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A Psychoanalytic Approach to Education and Raising School Children of Divorced Parents

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Abstract

The paper provides a summary of the initial stage of psychoanalysis development established by the Viennese physician Sigmund Freud. The author has primarily focused on Freud's structural theory of psychological organization: a tripartite organization of the human psyche id, ego and superego and the theory of psychosexual development. Within the scope of this theory, an attempt was made to give an overview of the dynamics of the psychoanalytic relationship between learning and pedagogical thoughts, from John Dewey to contemporary psychoanalytic pedagogues like Tamara Bibby and Deborah Britzman. Accordingly, the psychoanalytic discourse in relation to school children from divorced families, where divorce is seen as a process of separation-individuation in creating substitution triangular relationship between the child and a school teacher, has been considered.

Key words: *divorce; psychoanalysis; school; school children.*

Introductory Remarks

The term psychoanalysis derives from the Greek words psyche and analysis: psyché (ψυχή) refers to the soul, spiritual life, mental state, and even a way of thinking while analýo (ἀνάλυο, ἀνάλυδις) stands for resolution, distinction, separation and/or examination of particularities (Klaić, 1989).

The word psychoanalysis was first publicly used in 1896 by the father of psychoanalysis, the Viennese doctor and psychoanalyst Sigmund Freud (1856-1939) (Trebješanin, 2007). The spirit of time and life in Central Europe in the 19th century was in some way Freud's first source of inspiration to create and shape psychoanalysis, which became a new theoretical and practical system for exploring psychological processes, also used as a method for treating neurotic disorders.

Freud's Jewish heritage, his fascination with Goethe, Darwin's discoveries and the influence and interpenetration of different teachings coming from recognised physicians, philosophers, and psycho-physiologists of that time such as Helmholtz, Breuer, Brentano, Charcot and others, had a great impact on the establishment of psychoanalysis (Kulenović, 1989).

Deriving from psychological determinism and the effect of the dynamic unconscious, the psychoanalytic theory of psychoneurosis was conceptualized and based on psychological conflict and repression of disturbing childhood memories. In addition, the importance of childhood sexuality in forming human personality was clearly acknowledged. These were the main tools of psychoanalysis and research of complex mechanisms of mental life in humans (Perron, 1997).

The Theory of the Libido

Amongst many psychoanalytic theories, the most attractive and controversial is actually one of Freud's most important concepts: the theory of the libido. Although it is primarily based on biological aspects, this theory has not ignored the influence of family, school and social community on a child's sexuality.

In Latin and medieval texts libido is synonymous with sexual desire and lust, and Freud acquired this term from the German psychologist Albert Moll (1862 – 1939), author of "Investigations concerning the Libido Sexualis" from 1897 (Nikolić, 1982).

According to Sigmund Freud (2000), the libido indicates active psychic energy, an instinctive human force that arises at birth and disappears at death. This energy "pushes towards" satisfying the drive. During the libido development process, a person goes through several psychosexual phases (the oral, anal, phallic-oedipal, latency and genital phases) until they reach the last (genital) phase during which they find the adequate object.

However, in all the libido phases there is danger of fixation and regression. This happens due to various stressful and dangerous external or internal reasons, so apart from the constituent personality strengths, the occurrence of fixation can adversely be affected by parents, teachers, schools and the greater social environment. As one invests too much energy in the earlier stages of libido development, less energy remains for the more mature forms of satisfaction. This way the libido can partially or completely remain fixated on one of the previous developmental stages, i.e., it regresses to the fixation point and it restricts transition to the next phase of development (Kulenović, 1989).

The first stage or the first developmental phase is the oral phase of libido that occurs during the child's first year of life. The child gets libidinous pleasure from stimulating the mouth cavity, first by suction, then by teething and biting, which is associated with the function of feeding (mother's breast feeding) required to meet the child's hunger drive, but also to soothe the tensions of the child and their need for warmth, safety and satisfaction.

