Articles

The Shadow: Mining its Dark Treasury for Teaching and Adult Development

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ABSTRACT

This paper explores the psychological shadow—the disowned self—as one of the hidden, unconscious elements in adult and continuing education, often underlying those inexplicable emotional reactions that transpire in instructor/learner interactions. Drawing on the literature related to the psychological shadow, teaching/learning, and adult development, as well as on personal experience as an educator, the author examines the manifestation of the shadow in the classroom. Unacknowledged, the shadow can disturb the learning environment and severely inhibit learning. But when the shadow is brought to light it can actually serve to enrich student learning and promote the teacher's personal and professional development. This paper suggests ways in which educators and students alike can begin

RÉSUMÉ

Cet article étudie l'ombre pyschologique – le moi renié – comme un de ces éléments cachés, inconscients en formation des adultes et en éducation permanente, souvent sous-jacents à ces réactions émotionelles inexplicables survenant parmi les interactions instructeur et apprenant. L'auteur a puisé de la littérature se rapportant à l'ombre psychologique, à l'enseignement/l'apprentissage et au développement à l'âge adulte, ainsi que sur son expérience personnelle en tant qu'éducatrice afin d'examiner la manifestation de cette ombre dans la salle de classe. Lorsque l'ombre n'est pas reconnue, elle peut déranger le milieu d'apprentissage et bloquer gravement l'apprentissage. Cependant, si l'ombre est dévoilée, elle peut servir effectivement à enrichir l'apprentissage de l'étudiant ainsi

the process of reclaiming and integrating their shadow.

qu'à promouvoir le développement personnel et professionnel de l'enseignant. Dans cet article, l'auteur suggère des façons par lesquelles les éducateurs et les étudiants peuvent reconquérir et intégrer leur ombre.

INTRODUCTION

In his well-known poem "The Shadow," Robert Louis Stevenson portrays the shadow as that cast not only by the body, but also by the mind. In the poem, the young boy, in the process of defining himself, denies certain undesirable qualities and heaps them onto his shadow. "The Shadow" hints that there is one in all of us.

The shadow is a powerful element in the human personality and in human communication. In counselling, it can confound the counsellor-client relationship and the outcome of the therapeutic process (Daniels, 2000; Page, 1999). In adult education, the shadow may reside in those inexplicable emotional reactions that occur between instructor and learner or be revealed through the traits and qualities (arrogance, irresponsibility, laziness, and giftedness) that teachers and students "see" in and attribute to one another. Unacknowledged, the shadow can unsettle the emotional climate of a learning environment and severely inhibit learning. But as the shadow is brought to light, it can actually serve to enrich both our professional work and our personal development.

In this paper, I explore the shadow as a hidden dimension in adult and continuing education, particularly as it relates to its central tasks of creating positive learning environments, promoting instructor effectiveness, and supporting adult development in both learner and instructor. Drawing on my experience as an adult educator of graduate and continuing education students and my interest and research on adult development, I consider the possible costs of the unacknowledged shadow to teaching and learning, as well as the personal and professional benefits that can arise from "owning" one's shadow. Finally, I suggest ways in which educators and learners can begin the process of reclaiming and integrating their shadow. The ideas expressed here draw upon the writings of "depth" psychologists, such as C. G. Jung and Ken Wilber, who have so richly addressed the theme of the shadow in human development and interaction. Other sources include the

work of adult educators Daloz, Mezirow, and Brookfield, who have inner-vated the field of adult education to the challenges and possibilities of its deeper dimensions.

THE SHADOW DEFINED

Freud built his entire psychoanalytic system around the basic insight that humans have needs and motivations of which they are unconscious. He and others of the psychoanalytic tradition have likened the human personality to an iceberg, whereby only a small portion is visible, conscious, and known, while the larger portion remains unseen, unconscious, and unknown. By definition, the psychological shadow is that part that is submerged or, in the words of Brewi and Brennan (1991), "The Shadow is the rest of who we are" (p. 261). It is the disowned self, comprised of the unacknowledged, uncon-scious, and alienated aspects of our own nature. It has been called the "dark side of human nature" as much for its mystery as for the possibility of lurk-ing demons.

