

# **PSYCHOLOGY FOR TEACHERS**



**4TH EDITION**

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 **Sage**



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**Paul Castle (1966–2020)**

Supervisor, co-author, but most of all, friend.

You have left an indelible mark on me as you have  
so many others with your warmth, your wit and your wisdom.

May the roads be smooth going and the weather kind  
wherever you're cycling today.

**Dr Paul Christopher Castle 1966–2020**

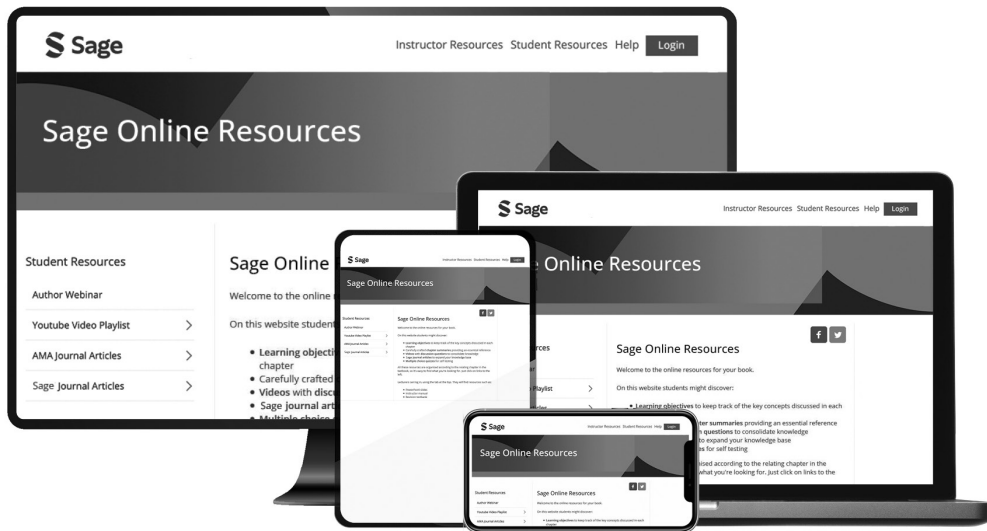
In memory of a truly wonderful and inspiring man; altruistic to the end. Paul spent his short life dedicated to helping others, often at the expense of his own health. This book is a minute taste of his knowledge, understanding and determination to help others; he decided it would also be a help to me, his wife, when I taught in mainstream schools. He leaves behind an incomprehensible abyss of comfort, support and love. Taken far too soon, Paul; always in my heart, your ever-loving wife, Nikki.

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# ONLINE RESOURCES



The fourth edition of *Psychology for Teachers* is available at: <https://study.sagepub.com/bucklercastle4e> and contains **Lecturer PowerPoint slides** for the book.





# NEW TO THIS EDITION

This fourth edition of *Psychology for Teachers* has been significantly updated in terms of the book's content, structure and features.

## CONTENT AND STRUCTURE

Chapters have been rewritten and condensed across the fourth edition to offer a tighter and more streamlined reading experience that has a stronger focus on applying psychology in the classroom.

This maintains the existing approach, with which long-term readers of the text will be familiar, starting with context-setting chapters exploring different fields of psychology, moving through child development and the psychological needs of learners, and building towards an in-depth discussion of theory-informed teaching and classroom practice.

Areas of significant revision in the book include cognitive psychology and educational neuroscience (Chapter 12), a revised discussion of neurodivergence and special educational needs (Chapter 13), and an enhanced guidance and strategies for supporting mental wellbeing (Chapter 14).

We have been delighted by the response to the book from international readers and care and attention has been taken in this edition to ensure that classroom examples are described in universally applicable ways that can transcend national contexts. This also includes an awareness of educational settings that may be less well resourced than UK/European classrooms.

Finally, throughout the book, nuggets of information have been included to enrich the discussion, these range from examples of how psychology has been misused through to cultural references, music to listen to, books to read, films to watch, and so forth.

## FEATURES

The features that support the main text of the book have also been carefully revised and reworked to offer a range of tools for readers to deepen their understanding of the subject. These include:

- **Academic explanations:** Each chapter will provide a detailed academic explanation of the concepts. This will help you if you need to refer to the original

sources to deepen your understanding about a range of concepts. Where relevant, references are provided to specific studies and concepts.

- **Teaching tips:** Throughout each chapter, clear pragmatic or practical advice is offered based on the concepts covered and how they can be used within your classroom. Each tip is based on our collective experience of what has worked for ourselves or based on the students we have supported.
- **Critical points:** This is a short piece of advice that is highly important to keep in mind when teaching.
- **Tasks:** A series of practical activities are provided with guidance on how to turn the academic content into something more relevant.
- **Case studies:** A case study is a detailed exploration of a specific case within the real world.
- **Three core points:** This is a concise summary of the chapter, reduced to three core points. These are provided to help aid your understanding so that you can review the points before moving on.
- **Further reading:** Here, you are provided core texts to deepen your understanding on specific issues.
- **Glossary entries:** Within the text, certain words will appear in **bold** to indicate that they are glossary entries at the back of the book. At times, you may read a word that is not in bold, only to be later placed in bold. The reason for this is that the core discussion of this concept occurs where the word is placed in bold.

# USE OF LANGUAGE

To ensure a balance between writing a book that is both academic, yet accessible, you will find that we will use the term ‘we’ to refer to us, the authors, ‘you’ as the reader, but also ‘we’ as in a broader collective of educators.

We have used the generic word ‘education’ to encompass the subject discipline, irrespective of whether you are an early years specialist, a classroom teacher, a lecturer, an education studies student, or anything else we have not listed here. At times, we will refer to specific examples to illustrate a point, although we are sure that you can think of other examples aligned more closely to your own experience. The exception is the use of the word ‘child’ to denote a person under 18 years of age. We have avoided writing ‘child or young person’ for the sake of brevity and fluidity of the text, and often use the more generic term ‘student’ to mean a learner of any age. We have also used the term ‘parents’ for the same reason of brevity as opposed to lengthening this to ‘parents or those with parental responsibilities’ or ‘parents or guardians’.

Furthermore, we have maintained a neutral gender approach through pronoun use, adopting the term ‘they’ and so forth, unless specifically referring to someone whose gender identity is known to us. For the examples, while based on individuals and events we know or have known, names have been changed to protect identities and institutions. With such examples, we have provided a gendered pronoun for illustrative purposes and for ease of reading.

For dates, we have adopted the use of BC and AD as opposed to BCE and CE, not to impose any specific perspective, but generally because BC and AD are more commonly used. Additionally, spellings of words will fluctuate between American English and British English. For example, where we refer to an American published book or quote that uses ‘behavior’, we have maintained this spelling, despite using the British English of ‘behaviour’ predominantly throughout the remainder of the book.

Finally, we apologise for any terms that have not been used for a specific context, and appreciate that language continues to evolve, meanings change, and so forth.

## THE NATURE OF THIS BOOK

Although we will analyse many psychologists in this book, within each chapter other psychologists could be included. For every psychologist we mention, there will be many we have not included. Furthermore, for those we do mention, we could devote a full chapter or more to discuss their contributions to education. However, a balance needs

to be adopted in relation to breadth and depth. This is not to say that other psychological contributions are not important: it is merely to highlight the glorious and expansive ocean that we could dip into.

Another way of looking at this is to consider every psychologist's name as a star in the universe. In the expanding universe model (the FLRW metric), nebulae are continuing to create new stars, in the same way that new psychologists and educationalists will continue to work, research, theorise and publish: a true form of fractal dynamics.

Existing psychologists and educationalists will similarly create new work. This would mean that a book such as this one will never be finished and will always be open to criticism about not including a theory or model that may be fashionable at the time. Our purpose, however, is to provide you with an expansive understanding of psychology as it applies to education, and from this provide you with a strong foundation from which to develop further.

Please understand that the constraints of the word count inhibit us from exploring every psychologist. You may have previously encountered a psychologist, theorist, or perspective that we have not included, for example the Emilio Reggio approach. You may also question why some topics are barely mentioned. Yet, this is the beauty of our profession: you can continue to explore through your own research and development.

This book is like two threads woven together. If you appreciate *how* and *why* an approach works, you can take ownership of it and adapt according to your circumstance. If, however, you just go straight into the strategies, while they *may* work, without the theoretical and contextual background, you are less likely to adapt, and fully adopt or own, the processes. So, while this book will not cover every eventuality you'll experience in your career, the approach within this book is infinitely adaptable.

Finally, the book is composed of four sections:

## **Section One: The Roots of Psychology**

Chapters 1 and 2 provide a true foundation for understanding psychology, along with how psychology developed from, and is still linked to, philosophy.

## **Section Two: Psychological Perspectives on Education**

Chapters 3 to 7 provide the basis from which all else in psychology, as it is applied to education, develops. From Freud to Jung, Pavlov to Skinner, Bandura to Bronfenbrenner, Maslow to Rogers, Piaget to Vygotsky, among many others, we will explore their contributions to psychology and education.

## **Section Three: The Developing Child**

Chapters 8 to 10 provide the scientific basis relating to the developing child and how they transform from a couple of cells to the magnificent person they are today.

## **Section Four: Meeting the Needs of the Learner**

The previous sections provide the background from which the applied psychology for education develops. Admittedly, you would be able to develop your teaching just through reading Section Four; however, you may not understand why the approaches work. It is akin to being able to drive a car but having no knowledge of mechanics or playing computer games without any understanding as to how they have developed. Each chapter leading to Section Four similarly contains a range of practical advice for application in schools; it is just that Section Four provides more focused advice for everyday practice.



# ABOUT THE AUTHORS

## **SCOTT BUCKLER, PHD, CPSYCHOL, CTEACH**

Scott has an extensive career in education, as a primary and secondary school teacher, elearning developer, and as a principal lecturer, having worked for five universities predominantly in education, psychology and inclusion. He has led degree programmes from undergraduate to doctoral level, lecturing predominantly on inclusive education, applied educational psychology, research methods, elearning, and leadership.

Academically, Scott has a PhD in cultural anthropology and psychology, is widely published in the areas of psychology and education, a Chartered Teacher (CColT) and a Chartered Psychologist (BPS) with expertise in transpersonal psychology.

Scott has trained in psychometric assessment, mental health and wellbeing, hypnotherapy and counselling. In recent years, he has returned to schools with the belief that to work and write in the academic context of education, school experience needs to be both recent and relevant.

Currently, Scott works at an all-through school, is a head of subject and head of research, while also working part-time for universities in education and transpersonal psychology. He also works as a volunteer for the Royal National Orthopaedic Hospital, Stanmore.

[www.scottbuckler.com](http://www.scottbuckler.com)

## **PAUL CASTLE, PHD, CPSYCHOL**

Paul Castle joined the University of Worcester as a senior lecturer in September 2004. He was a Chartered Sport and Exercise Psychologist, Associate Fellow of the British Psychological Society and registered with the Health & Care Professions Council. His PhD was awarded from Warwick University and his thesis explored psychophysiology and cross-modality perception.