The second stage of libido organization in the development of infantile sexuality is the anal stage of development. This phase begins at the child's age of two when the anal

area becomes a dominant erogenous zone. Long retention of intestinal contents and sphincter control, despite the parents' efforts to control this function themselves, gives the child pleasure. The object that the child starts having power over is its faeces, and they perceive this object both as a source of comfort and as the source of everything bad, dangerous, dirty or disgusting.

The third psychosexual phase is the phallic-oedipal stage, which occurs between the age of 3 and the end of age 5. The main aim of this stage in terms of object relations development is to seek and find a beloved object. The child directs the libido to its genitals. In the phallic stage, children are interested in gender differences, sexual intercourse and childbirth, all which are fundamental for the future development of their sexual curiosity. When the phallic stage ends, the oedipal stage begins, characterized by affective constellation which occurs in a triad relationship – the child - the mother – the father. The child begins to feel an unconscious but powerful libidinous tendency towards the opposite-sex parent, but also rivalry and unconscious hatred towards the same-sex parent (which they usually consciously love and accept as a role-model throughout their identification process). In cases when one parent is left out (e.g. upon parents' divorce) the children create the lost beloved object in their fantasy, and thus develop a disposition toward the oedipal complex. The oedipal stage ends in a way that the boy identifies with his father and the girl with her mother. That is also the time when the completion of the oedipal phase is supported by the superego development: when the child incorporates the parental prohibitions in themselves (Kulenović, 1989).

The fourth phase is the latency period which lasts from elementary school age until puberty and is considered a seemingly standstill period for the sexual drive. Sexuality suppression occurs with the help of continuing superego formation during the schooling period when less sexual preoccupations and interests are manifested. All the energy is directed toward the child's intellectual, moral and social development. An increase of shame, disgust, guilt, etc. occurs with the influence of education and upbringing and the libidinous urges are thus controlled and directed to new, socially "higher" goals.

After the latency period, the libidinous instincts again awaken in their full power during puberty, but this time in a completely different way, that is, in form of mature genital sexuality. Unlike the polymorphous perverse child sexuality, genital sexuality is altruistic, integrated in the service of reproduction. In the final, fifth stage, the previously separate components of libido development finally connect: all of its both delicate and aggressive components, which by its fusion create, "the unity of love function" according to S. Freud (2000).

Topographic and Structural Psychoanalytic Theory of the Psychological System

In theories of psychological structure, such as the topographic theory, and later on the development of ego-psychology, psychoanalysis has emphasized the importance of the personality tendency to receive pleasure. The child, in fact, by embracing the

principle of reality, begins to adapt to the environmental requirements and thus they renounce certain pleasures, which is very important for their personal development.

In the topographic theory of the psychological system, Freud elaborated the psychological structure by dividing personalities into three separate systems: the unconscious, the preconscious and the conscious. The unconscious system is related to instincts and primary mode of thinking, with the aim to make fulfilment of one's desires easier, by instinctive releasing which is directly linked to the principle of pleasure. The preconscious and conscious systems contain a secondary opinion which aims to bypass and delay the instinctive release and connect the mental energy to the demands of logic, morality and principles of reality.

Many years later, Freud supplemented the topographical theory with a new structural theory in which the human ego plays the most important part. According to this theory, Freud offered three structures of the human personality: id, ego and the superego. The id, being inborn, is the disorganized, chaotic, human, energy storage which derives from instinctive tendencies in people who are under the complete power of the primary process (the unconscious system). The ego, which begins to develop approximately at the age of two, is a coherent system of functions that mediate between instinctual urges and the outside world. The ego has a connection with reality and with the help of defence mechanisms; it controls and regulates instinctive impulses of the id and the superego. The superego, which develops at a later stage (the phallic-oedipal phase) represents the internalized morality and human conscience. Contemporary research has increasingly been pointing out the fact that this psychological instance plays an important psychological role in shaping the subsequent social behaviour patterns.