Integral psychologist Ken Wilber (1977) offered the clearest and most illuminating description of the shadow. According to him, the shadow is comprised of "all of our ego-potentials with which we have lost contact, that we have forgotten, that we have disowned" (p. 200). Primarily, these are qualities that during our childhood socialization and ego-develop-ment were discouraged or dismissed by our caregivers and our culture. Consequently, we expend considerable energy in distancing ourselves from these repressed tendencies (Ruth, 1999). Second, contrary to what is often assumed, the shadow consists of both our negative and positive qualities. Not only can it contain our aggressive and detestable aspects, but also our energetic and nobler aspects. Moreover, even the seemingly negative quali-ties are not necessarily negative; instead, they can be seen to contain positive elements, as Jung (1970a) himself observed when he likened them to "pure gold." Third, as Wilber (1977) argued, although we notice these various posi-tive and negative features and qualities, we believe that they are not in us, but rather outside of ourselves, obviously belonging to the "other." That is, we read our own qualities into other people to such an extent that we lose track of them in ourselves. Tragically, insofar as the shadow remains in the dark, it can severely restrict our ability as educators to relate to students in ways that establish and maintain a supportive learning environment. Finally, the shadow implies that those features we react to most strongly in others are often those that we have failed to see in ourselves, thus, the paradoxical accuracy of the well-worn phrase, "It takes one to know one."

Centrally linked to the shadow is the concept of projection, a well-known psychological defence mechanism. Projection occurs when we attribute those

qualities and attitudes to others that we have actually failed to see in our-selves. As Jung (1977) summarized, "Projections change the world into the replica of one's own unknown face" (p. 146). Among the most destructive expressions of projection is "scapegoating"—the sacrificing of others in order to preserve one's own self-image of perfection (Peck, 1991). Immense harm can be heaped on others through scapegoating, especially where the advan-tage of power is on the side of the one projecting. Wilber (1977) pointed out two further consequences of our projection. First, projection produces such a complete denial of these qualities within ourselves that we are powerless to modify them (as in bigotry or greed), utilize them (as in humour or bold-ness), or fulfill them (as in genius or talent). Second, these projected qualities tend to assume such awesome proportions that we direct a disproportionate amount of energy to them. Once elements of our shadow are projected, we become so *other* focused that we lose sight of their presence and destructive power *in ourselves.*

How do we know that we are in the grips of a shadow projection? Wilber (1977) offered a vital clue to the possible presence of projection—the situa-tion in which we are not merely *informed* by a particular quality or trait but also upset or emotionally *affected* by it. Thus, when we observe some behav-iour or trait in another, as in, "Oh, she tends to run late for meetings," we are not likely projecting. But when we are affected, angered, or repelled by this same trait, as in, "What nerve, this lack of consideration!" we are in all likeli-hood projecting. One further test we might apply would be to relay our dis-pleasure concerning this trait or behaviour to an involved third party. How often have we been dismayed by the other's puzzled look that told us that this vexing trait (to us) was hardly noticed!

The shadow and shadow projections can surface in any setting and in any relationship. In education, shadow projections can occur within or among academic units, faculty members, and students. The instances are not rare: some departments marginalize others on the basis of their being "too voca-tional," "too ivory tower," or "too money-hungry." One faculty member votes to deny granting tenure to a colleague because he is "weird" or "not one of us." Another gestures his dismissal of another on the basis of his "poor schol-arship." A student notes on a course evaluation sheet that the instructor in question "has no self-confidence, whatsoever." The clues to shadow projec-tion lie in the strong emotion that accompanies these attitudes toward oth-ers. Although these academic units present fertile ground for shadow study, this essay focuses on those situations of shadow projections that occur in the classroom between instructor and learner. I draw primarily on my own experience of teaching "returning" adult students in the context of adult and continuing education.

