



Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

"SUBJETIVIDAD EN LA EDUCACIÓN". UNA CONTRIBUCIÓN PSICOANALÍTICA A LA FORMACIÓN DOCENTE

Resumen:

La escuela es el escenario de un encuentro con la tradición a través del profesor, que construye las condiciones de posibilidad para el encuentro con el otro y que deja que el sujeto ponga una base para su deseo a través de la relación con el conocimiento. La incidencia de los procesos inconscientes y su interferencia en la estructuración de la subjetividad exige el análisis de lo que pasa a través del espacio de la relación educativa, porque genera necesidades esenciales, así como han hecho las presiones ambivalentes y desorganizadas de los individuos y de las instituciones. De ahí la idea de un estudio psicoanalítico de capacitación mental en la relación entre los sujetos y entre sujetos y objetos del conocimiento. El objetivo principal de este trabajo es el desarrollo de un modelo de formación de docentes basado en el enfoque psicoanalítico, como una propuesta de una cualificación profesional en términos relacionales, y no sólo en términos técnico-disciplinarios. En la escuela postmoderna los profesores se enfrentan a diferentes problemas, principalmente la cuestión del acceso al conocimiento en el sentido de la búsqueda de algo de sí mismo que pasa a través de la exploración y de la lectura del mundo del otro. Durante la operación vamos a tratar de responder a algunas preguntas: ¿qué es la educación y cómo podemos saber si es correcta o no? ¿Dónde están el deseo y la necesidad de formar y ser formado en las prácticas de trabajo y procesos educativos de enseñanza / aprendizaje? En la escuela de los conocimientos y habilidades ¿hay lugar para el cuidado personal y para el cuidado de los demás? ¿Cuál es el significado que le damos al estudio? ¿La educación nos enriquece y nos drena? Cómo los profesores ponen en juego su deseo, su pasión por el conocimiento? Esta es la definición de los factores de protección para que los jóvenes vienen en busca de sus peculiaridades, y no a la deriva hacia las normas de pre-aprobación, lo que resulta en la pérdida de la subjetividad.

Palabras clave: afectividad, sentimiento, aprendizaje, enseñanza, formación, proceso cognitivo, interrelaciones.

Francesca Marone y Fabrizio Manuel Sirignano
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Abstract: The school is the setting of an encounter with the tradition through the medium of the teacher, who builds the conditions of possibility for the meeting with the other and the opportunity for the subject to give a foundation in his desire through the relationship with knowledge. The incidence of unconscious processes and their interference in the structuring of subjectivity requires the analysis of what goes through the space of the educational relationship, because it generates essential needs, as well as ambivalent and disorganized pressures by individuals and institutions involved. Hence the idea of a psychoanalytic study of mental training in the relationship between subjects and between subjects and objects of knowledge. The main objective of this paper is the development of a model of teacher training in psychoanalytic approach, as a proposal of a professional qualification in relational terms, and not just in technical-disciplinary terms. In the postmodern school teachers face different issues, primarily the issue of access to knowledge in the sense of search of something of self that passes through the exploration and reading the other's world. During the operation we will attempt to answer some questions: what is education and how can we know if it succeeded or failed? Where do the desire and the need to train, and to be trained in work practices and educational processes of teaching / learning lie? In the school of knowledge and skills is there place for self-care, and for care of others? What is the meaning we give to the study? Education enriches us and drains us? How teachers bring into play their desire, their passion for knowledge? This is to define those protective factors so that young people come looking for their peculiarities and not drifting towards the pre-approval standards, resulting in loss of subjectivity.

Keywords: affectivity, feeling, learning, education, training, cognitive process, interrelationships.

Francesca Marone y Fabrizio Manuel Sirignano
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15

1. RETHINKING EDUCATION.

What is education and how can we know if it succeeded or failed? Where you place the desire and the need to train and be trained in the practices of educational work and in the process of teaching/ learning? In the school of knowledge and expertise there is no place for the care of self, of others? What is the meaning we give to the study? Education enriches us and drains us, what place in everyone's life?

And again, what changes in school if we call into question not only cognitive but affective, emotional components? (Corsi, Sarracino, 2011).

In fact, trying to rethink the formation considering the disruptive connections produced by the insertion of the affections, as pervasive dimension of educational theories and practices, involves the rejection of those persistent pockets of approval rationality, the false dichotomy between cognition and emotion, mind and affection, reason and passion, that embody forms of solipsism and isolation than the defensive emotional life, in short, allows the construction of educational training directed at real people (Rossi, 2012).

The theoretical horizon that guides and supports this research is that of critical pedagogy and psychoanalysis.