An experienced educator may therefore ask what the fate could be of object relationships that the child has abandoned in order to solve their oedipal issue. The identification process is obviously of crucial importance in this process, and the superego has precisely emerged as a result of repression of the id drives.

After parents, one's superego continues the process of identifying itself with other important people such as educators, teachers, professors, and all other significant people from the environment or world famous role-models. Through them, one adopts their standpoints, moral standards and creates aspirations and ideals (Kulenović, 1989).

Identification and idealization seems an essential component of any teaching learning situation. Mutual idealization provides a framework for the complex work of learning and it is not experienced as an unrealistic ascription of magical powers to either of the parties, but rather as the realistic appreciation of the individual's potential for growth. This was the kind of idealization Freud had in mind when he wrote of the schoolboy's relationship to his teacher: "These men became our substitute fathers. We transferred onto them the respect and expectations attaching to the omniscient father of our childhood, and we then began to treat them as we treated our fathers at home, which is reality-based and facilitates learning" (Wool, 1989).

Psychoanalysis and Schools

Although it has always been a subject of sharp critical observations, today's psychoanalytic concept has led to a lot of insight that serves as better interpretation of the normal psychic life of humans. In other words, all the information given is applicable to the psychology of an average, emotionally stable person. Psychoanalysis has had a significant impact on various areas of human activity and a variety of disciplines, from anthropology, politics, aesthetics, (history of) art, culture, and philosophy to education and pedagogy.

When it comes to the connection between psychoanalytic teachings and schools at the turn of the 19th century, the thoughts and ideas of Sigmund Freud had an overall influence on the organization of the "Laboratory School, University of Chicago," of the American philosopher and educator John Dewey (1859-1952). Dewey had ambivalent opinions toward the psychoanalytic study, minimizing the importance of instinctual tendencies, inner conflicts in children and the aspects of children's sexuality, which was in a certain way understandable given the historical context at the time. Unlike Freud, he had a much more optimistic view of the role of school in raising children. However, his "progressive" method greatly considered the inclusion of children's emotions, crucial for academic success and he criticised the traditional tyrannical role of teachers (Suppes & Warren, 1978). Later on, Dewey's approach had a really powerful impact on the pedocentric pedagogical concept, which was used to emphasize the personalising aspect of raising and educating children as a starting point of that educational process (Bognar & Matijević, 2002).

Moreover, in terms of the connection between psychoanalysis and pedagogy, all of Freud's work on the development of children's sexuality and on the influence of the unconscious mechanism was implemented in the basic concepts of object relations that the child creates with important figures from their environment. The evolution of children's ability to relate with others, starts from the primary narcissism in the oral stage of development, through the first social relationships within the family during early childhood and then by building more object relationships in the greater (school) environment during the latency period. The latency period is characterized by increasing the ego power through learning and also by using different kinds of object relations and constructive identifications with peers, teachers, school counsellors/psychologists/speech therapists, sports coaches or other significant role models. The premature formation of peer groups is most frequently the result of deprivation and family dysfunction with an increased number of marital separations and divorces (Rudan, 2000).

What does the object relationship of a school child with his (adult) school teacher actually look like? Psychoanalysis explains this phenomenon using the term - transference. The relationship between the student and teacher, if properly used, can be an important factor in the child's socialization, in their upbringing and education. In this relationship, emotional experiences from the past that one has gone through as a

child with their parents, guardians, or siblings are very often repeated. A school teacher as the child's educator is the object of a libidous, but also aggressive transference, just as the child's parents (were) at an earlier stage of development. Although all individuals feel the need for new experiences during their development, this need is just as strong as the urge to repeat past experiences (Freud, 2000).

The need for a new object relationship and experience forms part of the child's psyche normality, but psychoanalysts believe that the neurotic development is inclined towards the urge to repeat, and therefore every school child can "use" the teacher they are attached to, in order to repeat their past experiences. It is not easy for a teacher to cope with this double relationship: if they accept the status of a new object that is not similar to the child's parents, they will develop strong transference reactions in the particular dyad. If they ignore or reject such a relationship, the student who has chosen them will be disappointed in terms of their expectations not being met.