As an active practitioner, with over 20 years' experience, Paul provided applied psychology consultancy to clients in a wide array of disciplines, with a particular emphasis on providing individual and small-group support to teachers and lecturers to ameliorate the effects of stress, depression and burnout.

As Mental Health and Wellbeing (MHWB or MWB) Lead for the School of Sport & Exercise Science at Worcester, Paul embraced the emerging issue of MWB in students and staff within primary, secondary and tertiary education. He was an advocate for

reducing the stigma associated with MWB and provided applied psychological support in guiding students through their own ‘personal challenges’ by a combination of sport, physical activity and psychological skills training.

Paul was trained in Mental Health First Aid (MHFA) and Applied Suicide Intervention Skills Training (ASIST), in conjunction with his professional grounding. He was an active member of the ‘Suicide Safer’ Project Group at the University of Worcester, which aimed to promote ‘suicide safer communities’ both regionally and nationally.

## CHARTERED STATUS

‘The title of Chartered Psychologist is legally recognised and reflects only the highest standard of psychological knowledge and expertise’ (BPS, 2024: online). It is awarded by the British Psychological Society (BPS) and based on qualifications and experience in psychology. The BPS states that a Chartered Psychologist is legally recognised within a specialism (or specialisms) and that they are trusted to deliver the highest standards to those who require such services.

(For more information, visit [www.bps.org.uk/chartered-membership-cpsychol](http://www.bps.org.uk/chartered-membership-cpsychol))

‘A chartered teacher is a teacher who has received recognition for high-quality teaching, evidence-informed practice and school leadership’ (CCoIT, 2024: online). According to the Chartered College of Teaching (CCoIT), Chartered Teachers are pioneers whose insights and expertise are invaluable to the profession. Achieving Chartered Status involves an intense 18-month professional development course consisting of a series of assessments, coursework and exams.

(For more information, visit <https://chartered.college/chartered>)

## PREVIOUS PUBLICATIONS WITH SAGE

Buckler, S. (2021) *How to Challenge the System and Become a Better Teacher*. London: Corwin Ltd/Sage.

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Castle, P. and Buckler, S. (2021) *Psychology for Teachers* (3rd edn). London: Sage.

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# FOREWORD

Four-and-a-half years ago, I wrote the foreword to the third edition of this book, the day after my friend and co-author, Paul, had died of cancer at 54 years old. I had known Paul since 2004, initially as my PhD supervisor, progressing into collaborating on four books. We lived in the same town and worked at the same university, often cycling the 20-mile round-trip to work. We would often socialise over a coffee to discuss psychology. Indeed, Paul opened up different opportunities, for example assisting him when providing psychological skills training to motorsport competitors at Silverstone. Paul's love of cycling and love of psychology came a distant second to his love for his family, Nikki and Kianna.

As I read through the previous foreword I had written in July 2020, it seems like yesterday. Again, it is overcast with a glimmer of sunshine, and I similarly have a large mug of coffee to the side of me. Yet as I write these opening words, Paul's spirit is very much alive with this new edition. Indeed, the people we meet on our respective life journeys become part of us, harmonise with us, and ultimately make us better people for having known them. This is certainly true of Paul and for the many students and staff he worked with. At times in the book, I will use the word 'we' given our conversations, at other times I will use 'I' when talking about personal experience.

Although I have mentioned that, in some respects, little has changed since writing the last foreword, the world has continued to evolve at an unprecedented rate, from the Covid pandemic and numerous wars to the economic situation and politics. Yet change is perhaps one of the only certainties we have in life, no more so than in education. Stasis leads to stagnation, and understanding change, and how to work with it, is paramount. Consider how much a child develops at an exponential rate in their first few years of life. Consider how much a student develops over the course of an academic year. Constantly changing, constantly evolving, just like our world, just like education.

This fourth edition aims to address such changes, both in the field of education and psychology, but it must be appreciated that change will continue. Consequently, this book provides a strong foundation as to how psychology threads throughout education, how it can be used to benefit the learners' experience, and how it can help to benefit you. This is a start. We actively encourage you to continue exploring the interplay between education and psychology. It is only through working with change, being adaptable to the situation, while trying new things based on reasoning, research and informed experience, that our profession can continue to evolve.

What is also important to note for this fourth edition is that I have returned to the classroom following an extensive period in higher education. I now have the wonderful

opportunity to revisit all that we cover in this book to enhance it with examples from current practice. Such examples come from the cumulative 30 years I have spent in education, specifically the last eight within the primary and secondary classroom, while also working with a range of teachers either as a mentor, advisor, senior leader, or on their masters' degrees.

Irrespective of where you are on your educational journey, whether you are just starting out in teaching, or whether you have many years of experience, it is important to challenge your thinking and practice to make progress. This helps to ensure that education is left positively transformed through your footprints. The transformation can happen with one student, a class of students, colleagues, those with parental responsibilities, or future generations of teachers. *Please keep being that driving force of change within education.*

Scott Buckler  
17th January 2025  
Omnia est unum

# PREFACE

Look around ... people are wonderful, truly astounding. This is a scribbled note, sat at the breakfast table in a hotel chain, in the depths of Ashdown Forest. Across from me, I watch someone return to the table with sweet pancakes. They proceed to spread Marmite on them, and I believe Nutella. Looking up, I start to observe others as they go about their day. This is a true awakening moment as I am struck with the awe, the wonder, of what it means to be human. It is for this reason I entered teaching and became interested in psychology, or was it the other way around? The two areas are inseparable.

As a profession, teaching requires us to question and challenge our perspective. We are influenced by what we believe to be best practice, what the theory says, what we perceive about our own teaching, and so on. Yet this can be replaced by the prevalent attitude and direction within your setting where increasingly you may be told 'this is how to teach'. Sometimes this may align to your own professional practice. At other times, there may be a distinct contrast. However, please continue to challenge for what you believe is right.

This book will only ever provide a breadth of applied psychology within teaching as opposed to depth on any one subject. Each chapter could easily turn into several books; however, we have sought to provide a practical breadth which provides a foundation from which you can extend your research. Yet, holistically, this book is aimed at developing your teaching, combining theoretical perspectives and practical guidance for application in the classroom.

**The purpose of this book is not to specify any theory or model of teaching and learning above others. Instead, the purpose is to provide an informed perspective on how psychology influences a range of components that contribute to education.** Furthermore, our justification for our approach with this book is to not just tell you what to do in the classroom, but rather, explain why advice on classroom practice works based on psychological theory. There are many wonderful books out there that provide direct, pragmatic guidance on how to teach: few, however, explain why such approaches work, based on psychological research.

At times, you may read something that you disagree with. This is fine! All we encourage you to do is to research this aspect further, assess what the research says, discuss this with others, then try this out within your own context. **Adaptability, discussion, agency and research should be the driving force behind education and not just some influential person's perspective.** If there was one approach that worked universally all the time in all situations and contexts, there would be no need to train

teachers, there would be no need to engage with educational research: indeed, teaching could be conducted by programming robots.

It is for this reason that the book cover has maintained the ladder and the clouds as has been evident across the three previous editions. The ladder helps a person to ascend to the various clouds of knowledge that exist. No one cloud has all the answers, and for this reason the ascent needs to be made to other clouds, each cloud being unique. This ascent to different clouds is analogous to *your* professional development in that no two people will follow the same pathway to explore this knowledge.

Another example is ascending a mountain. There may be different pathways to the summit, but these will vary. Some will be steeper and shorter, while others will be more gradual but longer. Each path will vary over the year due to the changing seasons and the changing weather. Furthermore, the view from the summit may change according to the seasons and weather. One day, you may be able to see for miles. On other days, a thick mist may limit your perspective. The journey changes, your perspective changes. **Finally, while ascending a mountain takes perseverance, commitment and dedication: the same is true of teaching.**

We therefore invite you on this journey of ascent.

# ACKNOWLEDGEMENTS

Just like the credits at the end of a film, a book consists of many more people than those listed on the front cover. Often people bypass the front matter to get into the content of the book. However, please stop and look at the range of incredible people who only get a mere mention in size six font. To each of them, thank you!

I have known James Clark since 2010 and have worked closely with him on several projects. Always the visionary, always encouraging, always prepared to put up with my run of excuses as I miss yet another deadline. Thank you, James, for your patience and perseverance. I would also like to thank Esosa Otabor for supporting both James and I in her role of assistant editor. The design skills of Sheila Tong have wonderfully embodied the nature of this book through her work on the cover, developing a fresh approach in line with the book's content. My thanks also to Victoria Nicholas for turning a 160,000-word processed file through the various stages to create a book, a process akin to taking raw ingredients, combining them, baking them, before producing a delicious cake. May I also thank Clare Weaver for scrutinising every detail, every word and every reference in her role as copyeditor. The proofreader similarly needs a notable mention for their meticulous attention to detail also, thank you Sharon Cawood. Furthermore, without Lorna Patkai and her team, this book would remain obscurely hidden. Understandably, there are a range of people who work for the fantastic company, Sage Publications. Thank you.

May I also thank Harriett Moore: I cannot express what joy it is to work with you, whether at school, when researching, writing, or training in Wing Chun. Also, Sifu Shaun Rawcliffe for modelling profound teaching skills in sharing Wing Chun, a fundamental core throughout my life.

Additionally, Becky da Costa, Jannie Jones, Jonathan Giles, Chris Barth, Tom Lyth, James Quinn, Pam Leek-Wright, Ian Williams, and the remainder of the Holy Trinity School community as implicitly, working with you has helped crystallise my thinking on a range of topics. Roger Lawrence for starting my journey as a teacher, Prof. Alison Kington for her enlightening views about education and psychology, Nick Appleby for discussions at 'The Mug House' in Claines, about education and wider areas of interest, also Dr Mike Butt, for sharing perspectives on teaching and Cobra Kai, also his wonderful wife Ang. Yet, it all started with my parents, Carol and Richard, who gave me that critical insight, joy of learning and their love. Thank you.

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# 3

## PSYCHODYNAMIC PERSPECTIVES

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## INTRODUCTION

If you casually ask a random person to name a psychologist, the likelihood is that they will name Sigmund Freud. If you tell someone you study psychology, the usual response is ‘are you analysing me?’, or ‘isn’t it all about childhood?’, even ‘isn’t it all about sex?’ Unfortunately, out of the multitude of psychologists and psychological theories, they have focused on just one area, the psychodynamic approach.

The term ‘psychodynamic’ can be separated into the two components, ‘psyche’ (relating to the mind and behaviour) and ‘dynamic’ (meaning the interplay between the conscious and unconscious). Therefore, the psychodynamic approach is the systematic study of the psychological forces that govern human behaviour, including emotions and feelings. A further aspect of the psychodynamic approach is that it relates to how our early experiences can shape our behaviour.