THE TRIUMPHS AND TRIALS OF LEARNING

Education encompasses a wide range of activities throughout an individual's lifespan. It includes learning activities that occur in university and vocational institutions, through professional organizations, in industries and organizations, and in religious and community agencies. Regardless of the particular arena in which learning occurs, a distinguishing feature of many learners, especially adult learners, concerns their concurrent roles and responsibilities of work, family, and community. And, with age and experience come expanded motives for education. Initially, their motives may be to acquire new skills and knowledge for job improvement. However, in time, many adults experience the desire to broaden their understanding, enhance their self-knowledge (Brookfield, 1995; Jung, 1970a), pursue themes of life's meaning (Daloz, 1986; Kegan, 1982, 1996), and develop a "worldview" or perspective on life (McKenzie, 1991). As one woman wisely remarked, "Adult learners come to class to find out about themselves."

Another feature related to the education of adults flows from the purpose or goals of education itself. Although developing knowledge and skills is acknowledged to be an important aim of education, so are self-awareness and growth of consciousness. For example, Kegan (1996) cautioned educators not to aim too low with their students, but rather to encourage shifts in consciousness and foster paths to greater complexity and integration of personality. Underlying this orientation is a view of human development as the psychological progression toward ever deeper and wider perspectives on self and the world. Learning that promotes this sort of development has been called "transformative learning" and is said to be unique to the capabilities of adults as compared to those of children (Mezirow, 1991). It involves deeper levels of the person and entails the processes of critical reflection, self-awareness, meaning making, and perspective change (Mezirow, 1991; Tennant & Pogson, 1995).

Many adult learners face formidable barriers to learning, not the least of which are the incessant, competing demands of work and family. Among the psychological barriers are low self-esteem and negative memories of earlier learning encounters. Brookfield (1990), in his illuminating study of graduate students through their written journals, documented those features that inhibit learning. Among his findings, he highlighted the concept of the "Impostor Syndrome," the perception of many students that they do not belong and that others are more entitled to be there. Brookfield (1990) has also described the "emotionality of teaching;" pointing out that, far from being a rational phenomenon, learning taps into feelings of joy, depression, fear, anger, anxiety—even "grieving for lost certainties." When their long-held ideas, assumptions, and values are challenged or contradicted, learn-

ers frequently feel like they have been set adrift on a rudderless ship. Some experience intense loneliness as they move away, not only geographically but also emotionally, from their family, friends, or reference group.

These features of adult education and of learners point to both the triumphs and trials inherent in the educational process. Correspondingly, these place a notable burden on the instructor to create and maintain a learning environment that balances timely challenges with appropriate supports (Brookfield, 1990; Daloz, 1986; Kegan, 1996; Merriam 1994). Daloz, for instance, made an appeal to educators to extend their concern beyond maintaining an environment of permissiveness, control, and democracy, to one of care and trust. Brookfield further observed that trust is the glue that binds instructors and students and is the basis for growth. And, again according to Brookfield, essential to building trust is the instructor's authenticity. Authenticity means being real, presenting ourselves fully as we are, and maintaining congruency in our words and actions. Authenticity calls upon the instructor to be aware of his or her own negative or positive feelings and dispositions toward others, particularly toward students, and to use these feelings deliberately in the service of developing self-knowledge and understanding.

THE SHADOW REVEALS ITSELF IN EDUCATION

The shadow effect presents itself most frequently in the classroom through the negative, even hostile, reactions that an instructor experiences toward a particular learner or learner group. An instructor may perceive traits such as "irresponsibility," "aggressiveness," or "arrogance," fully convinced that these qualities have been expressed by the learner. (Shadow projection can also operate in situations in which *students* have a strong emotional reaction to another student or student group or to a particular instructor.) The problem arises not so much in the instructor's having observed such traits in a student (which may very well be there), but in his or her emotional reaction and subsequent interaction with the student. The instructor might feel fully justified in his or her strong reactions or even disparaging or punitive attitude toward the student and, unaware that a shadow projection is happening, be unlikely to look more deeply.