Transference can be both positive, with occurring emotional attachment and desire for cooperation and negative, when hatred, fear, resentment or rebellions against authority are present. In school practice, as in life, transference usually carries both of the poles, and is in its essence ambivalent towards the positive or negative.

One of the most famous educators of the 1920s who had written about the importance of building relationships between teachers and pupils was the Viennese psychoanalytical pedagogue, Siegfried Bernfeld (1892-1953). In his work and public appearances he sharply criticized the old education methods and emphasized the problem of teachers' incompetence and their general lack of awareness of how this type of relationship may be psychologically harmful to school children. In his work, he criticized the authoritarian teacher position by which most students due to their unconscious motivations/aspirations for love or fear willingly accept aggression, all in the name of "discipline", "education" or maintaining "the standards of education" (Mindoljević Drakulić, 2012). He opposed the spiritual-scientific pedagogy statement that school as an institution had arisen from economic, social and political tendencies of society and that as such, it represents the capitalists and functions at the expense of didactics and teaching. He covered the topic in his well known book "Sisyphus, or the Limits of Education" published in Germany, 1925 while the English edition was released only after the author's death in the United States (Suppes & Warren, 1978).

After World War II, particularly during the 1968 student movement in Germany, a new awakening of psychoanalytic pedagogy followed. Some of the most famous psychoanalysts and teachers who continued the work of Siegfried Bernfeld and Hans Zulliger (1893-1965), were Alexander Mitscherlich (1908 -1982) and Horst-Eberhard Richter (1923 -). Others to mention were P. Fürstenau, G. Bittner, F. Wellendorf and M.L. Moeller, who also gave an essential contribution to the psychoanalytic understanding of the relations between schools and society. These authors described the institution of school through three important dimensions: 1. the demands of society on the school system, 2. the existence of coercion in learning and achieving

results and 3. the existence of a strict organisational division into grades courses and classes (Muck & Muck, 1994).

According to the demands imposed by society, pupils are required to accept the approved norms and behavioural patterns, forcing them to compromise between their personality development on the one hand, and economic demands of society on the other.

Psychoanalytic pedagogy creates a connection between school rules, the strive for meticulous precision, discipline, rigor, maintaining a formal attitude, with the enforced personality traits that thus develop out of the above mentioned and are highly valued and rewarded by the school. Similarly, it is by school organisation and division into grades, classes and courses that the coercive structure becomes even more entrenched. With this ritualisation and coercive control, such as assessment, monitoring and testing without emphasizing emotional relationships and experiences, the school in its overall structure is seen as a repeated enforced family structure. Just as in the case of real coercive repetition, the school hierarchical system emerges as an attempt to correct the family trauma, although it really just reinforces it using the same structural analogy (Freud, 2000).

Anna Freud (1895 –1982) the favourite and youngest daughter of Sigmund Freud, a world-renowned child psychoanalyst has also written a lot on the connection between pedagogy and psychoanalysis. She too, like her German counterparts, felt that school rules did not consider the particular differences amongst children in a class and that a positive identification of a child with their family standards is no guarantee that the same will happen with the school (Freud, 2000). She considered that there were three major groups of ideas contributing to a better relation between child psychoanalysis and the psychoanalytic theory of pedagogy: 1. the teacher's understanding of the psychosexual development phases, 2. understanding the development of ego and superego, and 3. being aware that the development of the child's personality is not a peaceful process, but an inevitable path strewn with many conflicts. She stressed that the relationship between psychoanalysis and pedagogy is not used nor developed as it should be and that the psychoanalytic theory of pedagogy needs to address these important issues of education:

- finding the right ratio of gratification and punishment of students,
- deepening the teacher's capacity to understand their students, especially in terms of encouraging communication within the complex teacher-student relationship,
- develop practical therapeutic methods to assist those students with psychological difficulties that have additionally opened up during the process of education (Wool, 1989).