Warning! This is a long chapter where many psychological concepts are introduced. It is probably best to dip into this chapter, reading about one of the three psychologists who we cover, then letting their work mentally digest. While this chapter could have been reduced in length, the contributions each make provide a foundation to many of the topics covered in this book, from mental health and wellbeing through to self-esteem and behaviour.

## SIGMUND FREUD (1865–1939) AND PSYCHOANALYSIS

Freud studied medicine at the University of Vienna between 1873 and 1881, practising as a doctor at the Vienna General Hospital. Between 1885 to 1886, he studied neurology under Jean-Martin Charcot in Paris. Charcot had started to explore hypnosis and Freud became interested in medical psychopathology, eventually setting up a private practice in Vienna (Snowden, 2010a; Tomley, 2017).

The extent of Freud’s work is significant, spanning 24 volumes and covering topics like advocating the benefits of cocaine as a cure for mental and physical problems (Freud, 1884, ‘On Coca’), theories about the unconscious (1915, ‘Repression’, ‘The Unconscious’), the id, ego and super-ego (1923, ‘The Ego and the Id’), dreams, psychosexual development, life drives and death drives (1920, ‘Beyond the Pleasure Principle’), and religion (1913, ‘Totem and Taboo’, 1927, ‘The Future is an Illusion’, 1937, ‘Moses and Monotheism’).

While it is not possible to reduce his 24 books into a chapter, some of the core themes in relation to education are provided below. Although he is perhaps best known for psychoanalysis, this originated from his engagement with hypnotherapy which is the first topic we will examine.

## Hypnosis

Freud developed a form of hypnotherapy based on the work he conducted with Josef Breuer (1842–1925). Breuer's work consisted of getting clients to talk about their symptoms while hypnotised, such as the case of Anna O. She would refer to her 'talking cure', where when she was invited to talk about her symptoms, they became reduced when she recalled earlier traumatic incidents (Ellenberger, 1972). Freud's adapted approach was 'free association', where clients freely talked about any memories or thoughts that occurred, without using hypnosis. Such free association was conducted in line with asking clients to keep a record of their dreams, which were subsequently analysed. Through this approach, memories that had been repressed at an early age, and which caused a variety of symptoms, could be brought to the surface and dealt with (Forrester, 1990). Freud specifically emphasised infantile sexual trauma to explain how neurosis developed, specifically through the Oedipus and Electra complex. Neurosis is a Freudian term to describe how past anxieties, which were repressed, were the causes of mental disorders (Freud, 1917–19/2001).

Hypnosis derives from the Greek word, *hypnos* (meaning 'sleep') and *-osis* (meaning 'to put to'), a term originally developed by Étienne Félix d'Henin de Cuvillers (Gravitz, 1993). This is somewhat of a misnomer, as during the hypnotic state, you are not asleep in the sense of what happens when you go to bed; it is more of a focused attention that makes you more susceptible to suggestion. Elkins et al. (2015) analysed 30 definitions of hypnosis, synthesising these to mean 'a state of consciousness involving focused attention and reduced peripheral awareness characterised by an enhanced capacity for response to suggestion', a term accepted by the American Psychological Association (Green et al., 2014).

The area of hypnosis has a complex past, emerging from various meditative practices found cross-culturally over the millennia (for example from ancient Egypt, Hindu yogic traditions, Chinese Daoist and Buddhist practices, and so forth). This developed through to the Persian physician, Avicenna (980–1037), Anton Mesmer (1734–1815) and his theory of animal magnetism, the psycho-physiology of James Braid (1795–1860), Jean-Martin Charcot (1825–93), and eventually to Sigmund Freud (Elkins, 2017; Hunter, 2010). The later history of hypnosis includes practitioners such as Émile Coué (1857–1926) and Milton Erickson (1901–80), through to the modern day and practices such as Cognitive Behavioural Therapy (CBT) (Elkins, 2017; Nash and Barnier, 2012).

Arguably, there is no such thing as the hypnotic state, or putting someone into a trance. At all times, the client is aware of what is going on. Perhaps the closest way to explain this corresponds to the moments before you fall asleep, or upon waking yet not fully conscious. It is a deep, relaxed state. From a neuro-psychological perspective, the various states of the brain, brain waves, or more correctly, neural oscillations, can describe these changes. At full concentration, the brain operates at gamma state (35 Hz or higher); when fully awake, the brain operates in the beta state (12–35 Hz). The aim of the hypnotherapist is to change the

brain state, through the alpha state (8-142 Hz) which is similar to daydreaming, through to the theta state (4-8 Hz) which is where the mind starts to wander but the client is still receptive to the suggestions of the hypnotherapist, before reaching the delta state (0.5-4 Hz), which is technically where deep sleep occurs (Squire, 2012).

**Hypnosis** consists of a series of stages: induction, deepener, suggestion and emergence, to help reduce the client's neural oscillations from the beta state through to the theta state. Induction consists of focusing the client's attention, for example by asking them to focus on an object held above the natural eyeline level, so that the eyes are looking upwards, through to asking the client to close their eyes and focus on their breathing, or engage in progressive muscular relaxation (Hunter, 2010).

The deepener consists of engaging the client with guided mental imagery, such as descending stairs, to enable the client to become more susceptible to later suggestions. From this, a series of positive suggestions are provided. For example, as opposed to saying, 'You will give up smoking', the suggestion would be 'You will feel healthier every day as you reduce your smoking'. The reason for phrasing positively is that if the mind perceives it is being told to do something, it will rebel. Anyone can structure a positive suggestion, and a simple way is to think of the goal, so instead of saying, 'I am not anxious', this could be rephrased as 'I am calm and relaxed'. Suggestions are continually provided in different ways, but always positive, and always with an achievable goal (Elkins, 2017).

Within this deeper state, the hypnotherapist will observe visual cues, such as a flushed face, calmer, rhythmic breathing, eyeball inversion, where the eyes roll upwards, even Rapid Eye Movement (REM), which commonly occurs when a person is dreaming, relaxed facial muscles, and reduced swallowing reflex.

A post-hypnotic suggestion is provided after the series of main suggestions, for example, 'When you wake up each morning, you will feel refreshed and alert, ready for the day', or 'When you come out of this relaxed state, you will feel fresh and alert'. The post-hypnotic suggestion provides an immediately achievable statement, reinforcing and anchoring the prior suggestions. The final stage is emergence, where the deepener is reversed, for example ascending a flight of stairs.

While anyone can practise hypnotherapy (there are numerous websites and books that are freely available), with numerous organisations offering training and insurance, within the UK the only recognised organisation is *The British Society of Clinical and Academic Hypnosis (BSCAH)* who train health professionals such as doctors, dentists, nurses and chartered psychologists (<https://bscah.co.uk>).

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### Teaching Tip 3.1

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Some of the principles of hypnoanalysis can be used within the classroom. Consider how mindfulness, guided visualisations, relaxation techniques, and so forth can be used in a range of lessons. While specific practices will be discussed throughout this book, one easy way to encourage a student,

or even a class, to relax is to ask them to close their eyes and focus on their breathing. Ask them to inhale slowly and deeply, hold the breath for a moment, then slowly exhale. After two or three deep breaths, add the instruction, 'As you breathe in, in your mind say the word "calm". As you breathe out, say in your mind the word "relax". Now take nine breaths in your own time'. You can then shorten this to 'as you breathe in, calm, hold, as you breath out, relax'.

This comes from a very simple hypnotic induction, and we have used it across the year groups when teaching in schools to reduce anxiety and to help focus on the lesson. We have also used this for students who are experiencing high levels of distress. In essence, it relates to themes we will revisit in Chapter 15 in relation to somatic and cognitive relaxation. Do not use the word 'hypnosis' as it is a very loaded term and can have negative connotations in the public perspective. Instead, you could phrase this as relaxation, mindfulness, even just a chance to focus on the forthcoming lesson.

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### Task 3.1

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Identify some aspect you would like to improve in your life. This could be being more confident, reducing first day nerves in a new school or new term, and so forth. Try to write three positive suggestions that could be used in a hypnotherapy script, for example 'I will feel calm, relaxed and in control as I welcome my new class into the classroom'.

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## Psychoanalysis

While Freud originally explored hypnosis, he progressed to develop his form of talking therapy, and from this, developed further theories and techniques, collectively known as psychoanalysis. **Psychoanalysis** concerns the unconscious mind and how this can lead to neurosis, or disorders of the mind, trying to uncover unconscious causes that have been repressed. While the techniques are varied, we will outline a practical example below.

Are you more afraid of spiders or cows? Within the USA, the average number of fatalities per year due to spiders is seven people (based on data from 2001 to 2013). Keeping with the USA, during the same period, an average of 20 people were killed by cows each year, dogs killed 28 people on average, with bees, wasps and hornets responsible for 58 deaths (Ingraham, 2015). Even the Sydney funnel-web spider has not produced one recorded death since 1980 due to antivenom being developed. The Brazilian wandering spider is one of the largest spiders on the planet, but it has been reported that only 2.3% of known bites actually required antivenom (Williams, 2024).

Consequently, the fear of spiders is somewhat irrational. Yet people still have a fear of spiders, or arachnophobia. Possibly this can be explained from an evolutionary psychology perspective, where humans adapted to avoid anything nasty (like sabre tooth tigers). Support for this comes from a study whereby humans can far more easily spot

images of spiders mixed in with images of mushrooms and flowers, than images of flowers and mushrooms mixed within images of spiders (Öhman, Flykt and Esteves, 2001). A different explanation is that some cultures fear spiders more than others (Öhman and Mineka, 2001). While for some cultures, spiders are on the menu, such as being able to order fried spiders from vending machines in Cambodia (apparently, they taste like a cross between chicken and cod; Rigby, 2006), in other cultures, spiders are indoctrinated as being scary. For example, you may be familiar with the English nursery rhyme from 1805, *Little Miss Muffet*: 'Little Miss Muffet, Sat on a tuffet [a grassy mound, or a low seat], Eating her curds and whey; There came a big spider, Who sat down beside her, And frightened Miss Muffet away' (Opie and Opie, 1997). Poor Miss Muffet, but at least she escaped. Alas, in some versions of the story Tom Thumb (who is the size of his father's thumb), Tom dies by a spider bite (Weiss, 1932).

Other cultural references which negatively depict spiders are the West African spider, Kwaku Ananse of the Ashanti, who is one portrayal of the trickster character, who uses cunning, creativity and wit to overcome more powerful opponents (Erikson, 2013). The trickster spider, Unktomi, also appears in the Americas, through the Lakota oral tradition of The Wasna Man and the Unktomi (McLaughlin, 1974). In one of the four classics of Chinese literature, Wu Cheng'en's *Journey to the West*, the Buddhist monk, Tripitaka, or Tang Sanzang, becomes trapped in a spider's cave by a woman and her children, who turn into spiders (Cheng'en, 2014). In *The Hobbit*, giant spiders attack and sometimes capture the main characters in the adventure (Tolkein, 1937).

