

Title: AN EXPLORATION OF CLIFFORD MAYES'S "ARCHETYPAL REFLECTIVITY" AMONG EXPERIENCED HIGHER EDUCATION EDUCATORS.

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"For those who feel 'called' to teach, it is essential to their personal and pedagogical growth that they periodically examine, refine, and articulate anew their understanding of that calling" (Mayes, 2005a: 329).

"Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed – on what grounds to say? – that he needs no more education" (Jung, 1960: 71).

"...archetypes appear in a form that reveals quite unmistakably the critical and evaluating influence of conscious elaboration" (Jung, 1969a: 3).

"... for through the archetypes, and only through them, Jung asserted, are we able to experience the world, others, and ourselves – and then try to make meaning of it all. Without the archetypes, there would not even be the possibility of experience" (Mayes, 2016: 1).

"For those who feel 'called' to teach, it is essential to their personal and pedagogical growth that they periodically examine, refine, and articulate anew their understanding of that calling" (Mayes, 2005a: 329).

Abstract

Due to their role and purpose professionally and societally, teachers can potentially impact their students indefinitely within the educative process during one or more education phases (pre-primary, primary, secondary, and tertiary). The quality and depth of education impacts society at large, and education is optimal where it is holistic and purposeful. Educational processes “involve and shape the student and teacher in their depths” (Mayes, 2017: 26). The lack of this type of practice among educators impacts the purpose of education, which is to prepare and equip students in the best possible way for their future, post graduate life and subsequent career.

Within Clifford Mayes’s archetypal pedagogy, archetypes are typically fundamental modes of human experience and reflection upon these modes supports teachers professionally and personally in the instrumental role they play within systems of education. Through the practice of *archetypal reflectivity* (AR), educators are able to better understand and explore their purpose, teaching practice and underlying factors that affect it.

This interpretivist study explored AR among HE educators in the form of in-depth interviews followed by content analysis. Findings indicate that experienced educators sought to shape students positively, their teaching methods had changed significantly from when they first began teaching and the profession of teaching overlaps personally and professionally. Consequently, the practice of AR among educators was found to be valuable due to the rich insights gained from experienced educators in areas of self-knowledge, content knowledge and pedagogical knowledge.

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Introduction

1. Background

For many educators the decision to study and practice teaching is a lifelong professional commitment irrespective of its manifestation, such as the teaching post's length, the academic level at which they teach, the subject they teach or the trajectories of their profession that may involve different positions within different schools, institutions, countries. Although the form and manner are not necessarily permanently fixed, the career path of teaching and the practices involved are. By virtue of its position within society, the instrumental and influential position inherent in the function of a teacher, can potentially have long-lasting effects on the vast annual output of students under their tutelage. Nonetheless for educators, their chosen profession is that of a teacher whose purpose is to *advance knowledge and develop skillsets within students*. For this study and in alignment with the applied theoretical viewpoint, the terms *teacher*, *educator* and *lecturer* are used interchangeably within the general framework of their overarching purpose. Clifford Mayes's teacher archetype represents each term.

Although teaching is generally viewed in relation to students, i.e., to teach them, teaching is a complex and multifaceted position which includes many sub-roles and even sub-identities, due to its inherent communal, societal, and nurturing function. Although the learning ultimately depends largely on the learner, learning and teaching are "interdependent processes" (Massari, Miron, Kamantauskiene, Alat, Mesquita, Tzakosta, Verheij, & Zirina, 2018: 13). Incorporated in the theoretical framework of this study, Mayes's viewpoint on the "world as a classroom" and the learning processes involved therein, is "All of our interactions are really teaching and learning situations, and we're all teachers and we're all learners at various times" (see, Archetype, Culture, and the Individual | Dr. Clifford Mayes, 2020). Growth occurs within learning processes, for both the student and the teacher.

Often overlooked is the paradox that educators learn about themselves, personally and professionally, through their teaching. Pedagogically, through reflection educators gain deeper insight into the effectiveness, appropriacy and relevance of their teaching practice. Although

teaching and learning occur formally within institutions of education, educators are nonetheless humans that are shaped themselves through the learning process they experience throughout their lives. These resultant learnings affect them both individually and outside of their respective institution of education.

The efficacy and professionalism of an individual as an educator is determined by the quality of education practiced and the effectiveness of their teaching practice. Their teaching practice typically involves their content knowledge, pedagogical knowledge and pedagogical content knowledge, approach, teaching style and methods as well as learning design. Understanding of the effectiveness of their approach can be gained through reflection. Reflection is a metacognitive process in which we think about how we think, and we reflect on what we are thinking and how this affected the learning process. In terms of teachers, when teachers reflect on their teaching practice and its impact on students' learning processes,

Within Analytical Psychology, Carl Jung's *oeuvre* investigates the conscious and unconscious components of the psyche and the individuation of the individual, psychologically. Yet within these spheres of interest is an educational nexus; individuation President of the Jungian Society for Scholarly Studies Darrell Dobson (2009: 150-151) describes Jungian theory as "a practice and a body of research focusing on the holistic and helpful contributions of the unconscious mind to individual and social development", which in turn "presents a holistic and integrated perspective of the psyche that complements the perspectives more readily available in educational psychology". When applied to education, it promotes integration of the individual.

Within the discipline of psychology (more specifically, *depth* and *analytical psychology*, used interchangeably in this study) Carl Jung's work investigates individuation, archetypes, persona, ego, personality (extraversion and introversion), collective unconscious, complexes, anima/animus and more. Jung identified "[t]he goal of ... development [as] self-realization, or individuation" (1960: 157). As a longitudinal developmental process of the psyche, **individuation** is described as "an actual and experienceable fact" (1960: 296), the occurrence of which is typically and formally evidenced in education.

As a mechanism within individuation, archetypes facilitate individuation and reflection, which in turn contribute to and promote development (individuation). Archetypes are “[c]ontents of the collective unconscious”, a “hypothetical and irrepresentable model, something like the “pattern of behaviour” in biology” (Jung, 2001:4). Present within every individual and representative of universal patterns and the behaviour associated with them, these collective and innate models play a role in personality development and can be used to interpret and explore phenomena.

Jungian scholar and specialist in both education and psychology, educational psychologist Dr Clifford Mayes applied Jungian principles to educational theory. Most likely in light of the ideas of the attainment of self and individuation and originating from Jung’s idea of *self-education* (see Mayes, 2005b: 38), within pedagogical theory Mayes developed and termed a theory of education: *archetypal pedagogy* (see, for example, Jung and Education: Elements of an Archetypal Pedagogy (Mayes, 2005c)). This pedagogical theory combines the concepts of individuation, reflection, archetypes, narrative, symbols/hermeneutics, religion, culture, curriculum studies and more.

As the founder of archetypal pedagogy and creator of *archetypal reflectivity* (from hereon, *AR*) Mayes promotes holistic education. Mayes (2015: vii) asserts “[E]ducation is at its best – healthiest and most engaging – when it is holistic”, and further “By holistic education, we mean that the various dimensions of the teacher and student are honoured and nurtured in educational settings and processes”. Within archetypal pedagogy, holistic education and individuation are primary principles which can be explored through the application of AR to gain insight into human behaviour and learning processes.

For the purpose of this study the terms *educator*, *teacher*, and *lecturer* are used interchangeably. The researcher acknowledges the semantic and characteristic differences in connection with the educational level, degree of student involvement and other factors that differentiate the terms from each other. However, the denominating function, that of to educate students within an educational setting, either online or face-to-face, is of interest to the educator. Likewise, the archetypal representation of the teacher, educator and professor share the same dominant function. For these reasons, the terms are used interchangeably throughout this study.

2. Rationale

The quality of education within higher education institutions (from hereon, *HEIs*) directly impacts the quality of skill and training in graduate outputs that enter society on an annual basis which, in turn, directly affects the collective competency and efficiency within society at large. Therefore, the more developed, reflective and professional the educators are that teach these graduates (as well as their prior educational grade levels within their previous years of study), the better the graduates' transferrable skills and training that is consequently articulated directly into the workplace upon employment. Teachers have "deep archetypal roots" (Mayes, 2017: 79) in their role within society; an "understanding [of] this "can both "revitalize" and "empower" us, even in facing the toughest situations in our profession" (Mayes, 2017: 79). Higher education (from hereon, *HE*), educators are instrumental in this regard, they impact society at large where the impact can be generational.

Mayes (2017: 155) states "Education rises to its full measure when it makes the whole student – the student's individuation – its central concern, when the student is the focus of educational processes, not the object of miseducative purposes". Holistic, quality education is advantageous and a worthy ideal. This is because it equips students for life and work post their studies, wherein graduands filter into society. Mayes characterises *holistic education* as a model containing five dimensions, namely, organic, psychodynamic, affiliative, procedural, and existential (McKay School of Education, 2021). The purpose of education, which is to prepare and equip students in the best possible way for their future, post graduate life and subsequent career, should remain the primary goal for educators and students alike. The teacher plays an instrumental role in student education and learning, in which a student finds "support and a means for personal growth" (Trifunović, Draško & Krstić, 2016: 47). Holistic education then promotes a balanced education that facilitates the student's growth at the level of the individual; holistic education is optimal.

A means of both indicating and facilitating holistic education is the practice of reflection. AR is a reflective model developed by Mayes (2003a) and can be viewed as one of many types of models used in teaching practice that involve reflection, evaluation and facilitates individual

development. The achievement of the above outcome, *articulation into the workplace and sufficient theoretical training beforehand*, is an invaluable goal to reflect upon for educators who are instrumental in this process. AR investigates the overt and latent motives, needs, paradigms and behaviour experienced by HE educators. AR is reflected in Mayes's statement that "Life is a series of those educative acts" (see, Archetype, Culture, and the Individual | Dr. Clifford Mayes, 2020).

Although there are many subtypes of reflective practices, the practice of AR characteristically does not focus on ethical, political, biological, or cultural aspects, instead it hones in on the individual's professional, personal and existential growth in a meaningful, logocentric manner. Attending to teacher's education and practices at the level of the individual, by the individual, would promote understanding into their teaching practices and the quality of education delivered, consequentially.

Given that individuation is a broad and multipart concept, a means of understanding educators' individuation within educational theory, namely AR, is the model applied within this study. Effectively, AR "encourage[es] teachers to examine and work with psychodynamic issues, images, and assumptions as those factors affect their pedagogical practices" (#5 Education, Psychology, and Soul | Dr. Clifford Mayes, 2020).

A key factor within the educative system that almost every child undergoes, unless they are home-schooled, is the quality and aptitude of educators' teaching practices. It is through AR, that educators examine their "unique sense of calling and practice *as an educator*" (2005c:177) emphasis added). In Mayes's studies (2001a; 2001b; 2001c; 2002a; 2002b; 2003a; 2003b; 2016; 2017) he demonstrates the use of the AR model in his own teaching and training of student teachers. Likewise, Mayes posits that AR is a powerful apparatus for both practicing and potential teachers that benefits their education programmes (Mayes, 2002a: 700). Factors influencing their teaching practice may be brought to awareness, acknowledged and integrated, to make for a more holistic and purpose-driven educator.

Despite the value of this crucial practice and the advantages it provides on an individual and collective level, personally and professionally, recent literature available on AR among HE educators is lacking. This is surprising given the long-term, instrumental, and fundamental role that HE educators play in the educative process and societal development. Nonetheless, elsewhere within education the application of Mayes's theory has demonstrated advantageous outcomes (Dobson, 2009, 2011; Villate, 2012).