In terms of modern day science of education, the old conviction that the teacher always knows better than their students has been abandoned for some time now. This idea was amended by the English psychoanalyst Wilfred R. Bion (1897-1979) through his observations that in every relationship such as the analyst - the analysed or teacher

– student, there are two frightened people who actually learn from and mirror each other, and thus they both illuminate their inner space. Bion compared this situation with motherhood: just as the mother forms the childhood of her child, the child forms her motherhood and creates the mother (Bion, 1993). In the 1960s Bion addressed a new and interesting psychoanalytic issue in pedagogy: a hatred for learning from experience. He linked such learning with painful and frustrating emotional experience in which the feelings of helplessness, insecurity, confusion and dependency dominate. According to Bion's view, each experience brings frustration, precisely because one just cannot know in advance, while hatred for this kind of learning derives from the basic human need for certainty. Uncertainty in the school environment appears disguised in generalized negative opinions about bad students, bad theories, bad schools, or poor educational methods. Bion also stressed that every learning experience represents the person's ability to emotionally accept their own incompetence, ignorance, or being uninformed as to what needs to be destroyed in order to achieve transition from old beliefs into new knowledge. This process, according to Bion, was unconscious and he equated its emotional intensity with the experience of loss (of a beloved object). As Sigmund Freud considered dreams to be a royal path to the unconsciousness, Bion claimed that the common-sense understanding of human experience is the royal path to learning (Bion, 1993).

In 1912 in his paper "The Dynamics of Transference" Freud introduced the concept of therapeutic alliance. Even then, the congruence between therapeutic and learning alliance was being suggested. That congruence was made explicit many years later by American psychoanalyst Joan Fleming (1904 – 1980). Just as Freud appeared to have done in 1912, Fleming saw important parallels between the analytic situation and the educational situation, stressing congruence between the analytic and learning alliances. She proposed that, just as the therapeutic alliance is the vehicle of analytic change, so is the alliance between teacher and learner itself the vehicle of learning (Wool, 1989). As for the relating the psychoanalytic thought and contemporary pedagogy, a well recognised name to be mentioned in the field is Dr. Deborah Britzman, a psychoanalyst and professor of pedagogy at the Faculty of Teacher Education, University of York in Toronto. From the 1980s until today, Britzman has been emphasizing the importance of personality in the dyad teacher - student and believes that the need for clarity and security in this relationship can be perceived in the sense of a neurotic, unconscious need for love (Mindoljević Drakulić, 2012). These principles offer creative feedback on all modern pedagogical controversy in the school environment, with intent to restore the idea of hope, humour and dignity (Britzman, 2009).

Psychoanalysis and School Children of Divorced Families

Children come to school with the unconscious image of their family that they have interjected into their psychic apparatus. All the family experience they've gained in

relationships with parents and siblings become their permanent mental schema that will help create and build a new (school) experience (Youell, 2006). Even through the initial observations of the first graders' behaviour in their first days or weeks of school, we can see what their capacity is for containing anxiety within a group, whether they try to contain their frustration in the classroom and whether they are capable of cooperating with their peers.

However, just as children come to school with an internalized image of their family, the parents taking their child to school for the first time also approach the task with the mental image of school they formed during their own school days. This school image is a part of the internal family psychodynamics, but in a certain way it is also connected trans-generationally, accompanied by historical, sociological and economic factors. All the conscious and unconscious memories, personal experiences and sensations that have been mixed and awakened this way, will create a new experience of school as an institution to the parents which then affects their children too. Many mothers and fathers who are ambivalent or carry even hostile attitudes from their personal education experience, if their school experience was negative, might consciously always be demanding something extra for their kids of the school authorities. The unconscious will in turn maintain the image of the school as a hostile, even dangerous place. Maybe they will be struggling with renewed feelings of rivalry and jealousy, especially if they notice that their child has grown attached to the teacher or if they idealize the family of their new classmates.

