protection, intuition, containment, patience, circulation, period, emotions, matter (ground, earthy), nurturing and symbolization. Those positive traits are expected to naturally be developed throughout a woman's lifeline development, and if they are developed in a man as well, we shall claim that he has a developed Anima. R. Netzer (2020) on her blog, describes our "Home" as the positive side of the Feminine Principle and how when quarantined it turns into a capture cell. In addition, on the negative side of the Feminine Principle we can identify the instinct and bestial drives dictating motivation, survival and creativity which derive from everlasting change and break of the known, hysteria, melancholy, darkness, captivity and lust. This condensed sentence contains all what we face these days around the Corona disease. In time of survival people tend to surrender to their instincts. They consume, calculate and take decisions that are not rational. People tend to withdraw inwards; countries close their borders. In this case the

"Home" turns into "Prison". The 'individual' wellbeing is not on top of leader's decisions, it is about communities, the "tribe", the nations, the collective's continued existence which counts. People learn inevitably to live under uncertainty, they cannot predict the near future. Corporations are crushed and cannot exist without short-term clear business plans. This creates terrible threats on economy and markets, causes immediate dismissals and eventually poverty. Yet this is the first stage. After the regression we might face overt aggression, hidden aggression (suicide), hostility, jealousy and decreases of collaborations and partnerships. Humanity is turned into darkness, under the light of the moon, we shall need to lean on intuition, on instincts and on irrational decisions. Under the Feminine Principle, survival is dedicated only for living and mating and is directed towards the searching for food. Surprisingly enough, wars and human sacrifice are negative aspects of the Feminine instinctual drive for survival, as the Matriarchal Principle does not acknowledge individuality and separation for it sanctifies the Collective. The Coronavirus behaves in accordance with the negative side of the Feminine archetype. In this its name "Corona" follows the circle crown, a Feminine sign. It is invisible, it disguises and spreads anonymously, it penetrates the body quietly and explodes fast and, symbolically, it finally attacks the breathing system and the heart, which leave the person totally helpless. Even more, it tends to liquidate the elderly, meaning it exterminates the weak and vulnerable, as is the indeed the basic rule in nature rules of survival.

However, as mentioned before, there is a positive side as well to the Feminine archetype. Femininity is characterized by imagination under the obscure light of the moon (symbol of the Feminine). Circulation, or 'circumambulate' is the characteristic Feminine line, meaning repetition and a circularity way of movement or thought (opposed to the Masculine linear line and thought). This repetition, processing, patience and gradual development characterized as positive Femininity, is the healing insight we need, while locked in our homes, to paradoxically



embrace these days. Another important principle is Unconsciousness - which is the domain of the Feminine Principle. Transformation and development from one stage to another (as in Life) belong to the Feminine; where the cycle ends with Death and starts at Birth. In Corona days we need to surrender to our unconsciousness by meditating, walking in nature, cooking and talking with people, creating art, and letting our irrational needs flow and fill our routine with surprises. We can transform ourselves with a help of a coach (such is the 'Atonement with the Father' stage on the Hero Quest).

What opposes and compensates the Feminine Principle? What is the Masculine-Father Principle in the human psyche? The Patriarch culture is typical of rituals which signify the detachment from the symbolic womb symbolized by the Great Mother captivity (Matriarch regime). The purpose of all Initiations Rituals is to preserve and immunize the adolescent-individual from the negative side of the Femininity. The destructive power of the unconscious is symbolized as a grave, the underworld, hell, destiny or a witch. Here lies the conflict we witness nowadays with medical teams, doctors and nurses striving to save the struggling victims who gather and fill up the hospitals and the emergency health centers. These saviors represent the opposite of the negative Femininity. They present the Heroes and Heroines of our time, the positive aspect of the Patriarch. Death, under the Patriarch, is conceived as eradication of the individual and its consciousness. The idea of monotheism – Superior God in heaven and humans in his image is in the Patriarch essence. Life is conceived as a superior value. Love is individual and relatedness stands beyond emotional collectivity. Individuality is undividable, one entity and personal and selfhood is praised. When the British government decided to adopt the "Tribe Vaccine" approach they voted for Negative aspect of the Feminine Principle, however when Prince Charles or Prime Minister Boris Johnson got infected, suddenly the approach reversed to the positive side of the Masculine principle. The Patriarchal society is a

human society where its rules and characteristics derive from the Masculine side of the human psyche. The Patriarchal principle includes logics, rationality, wording and comprehending. Operating is based on principles, abstract vision and the 'word' has power and strength: values, morality, rules, order, discipline and hierarchy are characteristic of the Masculine domain. The 'word' facilitates faculty of speech, conceptualization and definition. Negotiation replaces war and power. The processes of enlightenment, light and sun are the symbols of the patriarchal principle.

In the Corona crisis, while governments calculate, plan, adjust and try to run the health and economic systems, trying to avoid individual catastrophes by granting financial and health solutions, it sticks to the Masculine principle. Penetration transforms from the concrete (mating) to the abstract (intrusion to the depth of facts and meaning). Most biological scientists workday and night to find the remedy, vaccines and equipment to fight the disease.

If we summarized the main features which characterize the Masculine principle, we would count the linear line, speed, penetration-intrusion, rationale, mind, intellect, discipline, order, language and individuality. However, if we analyze the efficiency of those traits in the midst of Corona time we unfortunately find out that the tests and quarantine (order, registration, follow up) may partially sustain the threat, yet they lean back on Feminine principle solutions as well, such as "accumulated time", season of the year and "tribe vaccines".

We will unfortunately witness these days an increase of "Tricksterism" behaviors both as a defensive response to life challenges, but also as coalition between the Trickster and Shadow archetypes. Innocent, isolated and troubled individuals might be tempted to pirate online initiatives using the desperate and offer miraculous economic initiatives. Some

combination of Trickster/Shadow will be seen in partnerships, coalitions and political life. The nation's desperation can end up with war.

### **Summary**

By presenting the complexity of the Shadow, Persona and the negative side of the Feminine Principle archetypes we can obtain new perspectives on the crisis of the Corona pandemic and how it affects the human psyche and people's behavior who suffer a severe blow. At times, the article describes a disaster, at other times it points out towards new horizons, inevitable challenges and a need for innovative approaches towards business, communications, life wellbeing and coaching.

Towards ending, let us return to Stephen Fry's (2018), *Greek Myths Retold*. By telling the myth of the wedding of Zeus and Hera, he introduces Melissa, the bee (Meli in Greek= honey). Her "amphora filled almost to the top with a sticky, amber-colored goo", entitled her to win the food competition of the feast. This story offers a coaching approach to the Corona pandemic. As a reward to her successful dish Melissa asked: "Give me, great Zeus, such a weapon, a fatal one, that will kill any who dare to steal my precious stock of honey". Zeus furiously shouted: "This silly, flighty dot of a creature was demanding a mortal sting, was she?" and punished her: "While it will bring a sharp pain to the one you sting, it is you and to your kind that it will bring death" (79). Here the ancient Greeks teach us what seems essential nowadays in this Corona pandemic era: a new coaching approach combining creativity and innovative challenges (honey) with a new mode of communication with Zoom collaborations,

an adaptation of the "Reduction Principle" and respect for basic human lives, reciprocity, trust and modesty.

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