As such, this study aims to explore AR among experienced HE educators, and to better understand how they relate to the teacher archetype, as well as the role this archetype plays in their teaching practices and the educative process.

3. Problem and purpose of study

i. Problem statement

HE educators are instrumental within the educative process and the subsequent development of society at large. In other words, "In formal education settings, the person who is generally most key in the student's formation of her view of herself as a learner is the teacher" (Mayes, 2017: 30); HE educators equip students with necessary skillsets and competencies directly, and shape the output of graduands indirectly. Therefore, educators' alignment with their occupational purpose is crucial to the effectiveness of their position, the congruence of their beliefs and actions, as well as their own distinctive individuation. Experienced educators who have 10 or more years of practical experience within HE, have greater knowledge of their purpose and how the effects of their teaching than graduands. Experienced educators within HE demarcates the scope of this study.

ii. Purpose statement

The quality and depth of HE educators' pedagogical development and expertise can be necessarily enhanced through AR; self-reflection wherein educators examine their role and teaching practice in archetypal terms is beneficial to them and the systems they operate in. This practice allows educators to identify the underlying factors that influence their teaching practice and renew their purpose as educators. The ideal of the teacher transcends space and time as an authoritative,

knowledgeable, and humble individual who devotes his/herself to teaching students. Given their contribution to society and the advancement of knowledge, the aim of the study is to explore experienced HE educators' archetypal reflections in order to gain a deep understanding of experienced HE educators and their teaching practices.

iii. Purpose of study

The purpose of this study is to explore educators' experience of their own teacher archetype and how it operates within their teaching practice. The researcher will achieve this by conducting 10 interviews using the data instrument of an interview schedule (*Appendix D*) comprised of 11 questions. The open-ended structured, in-depth interview schedule allows the interviewees to expand upon their answers. As such, the interviewer is able to gain additional insights and prompt a more open discussion of the answers should the opportunity arise. The content analysis of the data post data collection will allow the researcher to identify salient themes from the interviewee's accumulated thick descriptions. As a result, the researcher will gain insight into how educators at a registered HEI that specifically training teachers, to explore their teaching practice through the lens of AR.

These understandings will contribute to the existing knowledge of AR and provide a greater understanding of the model in application within the sample group. Obtaining novel insights and identifying key concepts are characteristic of exploratory research (see, du Plooy- Cilliers *et al.*, 2014: 75).

4. Research Questions

Outlined in the background and motivated in the rationale, the following research question encapsulates this exploratory qualitative study:

Primary research question:

What key insights are gained through AR among experienced HE educators?

Objectives:

1. How do educators view their occupation and purpose, pragmatically and in practice?
2. What needs and motivations affect their pedagogical practices?

Literature Review

The review provides an overview and discussion of literature on learning through experience and learning through reflection. Jung's theory as the underpinning of Mayes's archetypal pedagogy is discussed in order to establish the backdrop of depth psychology within educational theory. This contextual backdrop is then followed by an introductory overview of archetypal pedagogy, AR's purpose, process, past findings, and the paradox that this model presents.

1. Reflectivity, archetypal pedagogy and individuation in education

i. ELT within education

Within the contemporary landscape, the concept of learning through experience is known as Experiential Learning Theory (ELT). Promoted by educational philosopher John Dewey in 1938, ELT began with the Dewian premise that self-transformation and new knowledge creation through the learning of previously unexperienced roles was of greater significance than what is being learnt (Lewis & Williams, 1994: 6). ELT posits that learners gain new skills and knowledge by experiencing their learnings, or doing (Massari *et al.*, 2018: 15). It is a methodology and a philosophy educators use to purposefully engage their students in order to increase students' knowledge, understanding of values and developing of skills through group learning, interdisciplinary investigation, self-reflection and self-assessment (Massari *et al.*, 2018: 15). In so doing, educators encourage students to be active and aware of their actions as well as their experiences in the learning process.

ELT, the theory of "learning through reflection on doing" (Felicia, 2011), began as an eclectic mixture of interdisciplinary learning theories and further developed into a more concrete learning model. Educational theorist David Allen Kolb furthered Dewey's learning premise and, together with assimilations from child developmental psychologist Jean Piaget's theory of cognitive development and social psychologist Kurt Lewin's theories on groups, action research and personality, created *Kolb's cycle of ELT* (Kolb, 2014). Kolb's cycle of learning involves four stages

including *concrete experience*, *reflective observation*, *abstract conceptualisation* and *active experimentation* (Fazilah, Wardah & Maisarah, 2020).

ELT views learning as a “continuous process” (du Plooy- Cilliers *et al.*, 2014: 15) that involves “reflective practice [as] ... a key aspect of lifelong learning” (du Plooy- Cilliers *et al.*, 2014: 16) in the form of feedback, or reflection. Education as a formal and ongoing process is essential to knowledge development, “It is self-evident that experience gained through life, education and work should play a central role in learning” (du Plooy- Cilliers *et al.*, 2014: 15).

Although the reflections in Kolb’s model are active in that they are purposeful and autonomous, the reflective aspect is minimal, practiced briefly and superficially as one of four steps. Experiential learning, however, focusses specifically on the learner and the learner’s learning and development; deliberate, regular and in-depth reflections would potentially yield richer, more meaningful, and longer lasting expansion on behalf of the reflector.

ii. Structural reflectivity

A type of reflective practice beneficial to the educative process is *structured reflectivity*. A study by Karatape and Yilmaz (2018) investigated the extent to which student teachers were able to reflect on their contextualised lessons through diary entries. This study examined reflective activities when used by student teachers as a means of learning through experience. Their findings indicated that reflectivity is advantageous to student teachers and concluded with a strong recommendation that it should be introduced theoretically and practically at an earlier level in their studies (Karatape and Yilmaz, 2018). This type of reflectivity however, focused on apprentice teachers and not qualified educators.

iii. Individuation among educators

Although *individuation* is a broad term encompassing many subprocesses longitudinally, it has been nonetheless studied and consequently demonstrates a significant role within educators’ teaching practices. In terms of the value that learning about educator’s individuation would procure, a meta-analysis study in *Learning Styles in Education: A Critique* aimed at identifying factors that influence the effectiveness of lecturers’ instruction, recount Marshall’s (2016, cited in

Gudnason: 2017:21) findings which indicated that individuation ranked at 100 out of a total of 138 variables. In other words, Marshall (2016) demonstrated that lecturer individuation directly impacts the effectiveness of the lessons. Moreover, in the *International Journal of Learning, Teaching and Educational Research*, Morgan (2019) argues that educators should view their individuation as a practice, in order to ensure their interaction with students vicariously promotes students' own sense of purpose thereby strengthening society. The degree to which educators invest in their own individuation impacts students' inadvertently.

iv. Types of reflectivity according to Mayes

Clifford Mayes recorded that teacher reflectivity within education began in the late 1980s (2002a). Promoting reflectivity as a general practice among teachers, Mayes (2001a: 10) outlines the process of teacher reflectivity where "the intending or practicing teacher reflects on the deeper pedagogical, political, and biographical forces that she has internalized and which both consciously and unconsciously shape her practice". Reflective practices serve as a preventative function by ensuring the teacher does not respond reactively to issues that arise within their classroom (Mayes, 2015: 34). Additionally, reflectivity enriches teaching practice within the classroom (Mayes, 2015: 34). The types of reflectivity used among teachers as well as their advantageous and limitations, according to Mayes, are outlined below.

Starting with *biographical reflectivity (BR)*, the foundation is psychodynamic wherein the individual examines biologically-motivated factors in order to become aware of his/her own understanding of power relations, personal and family-of-origin issues within the teaching environment (Mayes, 2001a; 2017). Likewise, BR equips teachers with means of improving their strengths and enriching the classroom (2001a). However, Mayes (2001a: 11) posits that the practice of this type of reflectivity in isolation, without archetypal and spiritual facets, is limiting.

Critical reflectivity (CR) is an ideologically based subtype of reflection. CR involves the analysis of thought processes that demonstrate individual proclivities towards categorisation on the basis of race, sexual preference, ethnicity, socio-economic status, and gender (Mayes, 2001b: 701). Mayes found that practicing this type of reflectivity assisted him with his curriculum design and his presentation thereof to his students (2017: 70). This subtype practice views reflective

examinations through a political lens focusing on political influences imbued in teacher's practices (2001b: 11). As with BR, Mayes similarly finds this subtype limiting and incomplete (2001b: 11).

Both CR and BR may over-emphasise individual identities over meritocratic acknowledgements. In other words, the skills, training and values of an individual can be overlooked and overshadowed in light of their biological, political and identity affiliations. Furthermore, Mayes (2002a: 701) asserts that the above subtypes are anti- "competency based", ultimately reducing and simplifying the individual to his/her political/biographical profile.

Cultural reflectivity (CuR) involves a thorough reflection of the individual's culture and seeks to identify, within the individual's thought process and actions, influences that are limiting and liberating (Mayes, 2017: 151). As such, this process brings to the individual's awareness "the various cultural forces that have contributed so greatly to the makeup and trajectory of one's life" (Mayes, 2015: 44). However, Thompson and Mayes (2020) believe that depth psychology and individual focus are more advantageous to healing cultural divides.

Mayes drew from his own experience as a teacher as well as a developmental model from Buddhism to conceptualise the next subtype, *spiritual reflectivity (SR)*, described as "the exploration of deeper ontological commitments and constructs regarding teaching" (Mayes, 2001a: 477). Mayes (2001c) argues that spirituality is an area least explored in contemporary education, he comments on the shortcomings of overlooking this presently deficient area in light of its impact on the educative process. Mayes identifies that "The spiritual impulse is not only psychologically and ontologically primary, it is also essential in the formation and maintenance of society" (Mayes, 2001c: 7). Overall, Mayes surmises that the facet of spiritual education tends to be excluded from teacher's studies and this may inadequately prepare apprentice teachers for the likely occurrence of spiritual topic arising in the classroom.

Of the above outlined subtypes of biological, critical, cultural and spiritual reflectivity, in his expert professional opinion Mayes's concludes the most beneficial is AR: "However, it is archetypal reflectivity that has brought me to the deepest as well as the highest vision of my role as an educator in the service of my students' and my own liberation in the psychospiritual trajectory

toward liberation” (Mayes, 2017: 70). AR can be seen as the most effective type due to its focus on the individual’s reflections of their own behaviour and thought processes, without inflating (and therefore skewing) the emphasis on, for example, aspects of identity, lineal heritage, acculturation and so on.

2. Carl Jung and analytical psychology

Jungian theory was foundational to Mayes’s theoretical conceptualisations of archetypal pedagogy, the proposed learning theory that the researcher selected in order to explore the research question. An overview is provided below.

Carl Jung’s theory was influenced by Arthur Schopenhauer, Sigmund Freud, Nietzsche, and Immanuel Kant among other philosophers. Although applicable to many disciplines where behaviour and cognition are concerned, Jung’s theoretical contributions have largely been limited, within academic research, to the field of psychology and humanities, theology, or language studies. For example, Mayes identifies occurrences where disciplines outside the social sciences actively adopted Jungian theory for insight in order to further their existing body of knowledge (see Mayes 2017: 92). Within the subtypes of psychology, Jung’s body of work is categorised as *analytical* or *depth* psychology due to its acknowledgement of unconscious influences within the individuals’ psyche. Notably, the *a priori* subtypes of psychology are differentiated from Freudian psychoanalysis, although both share similarities such as introspection, unconscious influences, and developmental influences. For example, Jung theorised about the collective unconscious thereby distinguishing his conceptualisation of the unconscious from Freud (Thompson & Mayes, 2020: 250).