Likewise, the teachers can easily get caught up in a rivalry conflict with parents and convince them that they understand their child's needs better than the parents themselves. If, however, there has been a trans-generational tradition of teaching careers in the child's family, they will also act according to the family pattern, from the very first days of starting school. In any case, by starting school, children carry a variety of family burdens full of hopes and expectations, consciously and unconsciously. In this regard, it is obvious how difficult it is to "let" a child go to school in order to take another important step in their process of separation and individuation. The relationship between parents and schools is thus a fertile ground for projection and splitting, particularly if one is aware that by starting school, the child will have their loyalty split between new role-models.

After the separation phase, divorce will bring emotional emptiness within the triangular relationship of the three parties: the mother, father and child. The released libidinous energy that was tied to the abandoning parent will now be refocusing on various activities. The parent in turn, can use this energy for an object relationship with a new partner, while the child may try to correct the emotional emptiness outside of the family unit, by their relationship with the teacher (Nikolić, 1996).

The young man who is about to enter the oedipal stage of genital development, and has, due to the family break-up and divorce lost his father, will take the loss as a horrifying fulfilment of his unconscious desires. The arrival of a stepfather in his

single-parent family may further destabilize him and make the new relationship even more risky. Therefore, the fear of losing love is again mobilized in the relationship between the teacher and student. The Viennese psychoanalyst Otto Fenichel (1897-1946) also confirmed this by pointing out that in order to understand education psychoanalysis, there are three key components: the direct threat, the promising of special rewards and the (student's) fear of losing love (Suppes & Warren, 1978).

Therefore, the transference that occurs between students and teachers as well as between students and other individuals at school, according to the English psychoanalyst Dr. John Bowlby (1907-1990) and his classical psychoanalytic theory of attachment, may represent a secure base especially if in the primary family there was a lack of such (positive) experiences (Cummings & Davies, 2010).

When the English paediatrician and child psychoanalyst Donald Woods Winnicott (1896-1971) developed the concept of "good enough mother", as part of developmental psychology, the same inevitable phrase of psychoanalysis education was used in the latest book release (2011) by Tamara Bibby, a contemporary English psychoanalytically oriented lecturer in education. Bibby linked Winnicott's teachings of developmental psychology with the primary tasks of education and emphasized how important it is to have a "good enough teacher" – a teacher who will in some way be able to bear the burden of a child's growth and development and be their rediscovered parental figure that the child loves and hates, whose love can be gained and lost (Bibby, 2011). Children, who perceive the transference individual relationship as threatening to their own personality, often resort to transference to the school as an institution to help them contain their anxiety (Meltzer, 1986).

There are many other manifestations of negative transference in the dyad student – teacher. The children who haven't reached a constancy of the object, such as children of divorced families who were exposed to constant family conflicts even before the divorce, a firm and lasting relationship with their teacher seems an even more unattainable and difficult goal of education.

Therefore, students' recalcitrance, provocative, hostile and even sadistic outbursts or attacks really represent the transference of anal trends in the dyad. Creating and putting up different barriers, as well as students' withdrawal is also the transference of pregenital and preoedipal trends which can cause a number of communication problems within the relationship. On the other hand, the student's infantile desire for a symbiotic relationship and merging with the object of identification can cause particular difficulties in the dyad with the teacher.

A teacher, who becomes the student's focus of libidous interest and aggression, also becomes the person who will fulfill the student's personality structure, and thus fulfill any gaps they have as a child without a parent. The teacher in this case can become a representative of his id, tolerating their freedom of thought, imagination and a variety of activities. Also, they can offer the necessary protection as their auxiliary ego, particularly in the struggle against feelings of anxiety and loneliness.

