

## EDSE 501: *The Inner Life & its Significance to Practice, Research & Ethics*

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Winter 2012, Thursday evenings, 5:30-8:30 pm; Education Building, University of Alberta

This is an introductory course (no prerequisite necessary) to Jungian psychology wherein key concepts intersect with lived experience, vocation, and research. It is framed around the concept of an *inner life* and its ethical relationship to living both individually and collectively. In exploring this multi-dimensional relationship, Jungian concepts will be addressed by



applying an analytic psychological perspective to practice, research (writing), and ethics. For example, we will look at complexes (perfectionist, over-achiever, inferior, etc.) and their influence on research (questions, methodology, paradigms) and at archetypes (warrior, helper, clown, etc.) and their influence on the way one teaches (counsels, manages, leads). We will consider the ways in which Jungian and post-Jungian

perspectives contribute to individual development in the ongoing work of uncovering and attending the unconscious. This process asks that we acknowledge and understand the dynamics between our inner and outer worlds. Regardless of the vocation, this means “the expansion of consciousness and the working toward a meaningful integrated life as evidenced in authentic relationships with self and others” (Boyd & Meyers, 1988, p. 261).

The *inner life* that Jung described is the secret life we all lead, by day and night, in constant companionship with our unseen, unconscious, inner selves. When human life is in balance, the conscious mind and the unconscious live in relationship. There is a constant flow of energy and information between the two levels as they meet in the dimension of dream, vision, ritual, and imagination.

– R. Johnson, *Inner Work*

At the heart of our inquiry dwell these questions:

- In general,      How do we liberate ourselves to a new idea?  
                         How do we give agency to the new, different, not-yet-familiar?  
                         How do we cultivate space for inner movement in our educative practices?
- Specifically,     How might we acknowledge the unconscious and live with it consciously?  
                         Why is Jungian psychology relevant to a maturing sense of “in-dividual-ity”  
                         as it relates both personally and professionally?

Keywords: ego, shadow, persona, complex, psyche, unconscious, projection, archetype, anima/animus, symbol, pedagogy, curriculum, practice, ethics, typology, individuation

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