Consider the following scenario:

At the start of a university course, Sandra, a single parent who is employed full time, sits alone and far away from the other students in the small seminar-style class. The pre-class readings appear not to have been done. She appears bored, sullen, and disengaged; she yawns and flips constantly through her materials as I try to conduct the class. Her demeanor contrasts with an otherwise engaged, active, and potentially

productive climate. As the situation persists, I am feeling putout and annoyed. I am wishing she were not there.

I react to Sandra's behaviour initially by ignoring her, avoiding eye contact, focusing instead on those who make my work easier, hoping all the while that she will soon come around. But my discomfort is escalating enough to suggest that the shadow and its projections are lurking here in this room.

This scenario illustrates how a student's behaviour can strike a nerve with the instructor and how the emotionality that is generated can intrude upon the instructor-learner relationship. (In other instances, the instructor can project positive qualities, such as extraordinary intelligence, creativity, and energy, on a learner, with its own consequences for the learner and for the others in the group.) Could there be a connection between the shadow and the abundance of courses designed to motivate resistant learners and to support instructors in coping with various problematic personality issues? For example, a Canadian university offers a continuing education course for instructors, humorously titled "Participants from Hell: Re-engaging the Alienated Adult Learner." In reference to this course with its novel title, Whitmont's (1991) observation about the shadow may now be instructive:

When a shadow projection occurs we are not able to differentiate between the actuality of the other person and our own complexes. We cannot tell fact from fancy. We cannot see where we begin and he ends. We cannot see him; neither can we see ourselves." (p. 14)

In light of Whitmont's observation, the question could be posed: which of us could possibly be the "Participants from Hell"—the learners or the instructors?

Now return to our earlier scenario:

That evening I complain about Sandra to a colleague, who has been sitting in on the class. He does not appear nearly so affected by her behaviour. I say: "Can't you see how sullen she is?" He says: "She appears tired." I am stunned. I feel corrected. Humbled. Have I missed something? I see her as sullen; he sees her as tired. I pause. Not wanting to disadvantage Sandra through my emotions, but neither wanting the conflict, I resolve to curb the critic in me. The next day I effuse whenever Sandra speaks. I do not challenge her directly; I do not question her about the readings. Pleasant peace is maintained. Still the scenario feels inauthentic, more compensatory than direct. Both my responses— the previous distancing and the present placating—are unsatisfying to me. But what is happening with Sandra? How might my behaviours be affecting her?

The learning environment has, without a doubt, been adversely affected; affirmation, respect, and positive regard are no longer assured. Trust, the glue that binds teacher and learner, is thin. Authenticity is marred, first, by my defensive criticism and later, by my compensating appeasement. Moreover, the unequal power status underlying the instructor-learner relationship may even be exacerbating the effects of shadow projection and placing this learner at greater risk. In other words, the shadow elements that are my own are being projected onto Sandra, and Sandra, by virtue of her student status, may feel obliged to internalize the projection, that is, to accept and own it, rather than to deflect or disregard it. On this point, it is important to acknowledge that a projected trait is likely to be present in some form in the other person or, as Miller (1991) clarified, "else the projection will not stick" (p. 40). Still, he cautioned that, generally, the trait is not there nearly *to the degree* to which the other perceives it to be. In our situation, it is likely that neither Sandra nor I would be aware of projection on my part and internalization or acceptance on her part. And it is precisely because this phenomenon is so slippery and elusive that it carries the danger that it does.