The contemporary research landscape indicates that Jung’s theory, from an educational theory perspective, has been used mainly in connection with personality, archetypes, imagination, and learning. Studies show concepts used for personality typology in connection with learning and career selection for adults within HE (Matulčíková & Breveníková, 2020). From a standpoint of the educator-student relationship, leadership archetypes (Roesler, 2019; García-Alfonso, 2018) has also been of interest. Imagination and the use of the *active imagination* within the classroom,

although controversial in some respects, has been researched (Prabakaran, 2019; Guynn, 2019). Holistic or *biopsychosocial* education is a prevalent topic and progressive concern within education, as it focuses on education from a holistic perspective and not the traditional, intellectual dominant sphere (Murphey & Edlin, 2020; Fenton, 2018). Elsewhere, in connection with *transformative learning* the concept of the collective unconscious has been applied (Bae, 2018). Within contemporary culture and disciplines, widely used terms such as projection, introvert, and extrovert were notably originally conceived by Jung. Nonetheless, scholars have commented on the lack of Jungian theory application to the field of education in general despite its congruencies and potential advantages (Gitz-Johansen, 2016).

i. Jung and the unconscious

To demonstrate a core tenet of depth psychology for the purposes of this proposed study, the researcher uses Jung's own analogy. Jung likens the visible inheritance of physical features (such as eye colour, physical build and height) to the latent inheritance of psychic features (such as temperament, tendencies, proclivities) (see *Chapter 1: Approaching the Unconscious*, 1964); he views both (physiological/biological and psychic) as equally inheritable. In so doing, Jung further asserts that denying the existence of the unconscious assumes that our current understanding of the psyche is complete (Jung, 1964: 6). These are basic premises of psychology which seeks to understand unconscious processes as they inevitably manifest in behaviour and actions.

Moreover, depth psychology focuses on *understanding the individual at the level of the individual*. For this reason, depth psychology has often been, counterintuitively, unnoticed or disregarded from research, as it "offers some possible solutions but may be overlooked because its primary focus is the individual" (Mayes & Thompson, 2020:248). It can be argued that change primarily begins within the psyche of an individual, "Given that all groups are comprised of individuals, and that the psyche is central to individual human behaviour, psychology is an appropriate resource from which to draw" (Mayes & Thompson, 2020:248).

ii. Jung and individuation

The individual (and later, professional) development is the purpose of education, while educators are the agents. The skill and efficacy of the educator as an individual, from Jungian perspective, is

viewed in terms of self-actualisation, the attainment of self and/or *individuation*. Individuation is the holistic development of the individual across many other spheres including academic education; it is also a continuous or ongoing process and, like Kolb's model, cyclical in nature and critical to lifelong learning. This is most likely due to the holistic, pedagogical, andragogical, educational and developmental motifs that individuation broadly encompasses.

3. Clifford Mayes

Jungian scholar and specialist in both education and psychology, educational psychologist Dr Clifford Mayes applied Jungian principles to educational theory. Most likely in light of the ideas of the attainment of self and individuation and originating from Jung's idea of self-education (see Mayes, 2005b: 38), within pedagogical theory Mayes developed and termed a theory of education: *archetypal pedagogy* (see, for example, *Jung and Education: Elements of an Archetypal Pedagogy* (Mayes, 2005c)). This pedagogical theory combines the concepts of individuation, reflection, archetypes, narrative, symbolism/hermeneutics, religion, culture, curriculum studies and more.

Mayes is viewed within scholarship as the current principal leader of Jungian educational theory. He has produced an extensive body of work that focuses on the intersections of culture, education, and psychology; more specifically, his areas of interest include educators and their practice of education and other areas such as holistic education (Thompson & Mayes, 2020) and symbolism in education. Some of Mayes's recent works include *Developing the Whole Student: New Horizons for Holistic education* (2019), and *Teaching and Learning for Wholeness: The Role of Archetypes in Educational Processes* (2017), a key literary source for this report.

Mayes, furthering his use of Jungian thought to inform educational psychology, gives credence to the religious and psycho-spiritual facets included in archetypes by their very nature, which have potentialities to challenge and solve issues at the same time. This invites a cognitivist and therefore not a behaviourist approach given the emphasis on psychic or psychological content where "The archetypal approach to educational theory and practice offers a way of integrating primary and secondary processes in an educational synergy" (Mayes, 2017:14).

Mayes's stresses the value of holistic education within education whereby teachers attend to a balance of developmental areas as well as cognitive and intellectual development, among students. Mayes believes Waldorf schools, with their emphasis on practical development within curricula, teach invaluable skills to students through these methods (Mayes, 2010b).

In connection with educational learning theories, Mayes incorporates elements from works by Paulo Freire (Mayes, 2017; 2010a). Further, he also includes insights gained from Albert Bandura's self-efficacy and self-worth (Mayes, 2015: 35) as well as John Dewey's ideas on democratic education (Mayes, 2015: 126) and durable, long-lasting learning (Mayes 2012: 60). His perspective of education and schooling systems is largely informed by Dewey's viewpoints of democratic education. Elsewhere Mayes has contributed to programme development for plurality or multiculturalism within education (Mayes & Treviño, 2006; Mayes, 2001c). Holistic education then promotes a balanced education that facilitates the student's growth at the level of the individual.

i. Archetypes

The concept of archetypes is not new. The idea first appeared within Plato's philosophy as the *eidola* (Jung, 2001: 10) and it is implicit in his *Theory of Forms*, and other dialogues. Elsewhere within the field of philosophy, the preanalytical similarity of archetypes is analogous to Martin Heidegger's "primal ground" of existence, or *Urgund* (Mayes, 2017: 16). Archetypes are defined according to Mayes and Jung below.

Archetypes, as original images (or *urbilder*, see Jung, Humbert & Jalbert, 1988) are the vectors or lenses through which individuals experience reality and make meaning of it as "fundamental means and modes of experience and interpretation" (Jung in Mayes, 2003a:1). They are used as a means to "delve deeper into the thoughts behind a given process" (Villate, 2010: 2). Theoretically, every individual is born with archetypes inherent in their psyche (Mayes, 2017: 46), they exist within the psyche and operate on both a conscious (through projection) and unconscious level. *In nuce*, an archetype is "an innate pattern of perception and behaviour which influences human perception and action and shapes it into similar forms" (Roesler, 2012:2).

As a means of interpreting experience, they are a vector for understanding the self and others. Within educational theory, in order for a teacher to reflect deeply upon him or herself, he/she needs “powerful models and images to guide their introspection” allowing teachers to understand their “inner and outer experiences.” (Mayes, 2003a:81). Consequently, the experiences become a praxis for the resultant “transformation of self, setting, and other” (Mayes, 2003a: 81).

ii. Archetypal pedagogy

Mayes developed *archetypal pedagogy* as a theory of education which seeks to promote the abovementioned five dimensions of holistic education (mentioned in the *Rationale*). Also known as *archetypal pedagogical reflectivity* (Mayes, 2017: 78), this educational theory includes both archetypes and pedagogy. Archetypes are used as a praxis for teaching and learning among teachers and students alike; *archetypal* “refers to fundamental principles, to basic ordering systems of transpersonal, even supra-personal, creative power; to thematic field configurations asking to be consciously realized and related to in respect of their structural and ordering implications within” (Schwartz-Salant & Stein, 1987:6). The justification for this theory of education is as follows:

“[S]eeing and reflecting on teachers and teaching in archetypal terms provides a potentially powerful tool for encouraging prospective and practising teachers to engage in deeper forms of reflectivity than is currently the case in most teacher education programmes. I shall argue that archetypal analysis offers an exciting way of adding a spiritual dimension to teacher reflectivity” (Mayes, 2002b: 700).

Archetypal pedagogy asserts that both the curriculum and teacher should be attentive and “richly responsive” to cognitive processes, and how these “can enrich her and her student’s larger existential and even spiritual commitments in the formation and nurturance of their ever-expanding life narratives.” (Mayes, 2017:14). Due to the fundamental purpose archetypes serve in organising, influencing, and directing human behaviour and experience of reality, Mayes (2016: 2, original emphasis) explains how archetypes can be applied pedagogically: “It is the nature of these archetypal lenses that they allow us – indeed, *require* us – to understand our experience as an ever-evolving *narrative*”.

iii. Archetypal reflectivity

Mayes asserts (2003a, 2002b) that AR is essential for the development of a teacher's practice of education. AR involves deep reflection on the qualities, behaviours, and ideals characteristic of the teacher archetype and how these are or are not present within the reflector's teaching practice (Mayes, 2017). In other words, it is:

“a process of reflection whereby the teacher critiques and examines his/her practice of teaching from a psychological and political standpoint in order to gain insight into his/her treatment of students as well as examine his/her own unresolved issues, biases or prejudices that negatively affect his practice of teaching” (Mayes, 2005a: 38).

Dobson (2011: 13) explains archetypal reflectivity as a “process that reflects on an individual's behavioural patterns that consciously or unconsciously inform the individual's teaching practice”.

Dobson uses AR as a means to transform one's practice, whereby “Reflectivity involves a meta-cognitive process through which educators increase their awareness of the implicit attitudes, beliefs, and knowledge that inform their practice—in order to transform their practice.” (2009: 149). This entails a *thinking about thinking* activity, where the trajectory of one's thought processes are analysed. In simple terms this practice involves metathinking, or thinking about one's thinking or thought processes, and secondly identifying to which behavioural mode or mindset (archetype) these thought processes collectively resonate with.

Applications of this model can achieve numerous objectives. AR can be used “to view and renew teacher practice” (Dobson, 2009: 152), by ensuring learning material is updated, relevant and relative to the students' understanding benefits the students' learning process. Other objectives include to find “professional self-renewal in the service of her and her students' psychospiritual maturation” (Mayes, 2017: 60), “to counter disaffection in their work” (Mayes, 2017: 60).

Adapted from Mayes, Dobson (2011: 13-14) lists three methods of engaging in AR. The first is similar to a think-pair-share activity where, within educative processes the teacher presents his/her own examples of archetypes and how his/her understanding and reflection upon these dynamics proceeded to development that was purposive within his/her own professional practice and knowledge base (Dobson, 2011: 13). The second is to ask teachers to reflect on times that

they found archetypal energies arising during their teaching practices Dobson (2011: 13). Of the second method specifically Dobson (2011: 13) states “This is an active, reflective process with a focus on promoting change”. The third method involves a more direct method of accessing the unconscious mind, whereby experiences are created hypothetically in order for the practitioner to relate to his/her own “spontaneously generated images” (Dobson, 2011: 13). This process provides the practitioner with a means of accessing and integrating aspects of his/her own psyche.

Mayes applied archetypal pedagogical reflectivity when he taught the subject *The Foundations of Education* to education students, which included ideological, psychological, ethical, and socioeconomic aspects of the American educational system (2017: 64). AR allowed Mayes to better understand students’ resistance to learning, as learning new content may have challenged pre-existing conceptions (see 2017: 61). This exercise increased Mayes’s compassion and understanding of his students, which in turn facilitated the learning journey of both.

As a result, Mayes taught these students about AR and described how this theory informs and enriches his own practice and reflectivity (2001a: 483). In so doing, Mayes (2001) found that it encouraged education students’ examination of “simplistic notions”, which expanded their worldviews and added purpose and intention to their methods.

4. Theoretical discussion and conclusion

The literature review provides a discussion of contemporary research in areas related to this study. Situated under the process of educational individuation, archetypal pedagogy, which includes AR, is related to existing learning theories and models, such as experiential learning, structural reflectivity and other subtypes of reflectivity within education.