The "critical pedagogy" refers to "problems" of the subjects, their relationship to time and their life with lyrics – (Cambi, Colicchi, Muzi, Spadafora, 2001). Hence the need to make a critical analysis of training models, languages and knowledge to rethink, re-interpret, re-qualify in connection with its time, the transformation of society, and those of his knowledge and power relations, hiring, near the critical function, the equally strong constructive nature (Corbi, 2010).

The attempt to explore the affective dimension of the training process using contributions from the realm of psychoanalysis, a science of the relationship and emotions historically focused on the study of affects and forces of mediation involved between instinct and defense, between conscious life and unconscious life. Psychoanalysis remains the best land on which the affections are able to express "their formative essence, their ability to create training, to orientate training, to illuminate the processes of formation" (Cambi, 1998).

The growing interest in the non-rational thinking on the part of philosophy, psychology, linguistics, neuroscience, and, last but not least, pedagogy, offers us an

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

opportunity to reflect on the evolutionary role of emotions in the formation of subjectivity, their importance in the construction of meanings, the synergies between emotion and cognition, the relationship between desire and knowledge, the relationship between the individual mind with other minds, the educational relationship and emotional training of trainers. In particular, it highlights the important role played by the unconscious fantasy underlying the training relationship. The exploration of emotions, feelings, passions in education can avert the danger of moving towards a model of education that splits and made of separate, opposed kingdoms - a "mindless" model or "heartless" model, 'no body' or 'no soul' model -critically evaluating the effects more or less negatively related to their failure and / or removal to the value systems and educational practices.

All this showed that the critical and theoretical flow of psychoanalytic theories extends beyond the boundaries of the psychotherapeutic practice and pedagogy and psychoanalysis can actually meet and fertilize, while retaining their specificity, because the two disciplines, beyond the deep differences, both seek to identify and build a horizon of meaning where can take place a full and complete emancipation of the subject.

The relationship between teacher and student, between tutor and forming i.e. a dynamic, inter-subjective and co-constructed is analyzed as a privileged space for the development of intense emotional and meaningful relationships but also at risk of addictions, anxieties, fears, closures and conflict.

The function of the trainer calls into question the ability to contain and *mentalizing* difficult aspects of the experience, presented by the subject in the training and interpersonal situation.

Knowing how to promote the cultural growth of students implies, by the teacher, not only educational and disciplinary skills, but also the ability to capture, thinking, and managing emotions, experiences and feelings that substantiate the learning mode and that permeate the space of the relationship with its dynamics of transference and counter-transference.

Educators must be able to tolerate as their own experiences that the student evokes within himself - especially when he "acts" their psychological distress in the form of aggressive behavior, refusal to work, to withdraw into himself or of rebellion to the most elementary rules of school life - and to gain awareness of the responsibilities and difficulties, but also to its qualifying relational skills such as listening skills and empathy that relate to the teaching profession.

In 1913 Freud wrote an essay for an Italian magazine "Scientia" entitled "The interest for psychoanalysis", in which he superbly affirmed: "An educator may only be one who can feel infantile psychic life from within, (Einfülen) and we adults cannot comprehend children, as we do not comprehend our childhood any longer. When educators are familiar with the results of psychoanalysis, it will be easier to reconcile with certain phases of childhood development and not risk, amongst others, to exaggerate the instinctual pressures socially inoperable or perverse of the child" (Freud, 1913, pp. 271-272).

In the context of formation whoever has the role of educator occupies a foreground position, the position of the person who holds knowledge, as being able to perform the

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

functions of affective containment guiding, soliciting and containing; does not signify that the subject in formation does not bring knowledge and acquisition which the other may also not possess; and above all this does not mean that the trainer is devoid of weaknesses, errors, contradictions, bad faith and sentiments such as envy and sadism. Often, on the contrary, it may just be these sentiments to determine, in the dimension of knowledge, the same choice of the profession (Galanti, 2001, p. 20).

The professional educator is made of skills and "non utterance", so it is necessary to also highlight the risks, ambivalent aspects and obscure connections to the desire to educate and the role of the trainer: aspects which we had the chance of analysing in the work of formation with teachers thanks to participatory teaching, founded on the use of active techniques of learning/formation such as group work, narration, autobiographical methods which allow the acquisition of behavioural and relational styles necessary for diverse fields applied by teachers.

Basically, you draw the lines for the relational training of teachers whose coordinates as well as the establishment of appropriate relational setting, must be sought in the structuring of paths that make available languages, tools, methodologies, techniques, within disciplines, creatively and independently allow you to design learning paths respectful of the multidimensional nature of the mind that learns by exploring and putting into words the inner world.