An alternative scenario is still possible:

> I observe Sandra's behaviour, and I also observe and attend to my feelings and responses to her. Whereas before I was defensive, now I become curious. I say to myself, "OK, so Sandra is distanced, arms folded—a "show me" attitude. But, dear teacher, what does that behaviour have to do with you? How come her behaviour is unsettling you so?"

This latter scenario represents the beginning of shadow-work. It begins with my curiosity and with the question: What does that behaviour, person, or situation have to do with me? And in asking myself that question, I start the process of owning my feelings and seeing my part in the interaction. The person, behaviour, or situation may in fact be disagreeable, and I will likely have to address it. Nevertheless, if I begin to own my response, then, and perhaps only then, I can deal with that situation on its own terms, as it is, and unravel out of it my responsibility and the learner's. I have a greater chance then of dealing authentically with her concerning the work to be done, my own expectations and standards for the class, and her predisposition (or not) to participate and learn.

MAKING A CASE FOR SHADOW-WORK

The above scenario speaks directly to issues related to the instructor-learner relationship; it suggests that the task of the instructor is to reduce the subjectivity and bias of shadow and shadow projections. It calls upon the

instructor to be more acutely aware of her negative and positive responses to others, particularly, to learners. But it also has implications for adult development. Acknowledging our shadow and using our responses to facilitate self-understanding can be liberating for our learners, but there is an additional benefit—the awareness and integration of the shadow as a powerful vehicle for personality development. Underlying this view is a perspective on human development that assumes a potential for psychological growth throughout the lifespan, with the direction of this growth being toward greater complexity and integration of personality (Kegan, 1982, 1996; Wilber, 1977, 1981, 1995).

Jung first drew attention to the shadow and to the benefits of bringing the shadow into the light. Through a process he called "individuation"—the coming to selfhood, becoming the unique being that one is—Jung (1970a) described the human psyche as a system that progressively evolves from a less complete stage of development to a more complete one. He described how, in the course of development, the personality separates itself from the personal unconscious and then integrates those elements into a broadened and balanced personality. According to Jung (1970a), the period of midlife is a turning point that marks the beginning of the second, integrating phase of the individuation process. Our task in this period of our life is to "reclaim" the shadow and to recover both those positive and negative qualities, which have been previously denied, into our now more inclusive, integrated personality (Gould, 1972; Jung, 1970a). The shadow contains the seeds for this transformation and for the achievement of our true and "undivided selves" (Jung, 1977).

Both Jung (1970b) and Brewi and Brennan (1999) provided a compelling argument for "shadow-work." Jung framed the continuing development of our personality as a lifelong process of discovery of our shadow. In his view, our personality is already there, but a good part of it resides in the "shadow-world," in our unconscious, and is therefore unknown to us. Brewi and Brennan described the shadow as a source of new growth, a new stage of living, and gains in wisdom. In this light, shadow-work now becomes an exciting, mysterious adventure where we are the explorers of our own hidden nature and wisdom.

As we undertake this exploration into our deeper natures, we may fear that our hidden qualities will lead to a narrow, constricted sense of ourselves, such as, "Oh, now I see it; I'm just a greedy child." On the contrary, our challenge is not to *reduce* ourselves (to a greedy child), but to *expand* ourselves (to encompass this greedy child). My tendency to be greedy thereby becomes acknowledged as one (humble) part of my larger nature. Through the course of acknowledging and accepting my own weaknesses, I become more forgiving of those weaknesses in others. Having acknowledged *my own* limitations,

I can now address *their* limitations in a way that is not hostile, defensive, and disparaging but, rather, authentic and compassionate. My capacity as an educator becomes significantly enlarged.