The review outlines existing research conceptualised using similar theoretical frameworks within the area of interest and identifies major works by original and seminal authors that contributed to these areas. Carl Jung’s theory, foundational to the specific concept and general area underpinning this study, was discussed and situated within the broader educational learning

theory framework alongside cognitivism and constructivism. This necessarily includes depth psychology and its relation to individuation, (self) education of the individual.

The conception of the theoretical framework of Mayes's archetypal pedagogy, and AR, was situated within the broader educational and psychoanalytical disciplines from which they originated; in which the researcher outlined research pertaining to the foundational theoretical development that informs this study. The educational pedagogy from which AR originated was discussed in terms of its application to education, together with a discussion outlining the theory of archetypes, archetypal pedagogy and the purpose, processes involved and past findings of AR. The value and relevance of these concepts, on an individual/collective personal/professional level, was discussed and situated within the parameters of HE and educative processes. Such an in-depth and expansive review serves to demonstrate the alignment of the selected theoretical framework with the research paradigm and methodology.

The research of the abovementioned authors and works has resulted in the finding of the most suitable theory in connection with the purpose of the study, to explore experienced educators' experience of their own teacher archetype and how these operate within their teaching practice.

Research Design and Methodology

This section discusses the selected qualitative approach, interpretivist paradigm, exploratory design and method. The qualitative data collection method of in-depth interviews, together with content analysis are conducive to achieving the understanding and answering the research problem at hand. Next, the research methodology, including the population, sample and sampling technique, ethical considerations, trustworthiness, data collection and data analysis method are discussed.

1. Research paradigm and design

Within a qualitative approach the research paradigm (tradition or worldview) selected for this study is interpretivist, due to the research focus on human behaviour in HE education, with theoretical underpinnings of archetypal pedagogy and analytical psychology. The study is situated within the discipline of Education, a social science, and the researcher seeks to “gain an in-depth understanding of a phenomenon, how people make sense of and give meaning to their daily experiences” (du Plooy-Cilliers *et al.*, 2014: 6). The selected paradigm coheres with the cognitive interest type of *hermeneutic-phenomenology*, which is conducive to gaining an understanding of the area of interest discussed in *Section B. Literature Review* (du Plooy-Cilliers *et al.*, 2014: 12).

The researcher’s interest is in HE educators’ words, experiences, and descriptions, expressed subjectively; in other words, HE educators’ *daily experiences*, and how they *make sense of* them. The objective is to “study and describe meaningful social action” (du Plooy-Cilliers *et al.*, 2014: 13), in order to answer the research question of *what key insights are gained through AR among experienced HE educators?*, and the sub-questions of *how HE educators view their occupation and purpose, pragmatically and in practice*, and *what needs and motivations affect their pedagogical*

practices. Furthermore, the AR model described resonates highly with, and is characterised by, an in-depth exploratory study of thought processes and behaviour.

Ontologically, the means knowing and exploring archetypes through communication of their existence and the role they play. The framework thus takes the position that individuals' ontology is constituted through archetypes, and individuals identify with and disclose manifestations of these archetypes through their own descriptions. Reality is therefore seen as both governed by laws and constructed by the individual, as archetypes are means of expressing and relating reality.

Axiomatically, teachers serve a significant function within society and their understanding of their own roles, needs and behaviour is valuable. The researcher values the input from teachers and believes that the exploration thereof is relevant and meaningful. The insights gained from exploratory research is predicated upon the axiom that this research can potentially contribute to the existing body of knowledge and be used for further study.

Epistemologically, archetypes as manifested in expressions and models of behaviour, demonstrate the perceptions of the participants, and therefore provide knowledge of their point of reference as teachers within the educative system. Archetypes further allow "the individual to organise his/her conceptualisation of the internal and external world" (Mayes, 2017: 4). Given the instrumental role teachers play within the education system, and their influence on student learning (as discussed in *Section B. Literature Review*), insight gained on the processes and perceptions is advantageous. Teachers' experience of their teaching is subjective and understanding these subjective experiences may be beneficial to existing scholarship within education.

By using Clifford Mayes's educational learning theory of archetypal pedagogy, in particular AR, the researcher will be able to explore HE educators' realities and perspectives of themselves as teachers, and their teaching practice. As the "primary research instrument" of this study, the

researcher aims to humanistically “empathise with and share in the social values” of HE educators (du Plooy-Cilliers *et al.*, 2014: 30). Interaction with participants, through open-ended interviews using an interview schedule, will allow the researcher to create meaning and explore the realities of the participants.

This paradigm aligns with the methodology of previous works discussed in *Section B. Literature Review*, namely Mayes’s own studies together with Dobson’s (2009, 2011). The selected framework allows the researcher to approach this study through the same means in which the research problem can be and was previously understood. Given that the research problem focuses on a metacognitive activity (thinking about thinking and reflecting), it requires gaining insights and understandings of participants’ verbalised thought processes and behaviour. Therefore, the interpretivist paradigm best facilitates the investigation of this explorative study.

2. Research methodology

i. Population

HE educators are the unit of analysis for the research. The eligibility criteria include the following characteristics: experienced educators at HE institutions, where experience entails 10 or more years of experience within HE as an educator. Secondly, in line with the principles of archetypal pedagogy, the population is delimited to educators within a teacher HE. In other words, HE educators that educate teacher apprentices.

The above criteria demarcate a population most suitable to the research problem and design. Educators with lengthy experience are more knowledgeable and able to give insightful and meaningful descriptions. Where this experience was adopted within a HE setup, the experience is both specific and relevant to the research problem. The specificity of a teacher’s institute, as opposed to a general HEI, aligns the purpose more specifically to educators with subject pedagogical knowledge, or subject didactics.

ii. Sample and sampling method

From the population parameters a sample size of 10 participants was estimated to sufficiently yield the desired outcome of gaining a thick description of the research problem through exploratory research. The aforementioned criteria of years of experience within HE, and the type/focus of the HEI (teacher's studies) are characteristics that allow the researcher to best generate a detailed understanding of their subjective experiences. This sample is appropriate for the study due to the theoretical framework, that of the educational theory of archetypal pedagogy and the research paradigm, the Interpretivist philosophical stance taken. The study occurs once at a single point of time, wherein interviews take place within a one-week period.

Characteristically, interviews of experienced teachers, who have practiced education for 10 years or longer, possess qualifications indicative of the content subject knowledge and subject pedagogical knowledge fundamental to their occupation. Their insight will be most valuable given the model applied is reflective and the interviewee is required to be able to reflect on their teaching journey, which therefore must have developed over a lengthy period of time. Furthermore, experienced teachers possess qualifications indicative of the content subject knowledge and subject pedagogical knowledge fundamental to their occupation.

The elements mentioned, such as level of experience and theoretical knowledge of the subject and pedagogical content, assist the researcher to select the most suitable sample from the population.

The sampling technique used is non-probability because it is not possible to ascertain the entire population or access it and the sample selection will not be random (du Plooy- Cilliers *et al.*, 2014). Once data saturation has been reached, wherein no new information is availed through the interviews, the researcher will have reached data saturation. At this point, interviews will be ceased, and the researcher will progress to data collection.

The non-probability sampling method used is purposive sampling, whereby the researcher deliberately selects elements inclusive of the sample (du Plooy- Cilliers *et al.*, 2014). This technique allows the researcher to use her own discretion when selecting the participants, it also ensures that the sample is suited to the research parameters (du Plooy- Cilliers *et al.*, 2014). The researcher purposefully selects educators that meet the criteria of completing a minimum of 10 years of experience within HE.

3. Ethical considerations and trustworthiness

Ethics in research refer to the “moral or professional code of conduct” that in turn create a standard for the researcher’s behaviour and attitude (du Plooy- Cilliers *et al.*, 2014: 263). The ethical considerations of this study include careful considerations of confidentiality, informed consent, sensitive admissions, incentives, and an acknowledgement of the current Covid-19 pandemic.

i. Confidentiality

The researcher will motivate her findings using the participant’s verbatim comments, however no indication of the order, name, or any other traceable identifiers of the participant will be included in this substantiation. As such, the researcher is able to assure participants’ that their identity and the information they disclose will be confidential. The researcher is able to guarantee this promise of protection because only the researcher stores reviews and transcribes their audio recordings during the data collection phase. Considering that each of the participants interviewed were employed at the same HEI, they were guaranteed in-house anonymity through the booking of appointments via the online app Calendly, wherein the information of their selected slots was not made available online or elsewhere.

ii. Informed consent

Upon invitation to participate in the study, interviewees are informed that they are formally being asked to participate in a research study (*Appendix B*) and their informed consent in terms of audio and video recording is required (*Appendix C*). Where participants sought further explanation of the interview topic, the researcher compiled an additional information sheet for participants to ensure their concerns in terms of safety, privacy and what will be asked of them (*Appendix F*). The additional information sheet formally shed light on the area of study for participants not familiar with archetypal pedagogy, to alleviate any concerns or wariness. Given the unit of analysis was HE educators in possession of postgraduate qualifications, as able-minded and educated individuals they are sufficiently aware of the research process and not at risk of exploitation, immaturity, illiteracy or any other factor that would negatively impact their understanding of consent.

Participants were informed that they may withdraw from the interview process at any time should they choose to. Explained in the forms sent to participants (*Appendix B*), and again prior to the recording of the interviews (*Appendix F*), was the process, type of questions, the measures taken to assure their confidentiality and the method in which the findings will be presented. Furthermore, institutional consent from their respective HEI was acquired and stored. The supervisor overseeing this research granted ethical clearance (*Appendix H*) upon his reception of the institutional consent form, signed and dated by the respective HEI's ethics committee. The researcher has stored this signed and approved ethical clearance letter.

iii. Sensitive Information

The interview questions are designed to explore the teacher's reflections of their practice, reflections may invite the concession of intimate and sensitive information. However, it is unlikely that psychologically harmful information, such as incriminating or undesirable admissions, will surface as a result. Nonetheless, the researcher has assured participants that their confidentiality will be maintained regardless of the content. Individual and online interviews reduce the

possibility of private information spreading, as in, for example, a group setting in a public area would.

iv. Incentives

The researcher did not incentivise participation. Instead, the researcher explained the value of this study for the researcher's own professional development and relied on the goodwill of the participants to contribute to the researcher's study entirely on their own accord.

v. Covid-19

Impossible to exclude in any study dated between 2019-2022 is the impact of Covid-19, specifically in terms of research that takes place physically, in person. Nonetheless, participants were interviewed virtually using online video platforms and as such, in person interviews did not take place and issues related to Covid-19 were not encountered.

vi. Loadshedding

Present in South Africa for many years is the occurrence of loadshedding, which results in intermittent and inconsistently forewarned electrical failings. This affects Wi-Fi connectivity and technology use. The researcher planned accordingly by making use of loadshedding schedules when structuring interview slots for participants to select. In doing so, the researcher minimised the opportunity for blackouts to occur during interviews.

vii. Trustworthiness

Reliability and validity within qualitative research are measured and described in terms of its trustworthiness (du Plooy- Cilliers *et al.*, 2014: 253). In order to present findings and interpretations that are credible, the researcher expands on trustworthiness characteristics of *credibility*, *transferability*, *dependability* and *confirmability* below and the strategies employed to promote them.

In terms of credibility, upon invitation by respective participants the researcher spent a greater amount of time asking additional questions to those already asked from the interview schedule and in so doing, gained greater insight. Definitions and characterization of terms were provided within questions to decrease the likelihood of the participants misunderstanding them (such as questions 1, 5, 6 and 8 in *Appendix D*). The interview schedule was not provided beforehand to ensure organic and spontaneous responses from participants.