2. FOR A PSYCHOANALYTIC TRAINING OF TEACHERS.

But how to "form" to a "professional relationship" that allows to acquire the ability to "manage" the encounter with the other throughout his evolution and to manage fatigue and emotional pain that accompanies this path? And to what extent it is appropriate to indicate paths to translate theoretical knowledge into professional practice?

The need for training / teacher is now interpreted as the expression of a profound need: to acquire the ability to reflect on their experience, to question (in his own interiority, but also and especially in comparison with other minds), to retell it, rethink it. Everything moves from the consideration of the increasing dimension of the emotional commitment of learning-teaching, dictated by the management of complex layers related to external reality (consider the role of socio-cultural development of the mind resulting in openness to individual differences which currently are a central aspect of both neuroscience and science of the psyche) and internal to the school (think not only the emotional transactions that occur between teacher and student but also to today's school organization).

Not to mention that the educational relationship, inter-personal communication as dialogical extremely complex, is the privileged place for the development of intense emotional and meaningful relationships, but for this very vulnerable to addictions, anxieties, fears, conflicts and closures for all its components. Sometimes you can watch the staging of all those feelings, fears and desires, anxieties, hopes and envy, which accompany a commitment to build there in the communicative relationship with each other. From these considerations one can easily infer the need for greater awareness of the emotional

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

dynamics inherent in the educational relationship and the need to continuously monitor their behavior and their reactions to the situation appropriately. She / he who teaches needs the skills of what are called "relational" and not a mere gift of nature, but you learn with a long training (individual and group) as constantly challenged by the contexts are not always easy, the resistances and defense mechanisms triggered by those involved in the educational relationship (Blandino, 1990).

In fact, if the report is the site of a dynamic and integral concept that considers the individual as a totality and complexity of its possible changes, the space of the report is also the space where the training there, as inter-subjective and then co-constructed "place", the conditions for new powers of sense and meaning, in this space - preferred for the development of intense emotional relationships and meaningful, but for this, at risk of addictions, anxieties, fears, conflicts and closures for all its components - the teaching function evokes the function of containing and parental *mentalization* of difficult aspects of the learning experience.

Such an intensive education is characterised as a conflict between contrasting internal strengths, powered by frustration, sense of guilt, desires and hope. In such a model, the course of construction of the subject is activated by dialectic internal emotions and has therefore a component of drama and sufferance: it is a privileged course, with respect to education, the education plan is seen as opportunities for the internal growth of the individual.

It signifies therefore that education should be considered in a more ample meaning which also includes, together with intellect, the more exquisitely human qualities of the subject which captures the internal dialectic emotions.

As Bruno Rossi highlights, a true and proper *pedagogy of affections* is outlined which, also in a working and organizational scope (Rossi, 2002; 2012) structures a "paidetico model, able to confer importance, if not centralization, on the effects of the ideal prospective of the integral man" (Rossi, 2002, p. VI), it is a critical reflection on the function that schooling can play in the sense of all-round formation, opening the way for a teaching intended to arouse emotions for the conscious, in the awareness that learning enters into the archives of memory together with the emotions experienced during the learning (Rossi, 2002, p. 43) and that "the emotions which have accompanied and coloured the learning progress influence on those current and future, placing the subject affectively against them: in favourable, repulsive(...) enthusiastic or apathetic ways" (Rossi, 2002).

In fact, the teaching function is to contain, but also to "think" and reflect the concerns and emotions of the child, clarifying and purifying them, providing them with a "mental space", to return the child to the idea and the ability to give meaning to what seems inexpressible, nameless. Moreover, the questioning by the teacher means calling into question their deepest emotional dimensions, indeed, he should be able to tolerate as his own experiences that the student evokes in him, especially when the latter "acts" their psychological distress in the form of aggressive behavior, refusal to work, to rebellion against the most elementary rules of school life or retreat into himself.

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

3. SOME FUNDAMENTAL ISSUES OF EDUCATIONAL SIGNIFICANCE.

The idea of a comparative study for an educational happening approach arises from the fact that it seemed to be able to identify some themes developed in psychoanalysis that not only contain an "implicit teaching" but whose investigation may be of extreme interest for a discussion of subject formation and acting education.

First of all we find the concept of "intentionality", expressing the property of mental states, that of tending to external objects and allowing the subject to connote reality, this concept gives us the opportunity to dwell on the individual's intentional relation - environment, being in the world of humans, which is always a "being-with", a being with others, since the first report with "the other of us": the original report and determining the future of person who is the one with the mother.

The interpersonal encounter, the alter-ego dimension, the contact with the subjective world of the Other, that it affects and meanings, effects the development of the subjective to the point that the educational environment can not be called out of this process: the space training as an area of "intentional" interpersonal relationship makes it possible to "see" the human mind in action and the human mind as having a "history".