Even today, spiders get negative press. In a study of 5,000 online newspaper stories published between 2010 and 2020, 40 per cent of stories sensationalised spiders' behaviour, through describing spiders as nasty, killer, agony, nightmare, and so forth. The stories were analysed from 81 countries, written in 40 languages (Mammola et al., 2022).

Despite this anthropological foray into the world of spiders, some people have a fear of them. This is where we return to the main point, psychoanalysis. The following is based on a case study we engaged with, specifically in using hypnoanalysis (where the client is hypnotised, and then engaged in free association, for 6–12 sessions). Their name has been changed for anonymity.

### Case Study 3.1

Client S attended a series of hypnoanalysis sessions given that they felt something was holding them back in life. At the start of the sessions, I explored what they wanted to achieve through the hypnoanalysis sessions, and whether they had any specific fears. They reported telephones and spiders. In the third session, the root for the fear of telephones arose from a repressed memory of being told as a child that the telephone was only to be used for emergencies. In the same session, they recalled picking up their coat from the school field and taking it back to their desk in the classroom. They were in the last year of primary school, aged around 11 years. When they placed

their coat down, a large spider scuttled out across the table which frightened the client. However, given the age, it was unlikely that this was the root of the repressed memory. In session five, Client S recalled a time when they were paddling in the sea on a summer's day. They think they were approximately 4 years old, as the client has always been short-sighted but did not have glasses until they started school aged 5. They were about two metres away from the shore, where their parents were sitting. Client S looked down in the sea and saw that they were surrounded by numerous small, green crabs. They felt paralysed and started screaming. Their father came in and picked them up (Buckler, 2007, case notes Client S, 17 April 2007).

In Client S's sixth session, they reported how their fear of spiders had reduced. While still unable to pick them up by hand, Client S reported that they can escort spiders out of the house using a glass and a sheet of card to release them. Prior to session five, they were unable to be in the same room as a spider and would need someone else to remove it. It would appear that the root of their fear had been identified. When asked if they had a fear of crabs, Client S responded that they cannot remember the last time they entered the sea, and now they lived over a hundred miles from any coastline, so the fear of crabs was never really an issue (Buckler, case notes, Client S, 8 May 2007).

Within this case study, there are specific aspects to draw out. Specifically, Client S was frozen in fear due to the shock at a young age. From a psychoanalytical perspective, this is the time when painful memories are repressed because the young child is unable to process highly negative emotions at that age. Such repression acts to protect the child, so the memory is made unconscious. However, such memories try to resurface so that they can be addressed, but morph into some other aspect. In this case, the fear of spiders was a fear of crabs. In allowing the repressed memory to surface through hypnosis, the adult version of Client S could revisit the child version and deal with the memory. The reason for this is that they have had a sense of **catharsis** (or release of thoughts, feelings and emotions) and have the adult maturity of emotions to put the memory into context, as if the adult was revisiting the scene, seeing it through an adult's eyes, as opposed to the child's.

Catharsis, the sense of release, is associated with another term, **abreaction**. **Abreaction** relates to reliving an experience (which can either be a conscious or repressed memory) to help purge the emotional excess that has surrounded it (Freud and Breuer, 1895/2004). In essence, abreaction occurs when emotions associated with an experience have become suppressed. An analogy is to compare such suppressed feelings to water building up behind a dam. By bringing the memory to the conscious mind and talking through the experience and the associated emotions surrounding it, an abreaction occurs. Consequently, abreaction is the freeing of these emotions, through becoming conscious of them and reliving them to lessen their emotional impact. Just like the analogy with the dam, once the emotions become free, it is like a dam bursting, and the abreaction can manifest through crying, shouting, aggression, laughter, panic, fear, flinching, and so forth. While Freud initially considered that an abreaction was necessary, he reduced the focus on this in his later work. The focus on abreaction has been replaced with modern approaches such as Cognitive Behavioural Therapy (Watkins et al., 2018).

In essence, this is the very basis of psychoanalysis, that it is interpreting the client's unconscious conflicts which affect their daily functioning. While the example provided related to a phobia, psychoanalysis can be used for other conflicts that arise from compulsive behaviour, anxiety, depression, and so forth (Borch-Jacobsen and Shamdasani, 2012).

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### Teaching Tip 3.2

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With this example of applied psychoanalysis, consider what repressed memories others may have, especially the students in your classroom.

When training to be a hypnoanalyst, many examples were provided for various phobias; for example, the fear of spiders may have come from the time the child was at a birthday party and a balloon was popped which frightened the young child; as they reeled in shock, they saw a small spider in the corner of the ceiling. Every time they see a spider, they are fearful, not because of the spider, but because it triggers the shock of the balloon popping. In other words, the cause of any behaviour may have been repressed, and certain events can trigger the response to that repression.

In relation to behaviour, a student may therefore not know why they behave the way they do, so asking them, 'Why are you behaving in the way you are?' is unlikely to meet with any form of answer apart from a shrug of the shoulders. From a psychodynamic approach, a better question would be, 'What are you hoping to achieve from your behaviour?' as this will make them actively think.

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## Free Association

A core technique (or series of techniques) related to psychoanalysis is free association. **Free association** enables the client to express, through speaking or writing, an uninhibited and uncensored stream of consciousness, with whatever thoughts, feelings or emotions come up. The aim of free association is to elicit more unconscious processes that have been suppressed. According to Freud, this enables the client to work through and take ownership of their own material and learn about what they think or feel in an atmosphere which is non-judgemental and accepting (Freud, 1991).

Specifically, free association has no set structure, instead allowing for personal insight to come through linking various thoughts as they emerge, which, although the psychoanalyst or client is aware of where the conversation will lead, enables meaningful content to be derived by the patient (Bollas, 2008). For this reason, free association is seen as a co-productive journey of discovery, as opposed to providing specific answers, or recalling specific memories. Freud (1913) provided the analogy to his clients by describing free association as if he were sat next to the client in a train carriage. The client was a traveller sat next to the window, describing the changing views to the person sat inside the carriage. This formed the basis of the pledge between the psychoanalyst and the client, whereby the client promised to be honest in every respect.



The process of free association concerns supporting the client to achieve a quiet state of unreflecting self-observation, while reporting any internal observations that come to their mind, even those that may be disagreeable, uncomfortable, indiscreet, or what are considered as irrelevant or unimportant, even nonsensical (Freud, 1991).

Freud's concept of free association has developed through other practices; for example, projective psychological testing which allows a client to respond to an ambiguous stimulus, such as a picture, to reveal hidden thoughts, feelings, or emotions. Examples of such tests are Hermann Rorschach's 'inkblot' test, where ten symmetrical inkblots are presented and the client explains what thoughts come to mind, the free association stage, followed by presenting the inkblots again and asking the client to explain what they see, or the inquiry stage. Another example is the Rotter Incomplete Sentences Blank, which consists of 40 incomplete sentences that the client needs to complete (Rotter and Rafferty, 1950). Examples of such sentences are, 'I like...', 'The happiest time...', 'What annoys me...', 'Other people...', 'I failed...', 'I am best when...', 'My greatest worry is...', and so forth. Carl Jung's word association test is a further example, where a word is presented to a client, and they respond with another word. However, perhaps the most common test used with children is the Thematic Apperception Test (TAT), which has a wide tradition of research.

The TAT was developed by Henry Murray and Christiana Morgan in the 1930s. It consists of a series of 32 ambiguous pictures which the client provides a narrative for. Between eight and twelve pictures are presented and the client is asked a series of open-ended questions: What are the characters thinking and feeling? What has led up to the event shown? What is happening at the moment? What was the outcome of the story? The client's responses are recorded along with behavioural observations, for example their body posture, tone of voice, fidgeting, and so forth (Cramer, 2004; Murray, 1943). (Murray is also known for developing the concept of the **Icarus complex**, to describe an overambitious character, based on the Greek mythological figure who made wings out of feathers and wax, unfortunately flying too close to the sun by being overly ambitious.)

### Case Study 3.2

Any research leaves an imprint on research participants. For this reason, as you will read further in the book through the work of Milgram (see Chapter 5), research ethics is a profound area to be aware of, whether you are a psychologist, a teacher, or another social scientist.

As an aside, one of the authors of the Thematic Apperception Test was Henry Murray. He was an academic at Harvard University and conducted a series of unethical experiments on undergraduate students between 1959 and 1962 to measure responses to extreme stress, specifically through attacking their egos, beliefs and ideas (Chase, 2000). One of the research subjects was Ted Kaczynski who went on to target academics over a 17-year terrorist campaign between 1978

*(Continued)*

and 1995, sending mail bombs to those he considered were harming the environment through modern technology. He killed three people and injured 23 others, with the FBI using the acronym UNABOM (University and Airline Bomber), which the media then developed into the nickname, Unabomber (Moreno, 2012a). Kaczynski became friends with Timothy McVeigh who became another domestic terrorist, killing 168 people and injuring 680 others with an anti-government truck-bomb attack on the Alfred P. Murrah Federal Building in Oklahoma City (Hewitt, 2003).

It has been suggested that Murray's research was part of MKUltra (Moreno, 2012b). MKUltra consisted of unethical, even illegal, experiments conducted by the Central Intelligence Agency (CIA) which investigated methods to alter research subjects' cognitive functioning, using psychoactive drugs, hypnosis, abuse, and other forms of torture (Committee on Human Resources, United States Senate, 1977; Lee and Shlain, 1985; Thomas, 1989).

Again, please keep in mind that if you are involved with any school-based research, ethical approval is fundamental. Also consider how the way you interact with students today can affect their tomorrow.

Through free association, Freud identified three conflicts that the client may display: **transference** (transferring feelings about one person to another person, normally associated with primary relationships during childhood); projection (projecting uncomfortable feelings about oneself towards others, instead of ascribing them to other people); and resistance (a mental barrier against remembering an idea or event). Closely related to this, Freud discussed issues of **countertransference**, whereby the psychoanalyst can unconsciously influence the client, by transferring their personal, unresolved needs and conflicts, which will affect the session. For this reason, Freud advocated that a psychoanalyst required their own course in psychoanalysis prior to engaging in practice.

Through **projection**, a variety of aspects may be displayed, for example through victim blaming, where the victim is blamed for bringing about hostility towards themselves, based on the actions the victim did or did not do. An example of this is where a victim of domestic violence is held accountable as they did not leave a hostile relationship sooner. Another example is the projection of marital guilt, where a partner who may be having an affair accuses their spouse of planning or engaging in adultery. Bullying is a further example, whereby the bully projects their feelings of vulnerability toward a target, based on the bully's insecurity or vulnerability. Jung (1978) discussed how such aggressive projections as exhibited through bullying can occur in interpersonal relationships through to politics and even armed conflict.