Where possible, the researcher repeated the participant's answer, to gain a response that confirmed the researcher's understanding. Recording the interview decreased the likelihood that the researcher would incorrectly or inaccurately transcribe the interview. The researcher was able to refer to each recording as it was conducted originally through the analysis of the interviews. This increases the credibility and integrity of the study by means of ensuring the transcripts will retain their original context and terminology (as spoken by the interviewee); it also decreases the likelihood that the researcher's biases will infiltrate the study. Given that the selected institution of HE is an English medium institution, the researcher foresees that the likelihood of misunderstanding the communications will be slim.

In many of the instances where terms were defined, participants agreed with their provided descriptions. Further, interviews were held virtually to allow the researcher to observe non-verbal cues and reactions; these observations were transcribed during data collection.

Where possible and relevant, the researcher provided direct quotations in the data analysis, to provide accuracy and allow readers and future researchers to make their own judgements of the study (described in *Section 6. Data Analysis Method*). The researcher took care to describe emergent themes in the participants' own language (see *Appendices D and E*). Upon consultation with the researcher's supervisor, the researcher revised the initial interview schedule submitted. The objective of this was to supply Mayes's definitions and explanations of terms within the

interview process to ensure coherence in understanding and answering, and to adopt a “broad to narrow focus” in question structure (du Plooy- Cilliers *et al.*, 2014:189).

Seven ethical considerations were listed and described, with special considerations to the socio-environmental (see, under *Section 4. Ethical Considerations: v. Covid-19*) and socio-economic (*vi. loadshedding*) conditions in which the study took place. Importantly, and in relation to the concept of this study, even during this period of physical separation the teacher archetype is relevant and applicable because the student-teacher relationship remains intact and ongoing and as such, the behaviour and interaction between the student and teacher as well as the teacher’s various roles and responsibilities continues to take place. As such, Covid-19 has little impact on the trustworthiness of this study.

Moreover, the researcher engaged in *memoing* during the coding process, to allow for greater interaction with the text and inclusion of insights gleaned (du Plooy- Cilliers *et al.*, 2014). Likewise, the research methodology describes the criteria for participant selection as well as the sampling technique, data collection and analysis methods applied. Recording of the research trajectory is provided in the study and Appendices. This demonstrates that internal processes were reviewed and realigned accordingly. The above reasons allow for the evaluation of transferability, dependability and confirmability.

Given the study is exploratory in nature, the researcher has no agenda (or hypothesis, in quantitative terms) to approve or disprove the findings. Furthermore, the findings of qualitative studies cannot be generalised and as such, the researcher cannot draw generalisations from the findings. However, the findings will nonetheless contribute to the existing body of knowledge. Moreover, the breaks between interviews, which spread over five working days, allowed the researcher to reflect firstly on her application of effective listening and secondly, any biases, memories or assumptions that may have arisen on her part during the interviews.

The researcher is instrumental in the research, given the Interpretivist paradigm that will be applied. As such, the researcher's discretion and interpretation of the findings is of value to the study. The selected research design and approach incorporates mechanisms that allow the highest achievable measures of credibility and trustworthiness of the study.

4. Data Collection Method

Of the three main types of interviews available within qualitative data collection (see D du Plooy-Cilliers *et al.*, 2014:188), the most suitable is standardized, open-ended interviews. This method allows the researcher to explore AR in the interviews, and learn about the participants' "views, opinions and beliefs" (du Plooy-Cilliers *et al.*, 2014:188). In line with the interpretivist paradigm and exploratory design, interviews best enabled the researcher to gain an understanding of HE educator's experience.

Employing this type of interview involves the researcher asking each participant the same set of 11 questions (*Appendix D*); should the researcher require expansion on a given answer, she can prompt the participant for greater clarity by asking a follow-up question and in so doing, attain a deeper description. This interview type also facilitates greater organization during the analysis phase to follow, as questions are asked chronologically and progress naturally.

i. Procedure

The researcher contacted a HEI, specifically a teacher's college, and requested to be redirected to their ethics committee. She explained to the main member of the HEI's committee that she was conducting qualitative research for her Postgraduate Diploma in Higher Education at the Independent Institute of Education and sent her application, which included *Appendices B, C and G*. Her application was approved and granted an ethics number. The researcher emailed this ethical clearance to her supervisor who then approved the ethical clearance (see *Appendix H*).

The researcher selected educators with over 10 years of experience in HE from the HEI's website and emailed them to request an interview. Within the email body the participant consent form (*Appendix B*) and audio recording consent form (*Appendix C*) were sent. Upon reception of this mail, many participants enquired further elaboration on the research topic and as a result, the researcher created and supplied them with *Appendix F*, which explained the researcher and area of interest in greater detail. The participants signed and returned both forms, after which the researcher stored these PDFs within her OneDrive cloud. The researcher emailed the confirmed participants a Calendly link to schedule their interview in one-hour slots to ensure enough time was allocated should the participants elaborate on their answers, as well as the Google Meet link that was automatically generated upon confirmation of their hour slot.

Interviews were held within the natural location of the educator's homes, given employees were teaching online from their home at this point during the pandemic. The research instrument used during data collection, specifically the interview schedule comprising of 11 questions (*Appendix D*) was asked numerically during which all answers were recorded using the recording app on the researcher's Samsung mobile.

Given the type of model that underpins this study, participants were asked to reflect and consider their thoughts before answering. Participants were notified before the recording started, and informed when the recording ended. In cases where the participants decided to expand upon a question after the interview was recorded, the researcher recorded their follow-up answers and saved these, together with the initial recordings, on her OneDrive cloud. Throughout the interview process, participants' nonverbal responses were monitored and where repetition of a definition or term was requested, the interviewer repeated them. The interviews ranged from 12-60 minutes in length and were conducted virtually using the online platform of Google.

After the interviews were held, the researcher transcribed each interview using the recorded audios. Non-verbal communication, verbal fillers, such as (pauses), *-err's* and *-um's* and other

nuances (such as voice tone, volume and tempo) were also included in the transcriptions for contextual purposes. The researcher then saved these transcriptions electronically on her OneDrive cloud within each participants' designated folder. Characteristic of the inductive method and suitable to smaller sample sizes, the theoretical ideas gained through analysis of the transcribed, raw data are "an outcome of the research process" and (du Plooy- Cilliers *et al.*, 2014, :84). The method of data analysis is further explained in *Section 6. Data analysis method*.

Lastly, data saturation was evident when answers become repetitive in their content, whereby no new insights were provided, and the research question had been sufficiently expanded upon. The researcher ceased interviewing the participants at this point because further data collection would be redundant to the research process.

ii. Resources used

The software and technological applications available used to carry out this study are listed below. As such, the process posed a low cost to the researcher and participants as many of the resources required were free online. Given that the participants were working from home, they already had access to internet and laptops. Nonetheless the resources required were be communicated and checked beforehand, and a budget was not necessary.

Calendly was used for scheduling interview appointments. This free app syncs in real time and instantly confirms the appointment with both interviewer and participant by means of email confirmation. This allows participants to select, within the timeslots provided, an hour slot that suits them best. Further, the option to integrate the scheduled meeting, using Google Meet, was selected. In so doing, extra communications or confirmations of links and/or other details pertaining to the interview were not required.

Google Meet is a free video conference app available to everyone. This was the online platform in which interviews took place virtually.

Adobe is a free app that allows the conversion of Word documents into formatted electronic documents. Consent forms, permission letters and information sheets were converted and saved on the researcher's OneDrive cloud storage.

Recorder is a free Samsung app that the researcher used to record the dialogue between interviewer and participant. Each recording was saved and transferred to the researcher's OneDrive cloud storage.

Microsoft OneDrive cloud storage was used to store the original audio recording clips, transcriptions, signed consent forms from participant, ethical clearance letter of the respective HE and other documents.

5. Data Analysis Method

Broadly, qualitative content analysis as both a data collection and data analysis method (see du Plooy- Cilliers *et al.*, 2014: 233), was selected to analyse the data by following a general process of reduction, organization, interpretation and substantiation of data (du Plooy- Cilliers *et al.*, 2014: 232-234). As a systematic means of analysis using all transcribed data, the researcher "identifi[ed] subjective themes and patterns" (du Plooy- Cilliers *et al.*, 2014: 191). Notably, the transcriptions included the researcher's recording of verbal, and where possible, non-verbal communications, memoing prepared for visual analysis and the verbatim interview transcriptions in which participants each answered 11 questions from the interview schedule. This aligns with the interpretivist paradigm and objective to "[provide] a thick description of the social reality mirrored in the texts" (du Plooy- Cilliers *et al.*, 2014:191), where the researcher's objective is to understand participants' realities by studying their descriptions.

The researcher employed content or textual analysis, a systematic method of qualitative data analysis in which the recorded interviews were converted into a textual copy format (du Plooy- Cilliers *et al.*, 2014). Using an inductive approach allowed the research to develop themes in the process of familiarizing herself with the texts.

Of the eight steps followed during content analysis, steps 1-6 are applicable to *Section C. (6)*, this subchapter, and the remaining 2 steps are situated within *Section (D)* (du Plooy- Cilliers *et al.*, 2014: 235).

1. Step 1 involves data preparation, in which data was grouped into portions and collected into meaning categories, a process of indexing textual (meaning) units. This provided structure, allowing the “development of more categories and subcategories” (du Plooy- Cilliers *et al.*, 2014: 235). Memoing and other notes were used here to familiarize the researcher with the text and emerging themes.
2. Step 2 involved coding, a process of collecting data comprised of categories, to make for a more manageable analysis (du Plooy- Cilliers *et al.*, 2014: 235). At this stage data was fractured and rearranged into coherent, homogenous codes. Coding units were organized into words, phrases or sentences, considered in respect of the primary research question. The coding units were compared in light of their “relations, similarities and differences” (du Plooy- Cilliers *et al.*, 2014: 237).
3. During step 3 a detailed conceptual framework was developed by allocating the researchers own labels to the identified codes, to create categories. Given that the interview schedule provided a scaffold for themes to emerge, the discrete question numbers assisted in providing structure.
4. Step 4 entails testing the consistency of categorical definitions on a sample (du Plooy- Cilliers *et al.*, 2014: 237). The consistency among the developed coding definitions was assessed to be high and the researcher found this indicates trustworthiness.
5. Step 5 involved grouping relevant sections (words, phrases and sentences) and ordering this information coherently for data analysis.
6. During Step 6 the researcher assessed the accuracy of the coding conducted and found it to be accurate.

Findings and interpretation

Step 7 in which conclusions are drawn from the coded data will be discussed in terms of their questions, and step 8 in which findings are reported, is outlined below. For ease of reference each of the questions asked during the interview is copied below, followed by the researcher's presentation and interpretation.

1. Question 1.

An ideal can be defined as, “a conception of something that is perfect, especially that which one seeks to attain [and a] standard that seems very good and worth trying to achieve.” (Collins Dictionary, 2022). How would you describe your ideal of a teacher?

i. Presentation

Participants described the ideal of a teacher as: *wise, appropriately caring, approachable, authentic, enthusiastic, humble, flexible and resilient*. They further characterized teachers as in possession of *subject knowledge, general knowledge, communication skills and emotionally intelligence*.