Shadow-work usually begins with instructors becoming curious about and aware of their responses to the behaviours and traits of learners and mindful to any projections arising from these. This process may lead them to question their initial attitude and to delve deeper into their own nature. Through this process of exploring and confronting their own depths, they grow personally. They become aware of their unconscious self, reclaiming elements that were discouraged and lost during their earlier years; most important, they gain self-acceptance through reconnecting with long-lost features of their own nature. As Zweig and Abrams (1991) summed up, "Doing shadow-work means making a gentleman's agreement with one's self to engage in an internal conversation that can, at some time down the road, result in an authentic self-acceptance and a real compassion for other" (p. 271).

FINDING THE SHADOW IN LIFE AND WORK

Reclaiming and integrating our shadow are not accomplished with simple methods or tricks of the mind. Rather, as Zweig and Abrams (1991) observed, "It is a complex, ongoing struggle that calls for great commitment, vigilance, and the loving support of others who are traveling a similar road" (p. 271). Many professionals find various methods of psychotherapy to be the most conducive means for doing shadow-work. But, for many of us, simply becoming curious about our own natures and behaviours can be an important first step in this process of shadow-work, which, as Jung pointed out, is a never-ending, lifelong project.

The literature offers several self-analytical methods for meeting the shadow. Miller (1991) identified the following: a) soliciting feedback from others as to how they perceive us (if several individuals mention a particular trait, that is a trusty sign of shadow); b) attending to our slips of the tongue (I didn't mean to say that!) or lapses of behaviour (Did I just grab the biggest piece?); c) studying our dreams and fantasies; and d) examining our projections (listing the qualities we dislike most in others). We might also consider writing in the style of our "alter-ego," or opposite voice, for clues to our hidden nature. Similarly, we might have our learners do the same in their journals.

Students can be introduced to the shadow in classwork and coursework. Over the past several years, in courses I teach on the subject of adult development and learning and on leadership development, I have devoted one class period to the theme of the shadow. I introduce one of the methods that Wilber (1981), Miller (1991), and Whitmont (1991) suggest: Make a personal

list of all of the qualities that you do not like in other people; now highlight all of those that you really detest. Later, I point out: "That second list pretty much sums up a picture of your own shadow." Many students gasp as they peer incredulously at the list before them. Looks of disgust, dismay, interest, and intrigue follow the discovery of a possible hidden self. In the discussions that follow and in personal journals submitted as class assignments, learners take the opportunity to reflect on the possibility that shadow elements underlie their "being bothered" by certain classmates. One learner remarked on her discovery of her "family shadow" and of traits that "are definitely not admired by my parents and siblings."

The second method I use extensively and introduce from time to time is the question offered earlier: What does this person, trait, or behaviour have to do with me? Sometimes I have to pose this question over and over again to myself in order to reach deeper levels of feeling. As I engage in this exercise and encourage my students to do likewise, the benefit to myself and to my students arises from my deeper understanding of self, the reduction of the emotion generated by that projection, and, following this, a stronger sense of boundary between self and the other.

An Illustration of Shadow-work

Earlier in this paper, I mentioned the continuing education course for adult educators "Participants from Hell: Re-engaging the Alienated Adult Learner." The selection of the title was intended to acknowledge those features of some learners—obstinate, disengaged, pushy, attention-seeking, space-grabbing—that plague and perplex instructors. The possibility of teaching the course had come to my attention when the course organizers were soliciting instructors. I imagined that such a course, intended to help instructors cope with difficult behavioural problems, might reasonably focus on those vexing learner behaviours and possible strategies for coping with them. Alternatively, the course could be directed toward the behaviours themselves and the underlying social and psychological factors that might explain them. And a third possibility emerged: what if we could examine these "hellish" behaviours and traits as possible manifestations of shadow? Now the focus would be not only on the learner, but also on the instructor. Now the feelings, attitudes, and responses of the instructor could be brought to light. I was quite intrigued with this possibility; I submitted my proposal to teach the course in a way that would include the latter. To my pleasure, it was accepted.