In relation to **resistance**, Freud (1899/1997) discussed how clients would cling to their disease, in essence, not wanting to recover given that the client may have attributed social, physical, or financial gains to the illness. Furthermore, Freud identified five types of resistance: repression, transference, and gain from illness have previously been discussed, to which he added resistance arising from the id, or the instinctive and compulsive drives we have, before they are subjected to considering whether these are

appropriate, and also a form of resistance through self-sabotage and a sense of guilt or the need for punishment, which relates to the superego. Both the id and superego are discussed shortly in the next section.

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### Task 3.2

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It would be worth engaging with an example of free association to understand how the process works. We would only advocate that you try this on yourself and not with others, specifically students. The reason for this is that you may release an area of discomfort for the other person, yet not have the training to help resolve the issue. This is akin to providing a child with a box of matches, or opening Pandora's box. However, when trying the process for yourself, you can self-censor. If, however, something does arise, please refer to the support resources at the end of the book.

The easiest projective test to use is the Thematic Apperception Test. Conducting an online search for 'thematic apperception test cards' will reveal the images. You can then select a picture and work through the following questions, monitoring your responses:

What are the characters thinking and feeling?

What has led up to the event shown?

What is happening at the moment?

What was the outcome of the story?

You may want to audio record your responses, then play them back to help identify any themes that arise.

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### Teaching Tip 3.3

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Students may reveal themes that they find challenging through what they say, role play, their drawings, their stories, doodles, and so forth. As teachers, we need to be aware of whether they are revealing something that may be challenging to the student. Needless to say, dark, oppressive drawings may need further careful exploration with the student, especially if such themes are represented frequently. If in doubt, always discuss or report to your Designated Safeguarding Lead.

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## Dynamic Psychology: The Id, Ego and Superego

As discussed earlier in the chapter, the psychodynamic approach considers that there is an exchange of energy within personality. He gave a name to this psychic energy, libido. While this term is commonly related to sexual potency, this is only partly true.

According to Freud, the **libido** is the instinctual drive to satisfy immediate needs, contained within the id. Central to this was Freud's concept of energy dynamics, or psychodynamics – three forces that are in a constant state of competition, the id, ego and superego (Freud, 1923/1991, 'The Ego and the Id').

The **id** (which is Latin for 'it') is the unconscious part of the psyche. It is driven by instinct and is the part of the mind that we are born with and, as such, is purely selfish, wanting immediate gratification of needs. For this reason, it is the motive behind the 'pleasure principle'.

The **ego** (which is Latin for 'I') reacts to the external reality and balances the competing nature of the id and superego. In essence, it acts like a judge, making rational decisions based on reality, or the 'reality principle'. However, the ego can feel threatened, which in turn causes anxiety. To help protect the ego, a series of unconscious and involuntary defence mechanisms operate. These will be explained later in the chapter. According to Freud, the id is like a horse, and the ego is like a rider. The horse has the untamed energy, yet the rider controls where the horse goes.

The **superego** acts like an 'inner parent'. By this, it ensures we have a moral sense of right and wrong, or a conscience, and also that we follow the social rules. The superego continually monitors behaviour, deciding on what is acceptable and what is unacceptable, or taboo, through repression. Repression is the unconscious prevention of unpleasant emotions, thoughts, or impulses from the conscious mind, and can facilitate anxiety and neurotic symptoms. The superego also enables the ego to continually strive towards ever-increased perfection and can in essence threaten it or humiliate it.

Often, Freud's model of the id, ego and superego are portrayed by an iceberg, or the **iceberg model**, where the tip of the iceberg that appears above the surface of the sea is what is conscious, while the larger part of the iceberg is below the surface and is unconscious. For Freud, the id is unconscious, being below the surface, while the ego is conscious and above the surface. The superego, however, operates partially above the surface but mainly below the surface, given that thoughts, feelings and emotions can be repressed. The model of Freud's unconscious clearly keeps one's fears from surfacing, triggering a repression. Many echoes remain that appear in different ways, as we have seen.

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### Task 3.3

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A child's personality forms during early childhood, and this shapes their adulthood. Behaviour is influenced by three concepts: (i) the perception of reality (governed by the ego); (ii) consciences (the moral sense of right and wrong, governed by the superego); and (iii) immediate gratification of desires (governed by the id).

If a child is aware that there are some tasty biscuits in the cupboard, but that they are not allowed to just help themselves, the id, ego and superego come into conflict. The child's id wants a biscuit,

ideally several until they are full. The child's superego knows that this is wrong, for example the child may have been told off in the past for helping themselves, and they know that it is wrong. The child's ego aims to balance the competition between the id and superego: as opposed to the child taking as many biscuits as they can, they just take one.

Another example relates to writing an assignment. The id does not want to write the assignment, and instead spend the afternoon streaming the latest series of *Cobra Kai* (or any other box set). The superego competes by saying that the assignment is due in on Monday. The ego decides that one episode can be viewed now, and that the others can be saved until after the assignment is submitted as a form of delayed reward.

Now consider an example related to the classroom context, for example a student not wanting to complete their work, or distracting others. How might you explain such behaviour in relation to the id, ego and superego?

If we consider Freud's use of libido, psychic force, or what could be termed life force, along with the continual interplay of the id, ego and superego, two further concepts of Freud's can be introduced, *Eros* (life drive) and *Thanatos* (death drive). Again, the interplay between *Eros* and *Thanatos* requires a dynamic balance according to Freudian theory.

**Eros** relates to the survival instinct, specifically the survival of the species through reproductive behaviour. Conflicting with this is **Thanatos**, or the death instinct, which is characterised by engaging with either self-destructive acts, or risky behaviours such as thrill-seeking and aggression.

Freud's actual term for this death drive is *Todestrieb*, which can be summarised through three core points: (i) every form of behaviour is aimed at limiting tension and achieving a state of equilibrium; (ii) as humans are initially made from inert matter, Freud argued that perhaps we are constantly trying to return to this state; (iii) Freud therefore argued that the aim of all life is death as this reduces all tensions and allows everlasting peace. Indeed, the more we try to maintain stability in our lives, the greater the amount of energy we must invest, yet life is a series of continual changes: growing older, not being as healthy as we once were, joint degeneration, economic challenges, job uncertainty, political uncertainty, and so forth are all examples of change.

This explanation has, however, been criticised as overly complex, whereby simpler definitions could be offered; for example, through salience bias, where a person drinks an excessive amount of alcohol due to the pleasure it brings and the release from confronting everyday reality, which is more compelling than considering the longer-term health benefits. Another explanation concerns risk calculation, whereby a person will engage in risky behaviour; for example, through engaging in dangerous or extreme sports such as base jumping, parachuting, and so on, due to their perceived increase in status and reproductive success, which compensates for or outweighs potential injury or death.

This compensation, balancing the forces of life and death, is also discussed in his book *Totem and Taboo* (Freud, 1913/2001). According to Freud, many people have items

that are special, or totems, which are revered objects that hold special meaning. While Freud discussed how specific groups may have plants or natural objects such as stones which hold special meaning, consider the students you have worked with and whether they have such totems such as a soft toy, a keyring, a special pen, etc. that is loaded with symbolic meaning.

### Case Study 3.3

Child X had a soft toy character from a film that they were attached to. They had watched a film with their father early into a divorce, and the father had given Child X the toy as a present. This totem held memories of the time spent together, and embodied the thoughts, feelings and emotions of the time spent together. When Child X held the toy, there was an involuntary suckling reflex, not of the toy, but just a sucking within the mouth, symbolic of oral aggression (see the oral stage of psychosexual development further into this chapter). Such behaviour is associated with reducing stress, anxiety and other emotionally uncomfortable situations. Over time, the totem became reinforced through always accompanying Child X every time they visited their father, and hence became increasingly revered and loaded with meaning. From discussion with the parent many years later, the toy had been a constant in Child X's life, that Child X still revered the totem. (Buckler, case notes, Client X, 17 October 2019)

### Teaching Tip 3.4

In relation to totems, a student may have a specific item that holds very high reverence as the one for Child X. However, consider what would happen if the totem was lost, damaged, or stolen. For this reason, while students bringing in items from home can help provide emotional comfort, consider the benefits versus the risks.

If you are aware of a student regularly bringing an item from home that they appear attached to, it may be worth asking them to draw a picture of the item to always keep in school, or which you can look after for them, to prevent the student bringing the item in. You may even have access to a camera to take a photo for the student. Consequently, while one person may see a tatty pencil case or a chewed pencil, to the student, the symbolic meaning conveyed through the totem is profound.

Remember that the totem can be anything. For younger students it may be a toy, for older students it may be a piece of jewellery. Even colleagues may have totems, such as a small stone or a whistle they have had since their teacher training days. Therefore, the loss of any such item can cause extreme psychological distress. For this reason, when it is age-appropriate, it may be worth discussing such reverential items and how the school setting may not be the best place to bring them.

Within a group, **totems** share particular meaning, for example consider the shared symbols of support for a football team or a pop star such as the friendship bracelets that fans of Taylor Swift, or *Swifties*, exchange. Such totems define and enforce social rules, so those associated with a specific group are constrained from deviating beyond that group. Within societies, this may mean that those of a specific totem group are prevented from having sexual relationships with others from that group. This will naturally develop the chances of success in widening the genetic diversity of the group; consequently, rules or laws are established. Even within football supporters, someone who supports Everton will not be allowed to support Liverpool, despite both teams coming from the same location. No doubt, you can think of other examples. Such behaviours would be classed as **taboo**, another Freudian term, which prohibits certain behaviours or actions, to the extent that it is breaking the established normal behaviour.

## Defence Mechanisms

Anna Freud (1895–1982) was the youngest of the six children Sigmund and Martha conceived. She followed her father and continued to develop his theories, specifically in relation to child psychoanalysis, and has an active following today. For this reason, we strongly suggest that you explore the Anna Freud website ([www.annafreud.org](http://www.annafreud.org)) and sign up to the regular newsletters. One key area of her research extended her father's work into defence mechanisms.

Given the constant interplay between the id, ego and superego, **defence mechanisms** develop to protect the ego from too much anxiety, one of the main causes of reduced mental wellbeing. Defence mechanisms unconsciously enable the ego to inhibit certain impulses, while turning them into more acceptable and less threatening forms. A core issue with defence mechanisms, however, is that they can require substantial effort to maintain them, as opposed to addressing any issues that need to be resolved.

Anna Freud discussed ten defence mechanisms in her book, *The Ego and the Mechanisms of Defence* (1936/1992). These are summarised below.

### Anna Freud's Defence Mechanisms

**Repression:** undesirable information is repressed, or forgotten, so that the person does not have to deal with the thoughts, feelings, or emotions. This can explain why people forget what has happened following a traumatic incident. However, as noted with the previous discussion on Client S, this can result in phobias and other behavioural symptoms. According to Freud, this is the main defence mechanism.

**Regression:** the person reverts to an earlier developmental stage that feels safer and comforting. For this reason, an adult can display child-like behaviours, even curling into the foetal position.