In terms of knowledge in terms of self- emotional, subject and practice knowledge, teachers were expected to “care about the human being and the individual development of the human being”, be “knowledgeable to themselves and their own processes, a reflective and reflexive individual”.

ii. Findings

The researcher defined the term in general language for participants to understand, given that the ideal of a teacher is classically the teacher archetype. The researcher observed that the participants described teachers as lifelong learners themselves who seek to continuously develop their subject and general knowledge, as well as their teaching practices (approaches, strategies and techniques), and aim to be reflective and holistic.

2. Question 2.

In what ways do you continue to educate yourself?

i. Presentation

Participants listed the following means of formal and informal self-education: Reading current journal articles, watching information shows on subject (YouTube), attending exhibitions, enrolling in short courses, following subject-specific news and general news, PD activities, attending supervision groups and formal further studies (qualifications). The caution to not stagnate was prominent, one participant described stagnation as “dangerous”.

ii. Findings

Many viewed stagnation as negative and to be avoided, prioritizing continuous personal and professional development. Likewise, participants emphasized the need for continuous specific and general, formal and informal development, or growth. Synonymous with education albeit with a more holistic emphasis, *individuation* is essentially a longitudinal and continuous process through which an individual matures or grows through learning. The participants referred to this process indirectly in their responses.

3. Question 3.

What do you think your individual needs were that motivated you to become a teacher?

i. Presentation

Participants answered the selection of their career in light of family expectations, academic, spiritual and psychological satisfaction/development, opportunity. Other motivations include the need to feel acknowledged, included, to educate others, to share their love for their subject knowledge, to provide opportunities for understanding and development to others. Above all, a

prominent motivation for their career choice was incepted during their schooling years wherein teachers made an impression upon them. As a result, many participants sought to “make a difference” in the lives of students.

ii. Findings

The researcher realized that this question can potentially be very personal. Impressions made from previous teachers were key to the career choice of teaching; participants were motivated to replicate impressions, guidance and support received as a student. For example, one experienced participant recalled the impression her teacher made upon her: “No, I remember to this day and I’m 65 now, I can remember that teacher welcoming me in”; another explicitly stated his motivations: “that’s the number one reason I became a teacher, I want to be the change that I had the privilege of in my life”.

This supports the researcher’s argument that teachers are highly influential within society and play an immeasurable role in shaping their students’ perceptions of themselves, education, educative process and more.

4. Question 4.

What is your main, overarching personal goal as an educator?

i. Presentation

As more specific form of Question 3, the responses to identifying an overarching goal included to *challenge and expand on existing knowledge, create curiosity and interest, support learners, foster a learning environment, enhance connection* and “to open up minds”.

ii. Findings

The objective to “make a difference” was reiterated, one participant stated, ““And I know, in the 28 years if there was ever a learner in whose life I really made a difference, it was (STUDENT X).

And I'd like to believe that there were several others after that." Interestingly, the participants expressed the goal of having an overall positive impact on their learners, and what this meant to them, not specifically equipping students with skills. Demonstrative of AR, this question aimed to promote educators to reflect on their purpose and practice. Mayes (2017: 60) outlines the methods and motives of AR similarly: "introspection, dyadic work, and group processes in terms of archetypal symbols, narratives, and figures about one's sense of calling as a teacher, one's pedagogical practices, and how one's role as a teacher fits into the larger narrative of one's life".

5. Question 5.

Mayes claims that the two most powerful archetypes are the Great Mother and the Great Father (2010b:34). He characterised the Great Father as "concerned with measurement, analysis, systematicity, and their practical manifestations in the forms of various tools and technologies, both concrete and abstract" and the Great Mother as "concerned with intuition, art, natural processes, interrelatedness, and their practical realization as acts of nurturance and deep organic creativity" (Mayes, 2010b: 34). What characteristics of these archetypes best relate to your teaching practice?

i. Presentation

All participants agreed with Mayes's descriptions of the Great Mother and Great Father archetype, and some highlighted specific characteristics.

In terms of the Great Mother, *interrelatedness* was most related to by participants; one stated that "everything for me does have a connection and that does improve the learning process of learning in general.". *Intuition* and possibly, *gumption* and *perceptivity* were expanded upon in terms of an "educated gut": "if you work towards developing an educated gut then you equip your learners with, or students, with the tools to deal with any situation".

Of the Great Father, *practical manifestation* (“battling between *what* and *where* and *how* and *why*”), *measurement* and *analysis* best related to the participants.

ii. Findings

Although participants found Mayes’s archetypal characterisations to be accurate, many participants compared the descriptions to their present, South African experience of them. Owing to their lengthy experience of 10 or more years within education, the shift in focus highlighted was the over-expression of characteristics for both archetypes. In terms of the Great Mother, participants felt the *nurturance* aspect is over-expressed among educators: “it changed from the focus point of knowledge to more of being, um, a CARER. Like a social worker”. Likewise, in terms of the Great Father’s characterization, participants commented on “the huge responsibility of being the stand in parent”. As such, experienced educators explained that South Africa’s social, domestic and economic factors have impacted, and consequently stretched, the range of roles and responsibilities of educators.

6. Question 6.

On the topic of the Great Mother archetype, Mayes believes that “Many people become teachers because of a desire to nurture students.” (2003a:87). How do you relate to this motivation?

i. Presentation

Participants responded impassionedly to this question, although most agreed on the Great Mother motivation within reason, only. Participants did not find the selection of *nurture* as reflective of their actions towards students, and preferred “relationship building” and “encouragement”. Many expressed their motivation to support students’ identity formation and confirmed their interest in students’ academic progress and personal wellbeing. The most experienced participants within the group spoke about wishing the best outcome for students as

the primary desire, “so it’s on a particular level that I want to nurture students, I want to nurture students to attain their best”.

ii. Findings

The participants preferred to view nurturance in terms of nurturance of the mind and academic growth. The term *nurturance* is typically maternal, with caregiving connotations and as such created a strong response from participants.

7. Question 7.

Mayes (2017: 95) states that “Boring teachers are deficient in ... archetypal energy. Arrogant ones who abuse their power over students are possessed by it”. What are your thoughts on these assertions?

i. Presentation

Participants were in agreement with both of Mayes’s assertions, however many did not appreciate the word choice of “possess”. Participants’ responses emphasized the reflexivity and adaptability required for teaching (“people that abuse their power definitely don’t understand learning”). Some participants reiterated how arrogance and dullness would impact students’ lives, given the instrumental role of the teacher in shaping their experience (“teaching is more than just an education it’s a lifelong influence you get on children’s lives”).

ii. Findings

Participants validated the Mayes’s statements by cautioning archetypal deficiency and archetypal possession. They also expanded upon the many levels of intensities, and varieties in which the described possession/manifestation could occur.

8. Question 8.

What metaphor would you use to describe your personal teaching style and methods?

i. Presentation

Participants presented their metaphors in the form of inanimate objects, phrases, animals, entertainers/performers, and other occupations. Their identification included a joker, butterfly, book, juggler, chef and the figurative phrase: *being the shoulders upon which others can stand*. Metaphorical descriptions would allow for the researcher to gain a better understanding of participants view of themselves and their teaching methods and style.

ii. Findings

This question directly demonstrates the application of AR, where participants were required to reflect upon their teaching styles and methods and anchor it by ascribing their ___ it figuratively to an object. Dobson (2011: 13) outlines AR as a “process that reflects on an individual’s behavioural patterns that consciously or unconsciously inform the individual’s teaching practice”. In this instance, the patterns were constituted metaphorically.

The attribution of metaphors indicates the many roles and representations of teachers. Notably, many of the identified metaphors shared characteristics. For example, the *joker* and the *juggler* portray performative, entertaining and engaging abilities; while the *juggler* and *chef* typify multitasking, dexterity and impetus.

As confirmed by the participant, the conscious and intentional adoption of joker qualities was explained in terms of the learning processes it promotes “in the light-heartedness of the silliness of the experience there was also a great deal of learning that we could unpack afterwards”. This participant explained how the incorporation of joker qualities during annual learning excursions promoted learning and self-knowledge: “I did that trip for 21 years, every year, now without fail when we came back the students would say that they learnt more than they had in years, about LIFE, about TEACHING, about themselves”.

9. Question 9.

In what areas has your teaching practice developed from when you first began teaching?

i. Presentation

Participants reflected on their growth from when they began formally teaching as graduates, each participant agreed their teaching practice had developed extensively. One participant responded, “Absolutely, there’s not anything that has stayed the same. Not ANYTHING”. Explanatory and lengthy areas in which development had occurred were supplied. These were categorized into pedagogical, personal and professional development below. Significantly, however, the roles overlap.

Pedagogical development encompassed teaching methods, cognitive thinking levels, styles and approaches, as well as familiarization with current technology and the associated relevant resources. In terms of tools, assessment and lesson design, many participants asserted that present-day education requires the integration of technology. Further, during reflection, a prominent identification was of novice mistakes (“I’ve learnt how many mistakes I made in my first couple of years teaching. Um, later on through interaction with children I’ve learnt what I had done wrong in the beginning”).

Personal development included the development of an “educated gut”, confidence (“I learnt I can handle a crisis well”), emotional boundaries, better judgement and a deeper understanding of their responsibilities and influence in terms of society. Many participants reflected that they underwent a noticeable change in confidence and learnt to teacher their subject knowledge with greater assurance.

Professional development included better understanding and management of roles and responsibilities (admin, report writing, research), job expectations realistically and practically,

understanding of internal processes within public and private HE's, as well as understanding the broader socio-economic and socio-political influences within education.

ii. Findings

Notably, the researcher observed that many of the descriptions given by participants conflated the professional and personal aspects within teaching. One participant described this as an “infusion”: “it [teaching] actually becomes quite personal after a while and, um, you do tend to put a lot of yourself and your personality in it. And at the same time, it infuses into your, your own personality as well.”

Repetition, and reflection upon repetition, was found to be of great value and practiced regularly among experienced educators, albeit informally. Learning about teaching through reflection on the teaching experience was expressed advantageously (“So when I came across the same scenario, I handled it differently”). Another reflected on how expertise was gained through experience: “the 28 years of experience and teaching experience specifically, has developed my teaching style”.

In terms of graduate attributes, reflection required educators to “take problem-solving and creativity very seriously” and consider ways to better implement the skills needed in present-day situations, to serve graduates in the workforce. In terms of teachers’ responsibilities within a social and generational context, one participant stated, “the students and I are actually creating possible futures for hundreds of people”, another commented “the people that are in my class will continue and have families and the number just grows so I’ve learnt to take education VERY seriously”.

Although many present-day features have impacted their teaching practice (such as technology, 4th industrial revolution, connectivism, resources required, scarce skill needs, and more), the **purpose of their practice remains the same**. As mentioned in the rationale (*Section A*): *to prepare*

and equip students in the best possible way for their future. One participant described this as: “Even 60 years ago that was our work, our work was taking students into tomorrow, you know?”

Many of the themes expressed, such as reflection on professional, personal and pedagogical experience are accumulations of insights gathered longitudinally throughout participants’ teaching practice. These themes reflect the individuation underwent by educators, described by Jung as an “internal and subjective process of integration” (1985: 234), a “synthesis of a new unity which previously consisted of scattered principles” (1954: 263), “an actual and experienceable fact” (1954: 296), a “transformational process” (2014: 293) whereby the individual “is aware of it [the “process of individuation”] and consequently makes a living connection with it” (1964: 162) and “[t]he goal of ... development is self-realization, or individuation” (1958: 157). Moreover, this longitudinal and cyclic aspect is reflected in one participant’s description: “I’ve not reached the point [of understanding people], there’s no reaching the point, you have to keep working and developing”.