The Austrian teacher and analyst August Aichhorn (1878-1949) was one of the first to highlight in his teachings and clinical research, that when the identification with the parents ends this way (due to rejection, divorce, separation), it can lead to serious disorders of the students' socialisation. The Austrian child psychoanalyst Augusta Bonnard, a student of Anna Freud had similar views. She thought that any change, such as parental separation, which affects the balance of power between the id and ego, can throw the school child out of the already precarious social balance. If the child's ego is weakened due to such circumstances, they will not be able to control their drives, so they will return to an earlier stage of development and resort to antisocial behaviour such as lying, stealing, being hostile, and such (Freud, 2000).

An American contemporary clinical psychologist Drew Westen, professor at the Medical University of Harvard, explored in his critical review (1998), the relationship of psychology with psychoanalysis and discovered that the dynamics of divorce carry the fundamentals of psychodynamic thought.

These are:

- development of object relations, particularly the role of conflicting or ambivalent feelings that exist in object relations;
- formation of personality in early childhood, which will have an impact on building interpersonal relationships at a later stage in life;
- the role of the unconsciousness in human behaviour and thinking, and
- the role of managing sexual impulses and aggressiveness (Fine & Harvey, 2006).

The latest psychodynamic observations of relationships between schools and children of divorced families were given by an American social worker, doctor of clinical psychology and child psychoanalyst Dr. Judith S. Wallerstein, well-known for her thirty-year longitudinal research study in which she observed the impact of divorce on 131 children coming from American families. These "children" are aged between 28 and 43 (2005) and they experienced divorce in the early 1970s, just when the national divorce rate in the U.S. began to increase drastically. Wallerstein pointed out in her research (in a very psychoanalytic manner) that children of divorced parents have a higher risk of developing a variety of behavioural disorders, from failing in school to acute anxiety associated with questions of love and loyalty, which many of them subsequently bring into their adult relationships. She also discovered that divorce brings long-term consequences that (in a very psychoanalytic sense) trans-generationally affect the lives of their children in a negative way (Wallerstein, 2005).

Conclusion

When it comes to the connection between psychoanalysis and pedagogy, there has not been a lot of professional and scientific literature written throughout the last century. Although there is not any explicit influence between them, this paper sought to present to what extent psychoanalytic theory is associated with pedagogy and how the existing well-known theories on psychodynamic thoughts could be applied to the school environment.

Describing the first tasks that education imposes on a small children, Freud stated that the child must learn to control their instincts. It would be impossible for them to get freedom without their instincts being regulated. Education has a similar mission: to find its way between the Scylla (gratification) and Charybdis (frustration).

The famous English psychoanalyst W.R. Bion said when two personalities meet, there is an emotional storm. And when a student and teacher meet, there is a special psychological space formed for the two different systems of the unconscious, transference space and countertransference space, thus initiating deep archaic reservoirs of their psyche.

Divorce as a turbulent life transition, essentially entails a fundamental change in object relationships, whereas school as an important institution with its system of values and the teachers with their outlook on the world as the representative, have the opportunity to substitute the triangular relationship of the damaged family nucleus.

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Psihoanalitički pristup odgoju i obrazovanju školske djece razvedenih roditelja

Sažetak

U radu je sažeto prikazan početak razvoja psihoanalize bečkog liječnika Sigmunda Freuda. Autorica je ponajprije usmjerena na Freudovu strukturalističku teoriju psihičkoga ustrojstva: tripartitnu organizaciju ljudske psihe: id, ego i superego, kao i na teoriju psihoseksualnog razvoja. U tom se okviru obrađuje dinamika povezanosti psihoanalitičkoga učenja i pedagoške misli, od Johna Deweya do suvremenih psihoanalitičkih pedagoga poput Tamare Bibby i Deborah Britzman. U skladu s tim razmatra se i psihoanalitički diskurs u odnosu na školsku djecu iz razvedenih obitelji, pri čemu se razvod promatra kao proces separacije-individuacije i stvaranja supstitucijskoga triangularnog odnosa školskog djeteta i nastavnika.

Ključne riječi: psihoanaliza; razvod roditelja; škola; školska djeca.