**Reaction formation:** this occurs when anxiety-producing emotions are exaggerated in the opposite direction. An example of this is when a student teases someone due to their unconscious attraction to them. A different example is that if a person is infatuated with another person, but already in a steady relationship with someone, the person with the infatuation may become obsessed with directing love and attention towards their existing partner.

**Undoing:** with this defence mechanism, the person aims to remove a destructive thought, feeling, or behaviour through engaging in the opposite. For example, in not wanting to be violent to another, the person with the negative thoughts may be overtly pleasant.

**Isolation:** with isolation, the person removes any negative thoughts, feelings, or emotions from a painful memory, which downplays the incident. For example, following an accident, a person may downplay what has happened, but they later become upset or go into shock.

**Introjection:** introjection consists of adopting someone else's characteristics into your own. This helps to compensate for some perceived shortcoming in one's personality. An example of this is when students identify with their favourite film, sports, or music idols, even adopting their mannerisms and looks. This may also be seen in younger children when playing with their toys, for example telling their doll or soft toy not to be afraid of some aspect. At the extreme end is something known with as Stockholm Syndrome, where hostages have identified with their captors, becoming sympathetic with as opposed to angry at them. For this reason, introjection is also known as identification.

**Sublimation:** this is a positive defence mechanism, whereby unacceptable thoughts, feelings, or impulses are transformed into a more socially acceptable format. An example of this is that research has indicated that 80 per cent of therapists have sought their own therapy, before, during, or after their training (Orlinsky et al., 2011; Råbu et al., 2024; Rønnestad et al., 2016).

**Displacement:** this arises as a result of repression of thoughts, feelings, or emotions. It is a way of redirecting negative feelings towards something else. For example, a student may get angry over a situation, and direct this anger into striking an object, as opposed to the person they are angry with. The displacement of the feeling is therefore directed towards something that has nothing to do with the original situation. Positive feelings may also be displaced; for example, if a person is unable to seek a loving relationship, they may displace their feelings through getting a pet, or a car, where their affection can be displayed, such as continuing to polish the car and making it look pristine. Displacement can similarly be directed towards oneself.

**Turning against oneself:** as opposed to displacing anger into some inanimate object, such as throwing a laptop on the floor, the person can substitute the target with their own self through self-disdain, depression, feelings of inferiority, self-harm, and so forth.

**Projection:** with projection, the individual's repressed feelings are directed towards another person. This defence mechanism is the opposition of 'turning against oneself'; consequently, when the individual is unable to understand and process the reality of



their thoughts, feelings, or behaviours, they direct this, or project this, towards another person. There are parallels between this defence mechanism and Carl Jung's concept of the shadow which will be discussed later in this chapter.

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### Teaching Tip 3.5

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You are likely to experience a range of defence mechanisms exhibited by the students you work with, even colleagues and parents. Helping a person understand what they are exhibiting through a defence mechanism, through a supportive counselling approach can help. Telling them that they are projecting (or whatever mechanism they are displaying) is unlikely to help. One key approach is to get the person to articulate their thoughts, feelings and emotions, providing a supportive space for them to talk.

We all exhibit defence mechanisms from time to time. An awareness of these mechanisms can help you identify if you are utilising any, and what your reasons may be for doing so. By this, becoming aware of your defence mechanisms means there is something you are avoiding in relation to your thoughts, feelings, and emotions. This could be recorded in a diary to try and identify any causes or antecedents. From identification, it is then possible to try and address the cause, in turn finding new ways of embracing your thoughts, feelings and emotions, or finding alternative ways of dealing with them.

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Others have added to this list of defence mechanisms, while also providing ways to categorise them, specifically George Vaillant (Vaillant, 1977; Vaillant et al, 1986). Vaillant's categorisation consists of four levels:

- Level I are pathological defences such as psychotic denial and delusional projection.
- Level II are immature defences, specifically fantasy, projection, passive aggression, and acting out.
- Level III concerns neurotic defences such as intellectualisation, reaction formation, dissociation, displacement, and repression.
- Level IV are mature defences which consist of humour, sublimation, suppression, altruism, and anticipation.

Although Vaillant added further defence mechanisms into the classification, a notable one is the use of humour. By this, unpleasant thoughts or feelings are redirected through wit, self-deprecation, or other forms such as cartoons, providing pleasure to others. Indeed, Sigmund Freud discussed the role of humour, specifically through categorising jokes into tendentious jokes which are an indirect expression of aggressive or sexual urges, told through dirty jokes, and innocent jokes such as puns, requiring verbal ingenuity. Trying to find an example of a tendentious joke is almost impossible given that humour has a very

fine line, so apologies for any offence, however, to illustrate an example, 'I'm not being condescending, I'm too busy thinking about far more important things you wouldn't understand' (Jimmy Carr). An example of an innocent joke, again from the comedian Jimmy Carr, is 'Cats have nine lives. Makes them ideal for experimentation'.

## Psychosexual Development

One of Sigmund Freud's core ideas was how the id, ego and superego develop, through his theory of **psychosexual development**. While previously, it was thought that children did not have any sexual instinct until the later stage of development, puberty, Freud considered how this instinct developed and how it explained personality development. As with most psychologists, his theory developed throughout his career. Central to his psychosexual stages of development was his concept of erogenous zones, areas of the body that are sensitive to stimuli.

In essence, the stages relate to satisfying the libido of various erogenous zones. If during one of these stages of development, the child experiences disapproval from family or society, this can create anxiety, and the developing child becomes fixated with themes relating to the corresponding erogenous zone, becoming part of their personality and psychopathology.

The stages are:

**Oral:** Freud's first stage occurs from birth to one year of age. The associated erogenous zone is the mouth due to the baby's fixation on satisfying hunger drives, or more specifically, the sensation of the lips and mouth being stimulated. If you watch a baby exploring their world, they will often put things in their mouths. Their suckling reflex is a spontaneous, rhythmic action, whether it is with their mother's breast, a bottle, their thumb, a blanket, and so on.

Given that the adult is in control of feeding the baby, either via breast or bottle, the object can bring pleasure when it is provided, or pain if it is withdrawn. This sensual pleasure has an impact on later psychosexual stages.

Fixation results in being orally aggressive, which manifests through behaviours such as chewing objects, such as continuing to suck the thumb, chewing gum, biting fingernails or the ends of pencils, and so forth. Fixation could be orally passive, manifested through satisfaction by over-eating, over-drinking, smoking, kissing, etc. The result of oral fixation can lead to an immature or manipulative personality.

**Anal:** the second psychosexual stage occurs between the age of one and three years old. It is related to bowel and bladder elimination. At this stage, elimination of the bowel or bladder can release tension, yet this is controlled through potty training. Potty training has been increasingly replaced in recent years with the term elimination training (Bauer, 2008). While the child understands that their faeces are a product of their own body, or a gift, if they present this gift to others, they will meet with disapproval. Freud also discussed how withholding such gifts and producing them at the wrong time creates a sense

of control over the adult. The child is subsequently praised if they correctly use the potty or are met with disgust if they defecate at the wrong time.

Fixation can be anally retentive, which develops from withholding faeces, and can result in being obsessive with tidying and organisation, conforming, even obstinate. Alternately, anally expulsive, which develops from producing faeces inappropriately, can result in being antisocial or defiant, disorganised, scruffy, or careless.

**Phallic:** the phallic stage is centred on the genitalia and occurs between the age of three to six years old. At this stage, the young child starts to explore their genitalia, although the zone also derives pleasure from being washed and dried, and from urination. Fixation can lead to what is known as the Oedipus complex which can lead to promiscuity and low self-esteem.

The **Oedipus complex** concerns the developing child's relationship with their parents. From a boy's perspective, they start to understand that not everyone has a penis. At this age, the boy is similarly in love with his mother and this is expressed through saying he wants to marry her, or wants to be close to her continually, and so on. However, the boy realises that he is in opposition with his father and wants to get rid of him, so that he can have all of his mother's attention. However, the father is larger and more powerful, and the young boy fears that his father will castrate him, creating castration anxiety. By this, the boy may have observed that girls do not have a penis and may have been subjected to such castration. Given how strong this fear is, the boy starts to identify with his father and seeks approval from him, while replacing the sexual objectification of his mother by seeking another sexual partner elsewhere.

The complex is known as Oedipus due to the Greek myth of the same name. Oedipus was the son of King Laius and Queen Jocasta. King Laius received a prophecy that his son would murder him and marry his mother, so the King left Oedipus on a mountain to die. Thankfully, Oedipus was saved and adopted by strangers. Eventually, however, Oedipus murdered his father on the road to Thebes. At Thebes, Oedipus encountered a sphinx, and upon answering the sphinx's riddle, was rewarded by being made king. His mother was still on the throne, so inadvertently, Oedipus married her, and when the full story came out, Oedipus blinded himself and lived in exile.

Girls also experience the Oedipus complex, initially being attracted to their mother. However, the young girl realises that boys have a penis, so she must have lost her one, while experiencing penis envy. The girl blames her mother, and while she cannot fear castration, she fears the loss of love. The young girl turns her attention towards her father in the hope that he will enable her to have a baby. However, eventually she realises that her father has a relationship with her mother, so she directs her attention towards other men. Carl Jung used the term **Electra complex**, instead of the Oedipus complex for girls. Electra was another figure from Greek mythology, who plotted to kill her mother, Clytemnestra, and her stepfather, Aegisthus. However, Freud maintained that the Electra

complex did not account for the different effects of the castration complex, or the girl's attachment to her mother.

**Latency:** between the age of six and puberty, sexual feelings are dormant, or latent. If the child becomes fixated at this stage, it can result in the inability to form fulfilling non-sexual relationships with others.

**Genital:** from puberty onwards, this is where sexual interests mature. Fixation at this stage can result in the inability to form healthy sexual relationships with others and is characterised through impotence, sexual perversion, frigidity, and so forth.

Understanding psychosexual development can explain some aspects of behaviour you may see in the classroom; however, the theory does not explain how to resolve fixation at any of the levels. From a psychodynamic perspective, the individual would need to engage with psychoanalysis to identify the cause and to bring about the catharsis, or release. Saying to someone they are anally retentive will not achieve anything. In essence, the discussion of psychosexual behaviour is provided to help you understand the reasons for such behaviours you may witness.

Importantly though, consider how you can help a student, or perhaps even your own children, to avoid developing fixation. By this, if you are working with the early years and observe a child fixated at the phallic stage, inappropriately touching their genitals given the social context of the classroom, you may want to provide a distraction activity, perhaps a toy to play with, or a fidget toy, to redirect their attention. Telling a child 'Do not play with yourself' is unlikely to achieve anything given the deep-rooted fixation, so finding a way to sublimate the behaviour is a more appropriate response. Of course, within the safeguarding context, any inappropriate touching of one's own, or other's genitals, needs to be reported to the Designated Safeguarding Lead. It may just be natural exploration, it may be fixation at a stage of development, or it may be because they are experiencing pain and discomfort, hence the need to report.