10. Question 10.

What have you learned about yourself through your interactions with students?

i. Presentation

Participants reflected on many perspectives gained through interaction. Many commented on experiences that shaped their view of themselves and their role (“I’ve learnt to think in a much bigger way about ... teaching”). One participant commented on the accuracy and relevance of assessments (“*what* are we assessing, *why* are we assessing, *how* does it really impact on the growth of the student”), and another commented on previously unknown abilities that presented themselves during teaching practice (“I learnt that I can handle a crisis well.”). Other participants commented how accepting their limitations brought greater peace (“I have learnt that it’s okay to say I don’t know, that it’s okay not to know everything”).

ii. Findings

Overall, the impact of educators and their role in students' lives, was described in terms of the finality of assessments. Academic records, of which finalised grades are recorded and later viewed as evidence of an individual's knowledge acquisition, are largely in the indelible. Likewise, the individuals with the greatest influence on academic records within academic staff, are those that assess and record progress, educators.

The expectation for educators to know everything about their subject could be unconsciously shared by themselves and students alike. Discussed previously, this is a paradoxical issue in that educators learn about themselves through their own teaching; likewise, although they are trained to teach a specific subject, they will never possibly know everything about it and this expectation is unrealistic.

11. Question 11.

Have you found any student biases and preconceptions that enter your classroom?

i. Presentation

Participants commented on numerous student biases and preconceptions that were overtly or implicitly communicated. These were based on the educator's age, sex, race and religion, the whether the institution was public or private, and preconceptions on the difficulty or complexity of subjects taught.

Participants expressed that students viewed knowledgeable teachers as white ("if you're **white** you know more") and/or old ("If you're **old** you know more. If you're old you're automatically respected. If you're old students mustn't argue with you") and wealthy ("The automatic assumption that because I'm a lecturer, because I'm white, I have money and I must give it").

Within private institutions, one educator commented on students' expectation to receive marks as a result of the expense of their tuition fees. The participant stated, "two boys in the class said *our parents are paying a lot of school fees because we're in a private school, so you must give us the answers*".

Another commented that once students had worked through stereotypes attached to her religion, their student-teacher relationship developed ("when they do [build relationships] it's actually very rich and good relationships that have lasted years").

ii. Findings

Understanding of educators, subjects and institutions is shaped by culture or previous experience with a prior educators, subjects and institutions given students' frame of reference.

Conclusion

1. Limitations, delimitations and recommendations

Limitations include constraints such as financial resources, time, access to information (du Plooy-Cilliers *et al.*, 2014). Participant accessibility was restricted to HE educators within a single HEI, and online, virtual interviews allowed to researcher to conduct interviews.

Moreover, the first interview held was discarded because the interview was not recorded correctly. Nonetheless the researcher took measures to ensure the interviews that followed were recorded correctly. The researcher did not experience any challenges in completing the study within the respective time limitations.

Delimitations include the parameters of the study, the theoretical framework and research design. Theoretically, individuation is too broad a topic for the scope of this study; it is challenging and multifaceted to measure. As such, applying the model of AR is better suited to the scope of this study. The researcher is knowledgeable of the mechanisms involved in the concepts that will be applied, including their limitations and challenges.

As an interpretivist study that views reality as dependent upon ascribed meaning. Due to the qualitative nature of this study, the results cannot be generalised and therefore are not statistically representative (du Plooy- Cilliers et al., 2014). The qualitative data collection method made use of in-depth interviews followed by content analysis are conducive to achieving the understanding and answering the research problem at hand. An amount of 10 participants was estimated to sufficiently yield the desired outcome of gaining a thick description of the research problem. Interviews took place online within a one-week period. The sampling technique used was non-probability sampling. Data saturation occurred wherein the researcher ceased interviews as a result of repetition in answers. The data collection method facilitated the achievement of the

purpose of the study, valuable insights were gained in terms of the primary research question and objectives.

Themes that emerged included the shaping influence educators have on their students, from pre-primary to tertiary education. Reflection provided insights into the improvement and re-alignment of teaching practice to achieve outcomes in terms of the educator's purpose. These themes align with Mayes's claims on the value of AR, whereby reflective practices are crucial for teachers' "personal and pedagogical growth" and this growth envisions that teachers would "periodically examine, refine, and articulate anew their understanding of that calling [to be a teacher]" (2005a: 329).

Recommendations for further research include further investigation of the key insights gained. These areas include the observation of cyclic roles, in which students' own learning experience impacts their choice in career path and many educators chose education as a result of positive student-teacher experiences. This coheres with Mayes's assertion that the "sense of calling and practice spring from the archetype of the teacher in all of its historical, cultural, and psychospiritual richness" (2017: 59). Research into the influence this factor has on the career choice of teaching would be valuable. Given the expertise and experience of experienced HE educators, suggestions for future research include selecting this population in order to gain rich insights.

As a practice within education, AR was seen to enhance educator's reflection of their teaching practice and processes.

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Appendices

1. Appendix A: Concept table

Below is the concept table created within the initial stages of this research study.

Provisional Title: An exploration of Clifford Mayes's "archetypal reflectivity" among experienced teachers.

Research Problem/ Objective	Primary Research Question	Research Rationale	Seminal Authors/Sources	Literature Review – Conceptual Framework	Paradigm	Approach	Data Collection Method(s)	Ethics	Anticipated Findings	References
Problem: Experienced teachers' archetypal reflections of their individual teaching practices may impact their teaching	What insights are gained through the exploration of educators' teaching practices	Educators' teaching practices have a great impact on both teachers and students. Ongoing	Seminal authors include Carl Jung, and Clifford Mayes.	Theme 1: Archetypal pedagogy as a theory of education. Theme 2: The	Paradigm This study employs an interpretivist research paradigm. Epistemology	Qualitative Population The population of this study is	The researcher will collect data by means of an interview (Appendix D – Interview Schedule	The researcher can guarantee confidentiality to the interviewees who will give informed consent	The researcher anticipates that the findings of the study may provide new insights and understandings of AR among experienced educators.	The main sources that will be used in this study include the following references: Jung, C., G. 2001. <i>The Spirit in Man, Art and Literature</i> . Translated from German by R. F. C.

practic e.	acted by their prac tice of arch etyp al refle ctivi ty?	prof essio nal deve lopm ent amo ng teac hers can great ly deve lop the quali ty of their teach ing prac tices, their view of them selve s as socia l agen ts and the impa ct their		contri buti ve pote ntial of Jungi an anal ytical psyc holo gy withi n the educ ative proc ess.	The know ledge gener ate can deep en the unde rstan ding of teach ers and their teach ing practi ces. Ontol ogy Teac hers' realit y of their teach ing exper ience is both real and	expe rien ced educ ator s at furt her educ atio n insti tutio ns. The para met ers of this pop ulati on grou p inclu de educ ator s who have five or mor e year s of	dule) . The rese arch er will inter view 12 inter view ees, the inter view sche dule is com prise d of 13 ques tions .	ent using <i>Appen dix B – Cons ent Form for Partic ipant s.</i> Recor dings of the inter views will take place once <i>Appen dix C – Cons ent for audio and video recor ding</i> has been signe d by the		Hull. New York: Routledge Classics. Mayes, C. 2017. <i>Teaching and learning for wholeness : The role of archetype s in Education al Processes.</i> Lanham: Rowman & Littlefield. [eBook]. Available at: https://we b-p- ebscohost - com.ezpro xy.iielearn .ac.za/eho st/detail/d etail?vid= 5&sid=74b 6d03f- 55e2-
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		teaching has on students. Further, education plays an instrumental role in the maintenance of a healthy and balanced society.		The me 4: Holistic education and development of the student and teacher as individuals. Axiology: Teachers serve a significant function withi	constructed, and these constructions can be expressed through descriptions and of reflections on archetypes .	experience practicing HE.		interviewee. Sensitive information is unlikely to emerge during the interviews . The researcher will not incentivise the research and Covid-19 measures will be observed.		4779-bb07-163da65072f4%40redis&bdata=JnNpdGU9ZWhvc3QtbGI2ZS3ZyY29wZT1zaXRI#AN=ED570678&db=eric. [Accessed: 22 October 2021]. Thompson , J. and Mayes, C. 2020. Healing cultural Divides: A Jungian approach. <i>Psychological Perspectives</i>, 63: 248–259. [Online]. Available at: https://do
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Research Problem/Statement	Secondary Questions/ Hypotheses / Objectives	Key Concepts	Key Theories		n society and their understanding of their own roles, needs and behaviour is valuable.	Sampling	Data Analysis Method(s)	Limitations	Key Contribution	i.org/10.1080/00332925.2020.1771996 . [Accessed: 15 September 2021].
Experienced teachers' archetypal reflections of their individual teaching practices may impact their teaching practice.	None	AR (archetypal reflectivity), holistic education, archetypes, individuation.	The theories that will inform this study include Clifford Mayes' archetypal pedagogy as a theory of education. Carl Jung's			The sample includes lecturers at the Two Oceans Graduate Institute, a registered private institution base	The researcher will record the in-depth, open-ended structured interview in order to capture textual	Limitations in terms of limited access to information and time limits are not likely to occur given the researcher is in	The researcher anticipates that the findings of the study may provide new insights and understandings of AR among experienced educators.	

			theory, within the areas of depth psychology and analytical psychology, form the backdrop of Mayes's theory.			d in Cape Town that educates teachers, in South Africa and abroad, to teach at primary and secondary schools. The sampling technique used will be non-probability	al data.	possession of the seminal authors' texts and has access to online libraries. The researcher has created a proposed timeline for January 2022 in which the interviews will occur		
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						ty, purposive sampling. The elements mentioned, such as level of experience and theoretical knowledge of the subject and pedagogical content, assist the		in good time over a period of six weeks. Unpredictable occurrences such as load shedding and unforeseen technical difficulties may arise in logistical complications of this		
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						arch er to sele ct the mos t suita ble sam ple from the pop ulati on.		study .		
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2. Appendix B: Example of information sheet and consent form sent to participants

Compiled into one document and sent to participants, below is an information sheet followed by a consent form.

Participant information sheet
To whom it may concern, My name is Sarah Josie Pridgeon and I am a student at Varsity College. I am currently conducting research under the supervision of Dr Ruan van der Berg about an exploratory study of experienced teachers' archetypal reflections of their teaching practices. I hope that this research will enhance our understanding of pedagogical archetypal reflectivity through the contribution of experienced teachers' valuable insights thereby contributing to the existing body of knowledge. I would like to invite you to participate in my study. In order to explain to you what your participation in my study will involve, I have formulated questions that I will try to fully answer so that you can make an informed decision about whether or not to participate. If you have any additional questions that you feel are not addressed or explained in this information sheet, please do not hesitate to ask me for more information. Once you have read and understood all the information contained in this sheet and are willing to participate, please complete and sign the consent form below.
What will I be doing if I participate in your study?
I would like to invite you to participate in this research because you are an experienced educator at a registered institution of higher education. If you decide to participate in this research, I would like to conduct a 30-60 minute open-ended interview of 13 questions with you where I will ask questions about your perceptions, beliefs and experiences of your teaching practices. I will also ask what your thoughts are on attributes and behaviours that are present in different archetypes, which will be explained within the questions themselves. You can decide whether or not to participate in this research. If you decide to participate, you can choose to withdraw at any time or to decide not to answer particular interview questions.
Are there any risks/ or discomforts involved in participating in this study?