In my approach to this course, I assumed that at least some of the difficulties with learners' behaviours might arise from unrecognized shadow projections on the part of their instructors. Still, I determined to focus first on the learners. To begin with, I had the class members generate a list of "hell-

ish" learner behaviours they had encountered as instructors in their own educational settings. The list was graphic and spontaneous: monopolizing, manipulating, sniping, cynical. Following this exercise, I asked the group to recall any "hellish" instructor behaviours that they had encountered. The list all but overran the page: critical, insensitive, authoritarian, disrespectful, derogatory, dismissive. Feature by feature, the class came to recognize the powerful feelings that surely are at the basis of what are often assumed to be "rational" instructor-learner encounters. Could these be shadow elements bursting forth?

I followed up with the shadow exercise, using the method described earlier: list those behaviours that you find most offensive in others. The experience affirmed the presence of the shadow in these encounters. In their later course evaluations and assignments, they described the shadow as a "bombshell" experience. Learners remarked on the awareness they had gained of the possible presence of shadow elements in their interactions. One student reflected on her workplace and on the hypocrisy she witnessed among her "colleagues from hell." Now, she wondered, could this be an indicator of shadow? For another, the shadow offered a new way of interpreting her experience on academic committees, prompting insights into why committee members behaved the way they did. Another student recognized that "participants from hell" are just people, who have their own "shadow" sides that may butt up against our "shadow" side. One man now wondered, somewhat sheepishly, about the possible significance of his irritation with people who have "big egos." Another student realized how bothered she was by one student's lateness, later recalling her own efforts as a child to correct this tendency. Now, she understood, "It did not seem fair that I have to work so hard in this area and she could just waltz in whenever she felt like it."

Students indicated they now had a stronger understanding of the unconscious and less-rational aspects of human interaction and, correspondingly, an appreciation of the importance of self-awareness and "some understanding of the inner-self." Some found that a new dimension had been added to their communication skills. Finally, students now understood that education is more than seeking "a quick fix." Whereas at the start of the course a number of students had indicated they had come expecting a list of strategies for dealing with "hellish" participants, at the end of the course, they knew more would be required of them if they were to become effective instructors. One student summed up, "I knew by the looks on the faces of the majority of the students that the search for the magic list was over."

CONCLUSION

Much of our educational dialogue has focused on the more conscious, manifest, and rational dimensions of education, the educational process, and instructor-learner interactions; it has tended to disregard its unconscious, subjective, and emotional dimensions. But by casting our lens on the shadow, we embark on an exploration of some of these deeper facets of what is surely a complex and mysterious enterprise. The concepts of the shadow and of shadow-work open up possibilities for instructors and learners to become cognizant of the deeper layers and processes underlying their feelings, attitudes, and experiences. For administrators of continuing education, this understanding can become part of their instructor development initiatives and part of their efforts, through feedback and guidance, to bring out the best in their instructors. Personally, through the heightened awareness of our own shadow projections, we can limit any possible harm these can cause to others; at the same time, we can further our own progress toward genuine self-acceptance. When we uncover our "alter-ego"—the hidden dimension of our own nature—with its potentiality for a more balanced, conscious, and integrated personality, we find the "pure gold" that Jung promised, not only for ourselves but for education as a whole.

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BIOGRPHY

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Irene E. Karpiak est professeur agrégé dans le domaine de formation des adultes et d'enseignement supérieur au Département de leadership et des études des politiques de l'Université d'Oklahoma. Elle a enseigné aux 2e et 3e cycles où les cours portaient sur les apprenants adultes, les fondements de la formation des adultes, l'éducation permanente continue, la planification des programmes, l'apprentissage des adultes et le développement à l'âge adulte. Sa longue expérience au Canada comme practitienne en éducation continue ainsi qu'en formation des adultes continue à diriger son travail. Ses intérêts de recherche comprennent l'apprentissage des adultes, le développement à l'âge adulte, la transition à la quarantaine, la création des milieux stimulants d'apprentissage , et le développement des programmes pour la formation des adultes.