## Evaluation of Freud

It is all too easy to criticise Freud for being overly fixated on sexual characteristics due to his psychosexual development theory, discussion of libido, and so forth. He developed concepts such as **psychic impotence**, or the **Madonna-mistress complex**, relating to the inability to maintain sexual arousal within a committed, loving relationship. While associating Freud with sex with such reductionist arguments, Freud's contribution to psychology and psychotherapy has been profound. Indeed, as with all knowledge, it seldom originates out of nowhere. The phrase, 'standing on the shoulder of giants' could therefore be applied. So, while some of Freud's theories have been subsequently developed, he still contributes to the modern day, from theories of potty-training, to working with phobias, catharsis through therapy, and so forth.

### Case Study 3.4

Freud. The name conjures different thoughts and emotions. Was he only interested in sex or do his theories still hold up? The Freudian slip is one example that is used in everyday language which we will explore below.

The way that the mind works is somewhat weird. I cannot begin to tell you the stark dream I had having written this chapter, but it utilised some of Freud's concepts combined with a house where I used to live. I still recall waking in disgust. Yet the mind works in other weird ways. In psychoanalysis, Freud developed the word, *fehleistungen*, which means faulty actions in German. The word *paraplexis* is also used to describe what have become known as Freudian slips. Usually, these are associated with speech and can have a sexual nature to them (after all, this is Freud). Such an example is mispronouncing the mammal 'armadillo', instead saying 'armadildo' (this is based on a real interaction from my case notes, Buckler, case notes, Client J, 24 August 2022). Such Freudian slips can also occur with misunderstanding of what you hear and read, but also external projections such as mistyping words, mental blocks (or associative blocking, which relates to an interference with recalling a fact, a person's name, etc.), through to mislaying keys (a subconscious action of suppression or repression as you are highly stressed about where you are due to go, so your unconscious is trying to help you by not letting you go).

An alternate explanation is through the cognitive perspective (see Chapter 7), whereby linguistic slips occur as a sequencing conflict in grammar production. With the example provided above, this could be due to a residual speech error, especially occurring with distortions of late-developing sounds such as S, R and L, one of 18 different causes of speech errors (Eysenck and Keane, 2005; Preston and Byun, 2015).

## CARL JUNG (1875–1961) AND ANALYTICAL PSYCHOLOGY

Carl Jung was a Swiss psychiatrist and psychologist, who specifically developed the area of analytical psychology. He established a professional friendship with Sigmund Freud from 1906 by correspondence until they separated. Jung and a fellow psychotherapist, the Austrian medical doctor Alfred Adler (1870–1937), were part of Freud's inner circle. Such interaction between the three enabled Freud to strengthen his own work, while Jung and Adler respectively progressed to develop their own schools of psychology (Hergenhahn and Olson, 2006).

Keeping to the philosophical theme of the quest for truth covered in Chapters 1 and 2, Jung studied different spiritual traditions and practices to find universal truths central to humanity. According to Vaughan (2013), Jung's principle interests concerned the paranormal, mysticism, the occult, and the psychology of religious spiritualism. In 1909, Jung

developed his private practice, and started communicating with William James, specifically on more esoteric topics including spiritual experiences and psychic phenomena.

Sabrina Spielrein (1885–1942) was one of Jung's clients, who then became a student and colleague of Jung, while also having a brief relationship with him. Spielrein psychoanalysed Jean Piaget and supervised Lev Vygotsky (see Chapter 7 for more on Piaget and Vygotsky). She moved to Rostov-on-Don, close to the Sea of Azov and the Ukrainian border, but when the city was invaded by Germany in World War II, Spielrein and her daughters were executed by the Einsatzgruppe D, the Nazi SS death squad (Launer, 2014).

One core incident occurred in April 1909 when asking Freud about his perspectives on precognition and parapsychology. According to Jung, Freud was dismissive of such areas, yet at this time, Jung was aware that his diaphragm felt like iron and was becoming red-hot. At that moment, a loud explosion occurred in a bookcase that was close to them. Jung turned to Freud and said, 'There is an example of a so-called **catalytic exteriorisation phenomenon**'. Freud dismissed this, with Jung retorting, 'I now predict that there will be another loud report', at which another explosion came from the bookcase. (For a full description of the event, see Fisher, 2011.) Their disagreements continued across a range of topics, and they had their final meeting in September 1913.

## Jung's Construct of the Self

In 1913, Jung developed his area of analytical psychology to demonstrate a distance to Freud and his psychoanalytic approach. He considered that the personality was present from birth, and that our purpose in life was to avoid the personality from dissociating or separating into conflicting parts. His approach to therapy helped the client to reconnect the parts of the personality while preventing future dissociation (Gross, 2020).

According to Jung, there are three components of the **psyche**: (i) the consciousness, (ii) the personal unconscious, and (iii) the collective unconscious.

Similar to Freud's concept of the iceberg model of the id, ego and superego, the only part of Jung's model of the psyche that the person is aware of is the **consciousness** which is characterised through thinking, feeling, sensation and intuition. The **personal unconscious** relates to the person's experiences and culminating thoughts and feelings that have been repressed. Such thoughts and feelings can become grouped into what Jung called a complex, which can prevent full integration of the psyche. The **collective unconscious** is a collection of inherited characteristics of humans as a species, and which determine how someone will react in a specific situation. The collective unconscious consists of archetypes, or patterns of being, which have been passed to us through evolution. By this, we inherit aspects such as a fear of spiders, snakes, or the dark from our ancestors.

Additionally, like Freud, Jung used the concept of **libido** which he saw more as life force or psychic energy. The libido can be expressed outwards through extroversion, or inwardly through introversion.

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**Teaching Tip 3.6**

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Discussions can be useful to help students process their thoughts and emotions. Specifically, students could learn about the individual self (see the discussion below on archetypes), through to shared values via families, local areas, cultures, religions, nationally, and internationally. This could also include discussion of the sociocultural context across the generations and how this may have changed.

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## Jung's Archetypes

The word **archetype** derives from the Greek words, *arche* (meaning first) and *type* (meaning pattern), subsequently the term archetype relates to the imprinted patterns that we have inherited from birth (Snowden, 2010b). According to Jones and Gardner (2019), there are numerous archetypes; indeed, they can be limitless. However, Jung's central archetypes are:

**Self:** the self is the chief archetype and is responsible for adjusting the individual through various stages of their life, seeking fulfilment and wholeness through life. By this, the self aims to become a distinct, separate entity from the collective of society.

**Shadow:** the shadow involves the hidden elements and qualities of ourselves and contains the opposite qualities of our persona. They are dualistic in nature, similar to the Daoist taijitu (or yin-yang symbol) with each compensating the other. Indeed, Jung was influenced by Eastern traditions such as the I-Ching and meditative practices. The shadow contains the rejected parts of the ego and becomes unconscious; in essence, it lurks in the shadows, hence the shadow archetype. However, the shadow can be projected onto others through a series of -isms, such as fascism, sexism, racism, and so forth (Vaughan, 2013).

According to Snowden (2010b), everyone has a shadow; however, the less conscious we are of it, the darker and denser it is. Consequently, a goal to seek individuation is to harmonise the shadow with the persona by becoming aware of it. We may become aware of our shadow through dreams as a negative same-sex figure to ourselves; however, in waking life, the shadow can become evident through our interactions. By this, if we are in same-sex groups, this can result in engaging with behaviours that we would not do by ourselves.

The shadow is not by itself 'bad', but its outward projection can be. Yet, embracing our shadow by becoming aware of it is a way to bring about balance. If we are not aware of our shadow, often it can be projected onto others. By this, if we see a characteristic in another person that creates a strong emotional reaction (whether positive or negative),

this is revealing part of our shadow in a similar way to how a mirror reflects. Consequently, we need to be aware of such emotional reactions.

**Anima and animus:** everyone has a complementary interplay of these masculine and feminine constructs. The anima is the unconscious personification of the feminine side of a man's personality, with the animus being the unconscious personification of the masculine side of a woman's personality. Within dreams, the anima appears as a female figure such as the mother, maiden, old woman, the queen, etc. and often in relation to the earth or water, such as by the sea, or in a cave. The animus appears as a male figure such as the father, the old man, the young hero, the king, and is often associated with the air and fire, for example a burning sword (Snowden, 2010b).

Over-identifying with the anima or animus can cause problems. Jung explained that if a man over-identifies with the anima, he may become moody or resentful, while a woman over-identifying with the animus can result in becoming dominating or opinionated.

The **ego and persona:** the ego attempts to make sense of our experiences, operating between the objective and subjective realms of experience, or the truth of what is happening versus our thoughts about what is happening. The persona is the cloak of the ego, or the outward, public-facing aspect of the ego, adapting to how the person wants to be seen.

There are other archetypes that could be discussed; however, an understanding of the central archetypes will enable you to appreciate this part of Jung's work. One such archetype is the **wounded healer**, based on the Greek myth of Chiron. Chiron was a centaur, part man and part horse, and known for his knowledge of medicine. He was wounded by one of Hercules' arrows, and although he could not heal himself due to the incurable wound, continued to heal others. Jung maintained that the psychotherapist (the healer) draws upon their wound as a source to aid the healing of others, although the healer is similarly vulnerable to being affected by their client's wounds, and therefore requires an ongoing relationship with their unconscious. In essence, the healer needs the client as much as the client needs the healer. Victor et al. (2022) conducted research which discovered that 82 per cent of applied psychology graduates and faculty had experienced conditions affecting their mental health and wellbeing in the past. A similar statistic is provided by Barr in the UK where 73.9 per cent of counsellors and psychotherapists had endured wounding experiences which in turn led them to their career (Barr, 2006).

An example of the wounded healer archetype is Dr Gregory House from the television series that ran from 2004 to 2012 called *House*. Indeed, across a range of media, archetypes provide a richness to books, films, advertising, and so forth. Iaccino (1998) discussed the hero and shadow archetype through the original *Star Wars* trilogy, specifically the relationship between Luke Skywalker and Darth Vader. He also discussed how Atticus Finch's character in *To Kill a Mockingbird* portrayed the archetypes of the father, the hero, and the idealist. Mark and Pearson (2001) discussed how twelve archetypes are used within advertising and branding, specifically, the sage, innocent, explorer, ruler, creator, caregiver, magician, hero, outlaw, lover, jester and regular person.



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### Task 3.4

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Arguably, one of the most memorable and scariest characters in film is the Child Catcher from *Chitty Chitty Bang Bang* (Hughes, 1968), especially for those from Generation X (see Chapter 1). While the Child Catcher may not affect recent generations in the same way, the phrase, ‘Lollipops. Ice cream. Chocolate. All free today, as spoken by ballet dancer and actor Sir Robert Helpman, will cause a level of fear. If you are able to access the film, the iconic scene occurs at the time stamp, 1:51:34.