Whether or not you decide to participate in this research, there will be no negative impact on you. There are no direct risks or benefits to you if you participate in this study. You might, however, indirectly find that it is helpful to talk about your own experiences and this reflection, which is characteristic of the model I will be applying for this study, may provide you with valuable insights about your own teaching practices. If you find at any stage that you are not comfortable with the line of questioning, you may withdraw or refrain from participating.

Do I have to participate in the study?

- Your inclusion in this study is completely voluntary;
- If you do not wish to participate in this study, you have every right not to do so;
- Even if you agree to participate in this study, you may withdraw at any time without having to provide an explanation for your decision.

Will my identity be protected?

I promise to protect your identity. I will not use your name in any research summaries to come out of this research and I will also make sure that any other details are disguised so that nobody will be able to identify you. I would like to ask your permission to record the interviews, but only my supervisor and I will have access to these recordings. Nobody else, including anybody at Varsity College, will have access to your interview information. I would like to use quotes when I discuss the findings of the research, but I will not use any recognisable information in these quotes that can be linked to you.

What will happen to the information that participants provide?

Once I have finished all interviews, I will write summaries to be included in my research report, which is a requirement to complete my Postgraduate Diploma in Higher Education. You may ask me to send you a summary of the research if you are interested in the final outcome of the study.

What happens if I have more questions about the study?

Please feel free to contact me or my supervisor should you have any questions or concerns about this research, or if there is anything you need to know before you decide whether or not to participate.

You should not agree to participate unless you are completely comfortable with the procedures followed.

My contact details are as follows:

Name and surname: Sarah Josie Pridgeon

Contact number: [REDACTED]

Email address: [REDACTED]

The contact details of my supervisor are as follows:

Name and surname: Dr Ruan van den Berg

Contact number: [REDACTED]

Email address: [REDACTED]

Participant consent form

I, _____, agree to participate in the research conducted by Sarah Josie Pridgeon about her explorative study about experienced teachers' archetypal reflections of their teaching practices.

This research has been explained to me and I understand what participation in this research will involve. I understand that:

- I agree to be interviewed for this research.
- My confidentiality will be ensured. My name and personal details will be kept private.
- My participation in this research is voluntary and I have the right to withdraw from the research at any time. There will be no repercussions should I choose to withdraw from the research.
- I may choose not to answer any of the questions that are asked during the research interview.
- I may be quoted directly when the research is published, but my identity will be protected.

Signature

Date

3. Appendix C: Example of consent form for audio and video recording sent to participants

Below is the consent form for audio and video recording.

Consent form for audio and video recording	
I, _____, agree to allow Mrs Sarah Josie Pridgeon to record my interviews as part of the research about experienced teachers' archetypal reflections of their teaching practices. This research has been explained to me and I understand what participation in this research will involve. I understand that: • My confidentiality will be ensured. My name and personal details will be kept private; • The recordings will be stored in a password-protected file on the researcher's computer; and • Only the researcher, the researcher's supervisor and possibly a transcriber (who will sign a confidentiality agreement) will have access to these recordings.	
Signature	Date

4. Appendix D: Interview schedule

Below is the finalised interview schedule that was used for the interviews.

Interview schedule
1. An ideal can be defined as, “a conception of something that is perfect, especially that which one seeks to attain [and a] standard that seems very good and worth trying to achieve.” (Collins Dictionary, 2022). How would you describe your ideal of a teacher? 2. In what ways do you continue to educate yourself? 3. What do you think your individual needs were that motivated you to become a teacher? 4. What is your main, overarching personal goal as an educator? 5. Mayes claims that the two most powerful archetypes are the Great Mother and the Great Father (2010b:34). He characterised the Great Father as “concerned with measurement, analysis, systematicity, and their practical manifestations in the forms of various tools and technologies, both concrete and abstract” and the Great Mother as “concerned with intuition, art, natural processes, interrelatedness, and their practical realization as acts of nurturance and deep organic creativity” (Mayes, 2010b: 34). What characteristics of these archetypes best relate to your teaching practice? 6. On the topic of the Great Mother archetype, Mayes believes that “Many people become teachers because of a desire to nurture students.” (2003a:87). How do you relate to this motivation? 7. Mayes (2017: 95) states that “Boring teachers are deficient in ... archetypal energy. Arrogant ones who abuse their power over students are possessed by it”. What are your thoughts on these assertions? 8. What metaphor would you use to describe your personal teaching style and methods? 9. In what areas has your teaching practice developed from when you first began teaching? 10. What have you learned about yourself through your interactions with students? 11. Have you found any student biases and preconceptions that enter your classroom?

5. Appendix E: Original interview schedule

Below is the initially developed interview schedule. This was later updated to better structure and develop the questions used for the interviews in order to achieve a better response (see *Appendix D*). Upon confirmation from the supervisor, *Appendix D* was used during interviews.

Interview Schedule
Interviewees are asked to reflect on their experience in a pensive and deliberate manner before answering the questions below.
1. What are your individual goals and aims as a teacher? 2. Mayes (2017: 95) states that “Boring teachers are deficient in ... archetypal energy. Arrogant ones who abuse their power over students are possessed by it”. What are your thoughts on these assertions? 3. On the topic of the Great Mother archetype, Mayes believes that “Many people become teachers because of a desire to nurture students.” (2003:87). Can you relate to this motivation as a teacher? 4. What do you think your individual needs were that motivated you to become a teacher? 5. Mayes identified that the two most powerful archetypes are the Great Mother and the Great Father (2010:34). He characterized the Great father as “concerned with measurement, analysis, systematicity, and their practical manifestations in the forms of various tools and technologies, both concrete and abstract” and he characterized the Great Mother as “concerned with intuition, art, natural processes, interrelatedness, and their practical realization as acts of nurturance and deep organic creativity” (Mayes, 2010: 34). What characteristics of these archetypes best describe your teaching practice? 6. How has your teaching practice evolved or developed from when you first began teaching? 7. In what ways do you continue to educate yourself? 8. What have you learned about yourselves through your interactions with students? 9. How would you describe your ideal of a teacher? 10. What metaphor would you use to describe your personal teaching style and methods? 11. Have you found any biases and preconceptions that enter your classroom either from yourself or students?

6. Appendix F: Information sheet sent to participants

Below is the additional information sheet sent to participants upon request for further clarification of the study.

Title: An exploration of Clifford Mayes's "archetypal reflectivity" among experienced teachers.
Please find below some background on my study. For many educators¹, the decision to study and practice teaching is a lifelong commitment or devotion irrespective of the academic level at which they teach or the length of time they occupy the position of a teacher. Nevertheless, these two factors in turn have an effect on educators' professional, pedagogical/andragogical knowledge. In other words, the efficacy and professionalism of an individual as an educator is determined by the quality of education practiced in terms of the content knowledge, pedagogical knowledge and pedagogical content knowledge. Although teaching and learning most often takes place within institutions of education, educators are nonetheless humans that are affected and shaped through the learning process and these resultant learnings affect them both individually and outside the institution of education. Often overlooked is the paradox that educators <i>learn about themselves through their teaching</i>. Although the learning depends on the learner, learning and teaching are "interdependent processes" (Massari, Miron, Kamantauskiene, Alat, Mesquita, Tzakosta, Verheij, & Zirina, 2018: 13). Therefore, the educative process from the perspective of the educator's input in terms of teaching practice is of interest to me. Clifford Mayes's theoretical adaption of Jung's theory into an educational pedagogy, including his own theory on <i>archetypal reflectivity</i> (AR), allows insight into human behaviour and learning processes. As such, this concept as it is practiced among educators in Higher Education (HE) is what I am researching. Exploring this concept involves gaining an understanding about participants' <i>perceptions of their teaching practices, teaching ideals, student engagements, self-knowledge and development</i>.

¹ The terms *educator*, *teacher* and *education specialist* are used interchangeable for the purpose of diction consistency in line with Mayes's theory. Mayes originally used the term 'teacher' due to its archetypal (and holistic) significance; this term encompasses any and all educational figures as a prototype, and I choose not to deviate from Mayes's intended usage.

The interview will take 30-60 minutes maximum and it involves me asking participants a set of 11 questions exploring this topic.

“Where *educative processes* are good, in and out of school, the person can build on what she already has in her rich inner world ... a world founded upon her first interactions in teaching and learning that now extend productively into all educational situations and events... Educational settings and processes in which this fact [educative processes] is honored are most likely to yield the richest cognitive fruit” (Mayes, 2017: 36, emphasis added).

“Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed – on what grounds to say? – that he needs no more education” (Jung, 1960: 71).

“The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed” (Jung, 2014: 49).

“...archetypes appear in a form that reveals quite unmistakably the critical and evaluating influence of conscious elaboration” (Jung, 1969a: 3).

“... for through the archetypes, and only through them, Jung asserted, are we able to experience the world, others, and ourselves – and then try to make meaning of it all. Without the archetypes, there would not even be the possibility of experience” (Mayes, 2016: 1).

“For those who feel ‘called’ to teach, it is essential to their personal and pedagogical growth that they periodically examine, refine, and articulate anew their understanding of that calling” (Mayes, 2005a: 329).

7. Appendix G: Example of institute permission form signed by the respective HE

Below is an example of the institute permission form signed by the chief member of the ethics committee at the respective institution that the researcher applied to, in order to interview educators. This form was required by the supervisor in order for the researcher to begin interviews.

Consent form to conduct research at company/organisation/association	
I, [INSERT FULL FIRST AND LAST NAMES OF REPRESENTATIVE], in my capacity as [INSERT FULL TITLE/DESIGNATION] of [INSERT COMPANY/ORGANISATION/ASSOCIATION NAME], grant permission to [INSERT FULL FIRST AND LAST NAMES OF RESEARCHER] to conduct research at the [INSERT SPECIFICATIONS SUCH AS WHERE AND ON WHICH GROUP(S)]. This research has been explained to me and I understand what participation in this research will involve for the people I represent. I also reserve the right to remind the people I represent that their participation in this study is completely voluntary and that this permission does not imply their participation. I reserve the right to withdraw this permission at any time. I also understand that research reports are made available in IIE Libraries as well as on the IIE Repository. I indicate the conditions below.	
Conditions concerning the anonymity of the company/organisation/association:	
The company/organisation/association must be kept <u>anonymous</u> in the research report. ☐ The company/organisation/association may be <u>identified</u> in the research report. ☐	
Conditions concerning the publication of the research report:	
The research report will be made available on the IIE Repository... <u>Immediately</u> after complete. ☐ <u>After</u> a specified number of months has elapsed. ☐	
Number of months, if selected:	
Signature	Date

8. Appendix H: Ethic clearance letter from supervisor

Below is the ethical clearance letter supplied by the supervisor on behalf of the Independent Institute of Education.

Date: 28 November 2021

Student name: Sarah Josie Pridgeon

Student number: [REDACTED]

Qualification: Postgraduate Diploma in Higher Education

Re: Approval of Higher Education Teaching Project (HETP8419) Proposal and Ethics Clearance

Dear Sarah

Your research proposal and the ethical implications of your proposed research topic were reviewed by your supervisor and tutor.

Your research proposal posed no significant ethical concerns and we hereby provide you with ethical clearance to proceed with your data collection.

There may be some aspects that you still need to address in your proposal. If this is the case, feedback will be provided to you in writing. You will need to address these aspects in consultation with your supervisor.

In the event of you deciding to change your research topic or methodology in any way, kindly consult your supervisor to ensure that all ethical considerations are adhered to and pose no risk to any participant or party involved. A revised ethical clearance letter will be issued in such instances.

We wish you all the best with your research!

Yours sincerely,

[REDACTED]

Ruan van den Berg
Supervisor



Vivien Linington
Tutor