The Child Catcher is a perfect example of Jung’s shadow archetype, combined with the trickster: a dark, oppressive figure, deceiving two children and luring them away from a place of safety.

For this task, consider three of your favourite books or films and explain which archetypes are evident. For example, Indiana Jones may be seen as the explorer, while The Joker may be seen as the trickster. How would you classify *Despicable Me*’s protagonist Gru?

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### Teaching Tip 3.7

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It is worth exploring archetypes within stories where applicable, discussing how the characters can provide guidance for the students. For example, after teaching about the shadow, a clip could be played from *The Empire Strikes Back*. Through discussing Luke’s shadow as represented by the dark side of The Force, and Darth Vader, can students consider how the shadow manifests in society, even within their own lives?

Additionally, discussion could take place about the anima and animus, with examples of famous people who embrace their opposite, perhaps discussing what is perceived as accepted jobs, interests, sports, or hobbies for different genders, and whether these are culturally determined. Discussions could take place about female boxers, male ballet dancers, and so forth.

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Throughout life, the psyche’s archetypes remain incredibly significant. Only libido yields more power in containing, suppressing, or controlling these, given Jung’s emphasis on the power of libido and its appetite for achieving the natural state of balance. The libido is not contained by any kind of authority, yet the interplay of elements gives rise to Jungian analysis.

## Jungian Analysis

Jung’s analytical approach involved truly listening to his patients and allowing them the space to talk about and explore their dreams and fantasies through asking open-ended questions, such as ‘What do you think about that?’ or, ‘Where do you think that dream came from?’. Jung also developed art therapy, through visually representing dreams by

drawing, painting, or modelling (Malchiodi, 2006) or through movement and dance (Chodorow, 1991). Such approaches have been fundamental to the development of areas such as sandplay therapy.

As mentioned previously, the aim of Jungian psychology is to enable the person to develop their **individuation**, integrating the consciousness, personal unconscious and the collective unconscious. This includes harmonising the persona and the shadow, integrating the anima and animus, and being aware of one's true self.

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### Task 3.5

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Central to Jungian analysis is dream interpretation which involves identifying recurring archetypes, symbols, and themes. As noted, questioning is one approach, although other approaches consist of engaging with creative activities such as visually representing the dream or having conversations with characters from dreams. Try to keep a dream diary for a month, recording your dreams upon waking to explore any patterns. With practice, you will recall more dreams.

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## Jung's Legacy

The concept of archetypes has been criticised as being Eurocentric and colonialist (Frank, 2008), or that they are simplistic, or reductionist, and enforce stereotypes of femininity and masculinity (Reed, 2009), although such archetypes are prevalent across society, specifically through the media (Roesler, 2012). Indeed, further criticisms of Jung relate to his antisemitic views where he discussed how the Aryan unconscious had a greater potential than the Jewish unconscious (Falk, 2008; Samuels, 1994); also that the professional body of which he was president, the Allgemeine Ärztliche Gesellschaft für Psychotherapie (International General Medical Society for Psychotherapy), excluded Jews, and endorsed Adolf Hitler's book *Mein Kampf* (Medweth, 1996). However, Jung was also highly critical of Hitler (Clark, 1980) and studied Kabbalah, the Jewish mystical tradition (Hoeller, 2012).

Jung's work extends to today and, indeed, many of his concepts have become part of our everyday life. For example, he developed the concept of the *zeitgeist*, which translates as the spirit of the age, a collective trend in society of prevalent thoughts and feelings. His views were also supportive of homosexuality (Hopcke, 1988). Jung's model of the psyche consisted of thinking, feeling, sensation and intuition. This has been developed into a psychometric which assesses different pairings, specifically extraversion/introversion, thinking/feeling, sensing/intuition and judging/perceiving. The interplay of these dimensions has given rise to sixteen personality types which combine a preference from these pairings through the Myers-Briggs Type Indicator (MBTI, Myers et al., 1998).

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**Teaching Tip 3.8**

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There are age-appropriate MBTI questionnaires for younger and older students that may be worth exploring before assessing the value of using these with students.

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Synchronicity was a concept Jung developed during one of his therapy sessions with a client. The client recalled a dream about a golden scarab at the same time as a common beetle flew into his consultation room. The concept of **synchronicity** consists of an interplay between an archetype and physical matter through a state Jung referred to as *unus mundus* (or one world), manifested through a meaningful coincidence (Bair, 2004), and while dismissed as pseudoscience, is regaining acceptance through the theory of complex adaptive systems (Cambray and Carter, 2004). Jung's attempt to combine psychology and physics was even discussed over dinner with Albert Einstein (Snowden, 2010b). In essence, synchronicity is the simultaneous occurrence between two events with no cause-and-effect physical connection, yet the person associates meaning to the event who is either experiencing it, or observing the event (Cambray and Carter, 2004).

Jung also developed the concept of the midlife crisis, based on his own experience and the experiences of Freud. According to Snowden (2010b), a midlife crisis occurs following a period of sustained intellectual activity, where the person inwardly listens to their unconscious which has been processing everything that has been learned in life to date. Following a period of midlife crisis, a period of creativity can follow, as demonstrated through Freud's publication of *The Interpretation of Dreams* (Freud, 1899/1997) and Jung's publication of *Psychological Types* (Jung, 1921/2022). During Jung's midlife crisis, he relinquished his academic and professional posts, withdrawing from his high-profile life, while withdrawing into his inner world (Snowden, 2010b).

## **ALFRED ADLER (1870–1937) AND INDIVIDUAL PSYCHOLOGY**

Adler trained as a medical doctor and psychotherapist, specifically developing the school of individual psychology. Central to his development of psychology was the importance of belonging and family relationships, and how these enable a sense of worth within society. Specifically, Adler discussed how teachers and parents should engage in understanding how psychology can shape the developing child, advocating an approach to enable the child to engage in reasoned decision-making, also through cooperation with others (Ansbacher, 1990).

A core concept of Adler is his theory of compensation. **Compensation** is an approach where the person disguises their thoughts, feelings and emotions, specifically when

associated with perceived weaknesses or feelings of inadequacy (or an *inferiority complex*, also known as the Napoleon complex given his perceived inferiority of his stature, despite being of average height at the time for French men, at 1.67 metres tall, or 5 foot 6 inches). To compensate for this, the person develops and excels in another area of life.

**Overcompensation** is where the individual aims for a superiority goal, which in turn can lead to achieving a higher sense of self-esteem, but which can lead to power and dominance issues (*superiority complex*). **Undercompensation** occurs when the individual relies on the help of others, through their own lack of courage, or their fears, ultimately displaying low self-esteem or an inferiority complex.

Adler's contributions of psychology to education are extensive, including work within safeguarding, guilt, dream interpretation, classroom management, leadership, questioning, early recollections, and encouragement. Many of the areas discussed throughout this book have foundations in Adler's work.

As an example, with maladaptive behaviour, an Adlerian approach would be to help the student to understand their behaviour, while finding a way to meet their needs, similarly discussing the locus of control (the student's perception about the causes of events influencing their behaviour, and whether they are within their control, or external such as more powerful others). Adler discussed how the student's views are subjective and can be mistakenly attributed to the cause. These faulty beliefs are unconscious in nature but externally manifest through misbehaviour, consequently the teacher needs to help the student understand such faulty thinking (Edwards, 1996).

One approach is through developing a positive sense of self-esteem (Dinkmeyer and Dinkmeyer, 1976). Another approach is to change traditional teaching methods that may be effective for well-behaved students who want to learn, but do not help unmotivated or defiant students. The cycle of punishment reinforces that the student is not good enough, which reduces their self-esteem further (Dreikurs and Soltz, 1990). Consequently, ensuring that the students feel a sense of collaboration in the learning process, through a more democratic approach to teaching, enables students to make more appropriate and informed decisions (Dreikurs et al., 1982; Pepper and Roberson, 1983; Pryor and Tollerud, 1999). We will explore behaviour in far greater detail throughout the book as a recurrent theme.

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### Task 3.6

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Explore the principles of an Adlerian approach to enhance positive behaviour through searching journal databases, or more widely online. One website you may want to explore is the Positive Discipline Association ([www.positivediscipline.org](http://www.positivediscipline.org)).

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### Teaching Tip 3.9

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Tomes (2020) provides guidance on promoting an Adlerian approach within your teaching. There are some simple steps which can create large effects that we have summarised as the 7 Es of Education:

- Ensure that students feel a sense of belonging in the classroom.
- Establish a learning community, in turn developing a collective intelligence, or what Adler called *Gemeinschaftsgefühl*.
- Enable students to understand that any situation can be viewed from a variety of perspectives.
- Encourage students to help develop their self-esteem in all of their engagements.
- Explore how mistakes are opportunities to learn, through seeking solutions to problems, reframing mistakes, so instead of saying 'Sorry, wrong answer', you explore the student's rationale for their answer, and identify, then correct any faulty processing.
- Exhibit kindness and firmness in your teaching approach.
- Essentially, connect before you correct, in other words, aim to connect with the student before exploring their chosen behaviour.

Try and work on developing one of these over the course of a week and assess the impact within your classroom.

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## CONCLUSION

We have explored three psychologists, attempting to summarise their work in one chapter. The number of publications that Freud, Jung and Adler contributed would fill a shelf in a library. What is important is to understand how their theories and concepts are still relevant today, and how they have provided a foundation from which other elements of psychology have developed.

Part of our approach within this book is not just to enable you to support students and enhance your teaching through the application of psychology. Indeed, throughout the book, we similarly ensure that there is scope to help you develop as a person and as a professional. There may occasionally be aspects which cause you to stop and think, or that sit uncomfortably, or that may provoke a reaction or an emotion. It is worth keeping a note of any such aspects and seeking professional support through available networks you may have access to (see the list of support services at the back of the book).

If you can take two or three points from each chapter that help inform your teaching, you will do well. We have shared the last teaching tip of this chapter with early career teachers who are establishing their own approach to education and have seen teachers flourish from implementing these seven principles.

## CHAPTER SUMMARY

- 1 The psychodynamic approach concerns the unconscious, what inhibits us from our past, and how we can become free.
- 2 When people think about psychologists, they will normally name Freud or Jung: many of their theories resonate today.
- 3 While Freud's approach may be deemed pessimistic, Jung and Adler's approaches were more optimistic and the true beginnings of helping the individual to flourish.

## FURTHER READING

The following book provides a comprehensive, detailed discussion about the psychodynamic approach:

Polnay, A. (2023) *Cambridge Guide to Psychodynamic Psychotherapy (Cambridge Guides to the Psychological Therapies)*. Cambridge: Cambridge University Press.

If Polnay's book is heavy going, we suggest the following which provide depth, breadth and balance:

Snowden, R. (2010) *Jung: The Key Ideas*. Abingdon: McGraw Hill.

Snowden, R. (2010) *Freud: The Key Ideas*. Abingdon: McGraw Hill.