The motivation of the subject to enter into relation with each other, and his motivation to organize their world of feelings and perceptions, is interwoven with continuity: the organization of subjective experience is always within relationships and in a continuous intersection with the work done by other subjectively organized individuals.

The mind is formed by processes of "tuning" between different brain areas not only within a single brain but also and above all between different brains: an effective example of this phenomenon is that of a newborn in interaction with those who take care of him (Siegel, 1999). These are processes of emotional communication and "alignment" of states of mind, so you make the connections between the mind of the child and parents / educators to allow the first to respond to patterns of neural activation of the second, to "internalize" the thought processes of adults in order to acquire the ability to modulate and organize his functions in an increasingly autonomous (Siegel, 1999).

Affective sharing that permeates the inter-subjective relation parent / teacher-child relationship is determinative for the structure of the subject in an emotional and cognitive training. Moreover, the concept of "tuning" provides an explanation about the possibility that the child acquires the ability to integrate, in a consistent manner, each cognitive-emotional instance crowding at every moment his mind.

And it is in the ability of affective attunement that substantiates the ability of a teacher / educator to incorporate the specific needs of each boarder / or, to relive his feelings, to feel the same way she / he feels, in mind's attempt to represent the transformations involved in it under the pressure of his relationship with another mind.

The need for support for the child is also evident from the terminology of "educational": *studere* originally means "rest" while in the term "learner" which derives from the Latin *discere*, learn, dek root means "to receive mental", giving details that material and intellectual nourishment have a common origin, so that the teacher and the mother should absolve a similar function.

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

Bion described the mental functioning based on relational maternal reverie, that the maternal function of the mind to contain but also to "think" and reflect the concerns and emotions of the child, clarifying and purifying, in the sense of providing them with a "mental space" with whom the child's mother pays the basic structure of the formation of meaning (Bion, 1962).

For Bion, knowledge is the psychological fact that emerges from this process of *mentalization* passing through the experience and takes the form of a bond in which the Other, the mother, that mind initially "outside" the child may be "in" him, shaping his mind, collecting his pain, reworking it and delivering it with sense, moving then to the mind of the baby the "method" to give meaning to what seems inexpressible, nameless, and therefore, growing and organizing.

The subject's identity is established in relation to the other, in a dimension of reciprocity, the self is educated, is established as authentic existence from the recognition of the other.

According to this perspective, learning is not merely the result of an acquisition from the outside world, but it is a process mediated by the internal world of the learner, a process strictly dependent on the emotional ups and downs that determines the quality and type of encounter with external objects. In other words, the real learning comes only with experience.

An integrated view of the subjectivity of the mind considers both the aspects related to a primary, instinctual and psychic reality of the subject and the subject of constant interchange with the outside.

Another problem concerns the important emotional dimension in the formation of the subject and the overcoming of the drastic separation between emotion and intellect that for centuries has inspired educational research constituting an inviolable speculative principle.

This aspect is fundamental for reflection and for the pedagogical practices resulting manifest itself as too long the myth has been pursued at the expense of implementation cognitive emotional, with the result of forming intelligent people, but maybe emotionally "poor". Now it is the unanimous opinion that the quality of the experiences, feelings, emotional coloring, the management of emotions and their representations influence the development and, therefore, motivation and learning, needing an education in this sense, a 'emotional literacy.

The cure for that is the quintessential pedagogical care (Fadda, 1997) has done in part upon these reflections, encouraging thinking in educational contexts and experiences of self-reflection. Moreover, the relational perspective ascribes to the mutual influences constantly present and unavoidable power to determine the quality of development contexts. In these contexts the trainer guides you, smugglers way towards further openings for easy access to a more authentic and less existential dimension of suffering.

In any case we seem to be able to identify some "bridge" concepts that not only contain a pedagogical implicit but whose investigation may be interesting to reflect on the formation of the subject and acting education: nodal concepts which are, therefore, also "

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

bridge " concepts - the question of the subject, the relationship between nature / culture, consciousness, intentionality, the category of difference, the relationship with otherness, corporeality, empathy, care, inter-subjectivity, the emotional dimension of thought, experience, narrative, the problem of the possible education - and that we are given further consideration.

The awareness that training should not only record the changes and adapt, but can fit itself as a powerful force for change, makes us imagine adequate emergency training models of the real subjects of education and modernity.

4. EMOTION TELLING: PEDAGOGICAL PROSPECTIVES.

In the area of this prospective of study and pedagogical research, a significant role may be assumed by the narrative and autobiographical prospective. In fact, thinking in the optics of narrative pedagogy means to educate to listen to emotions and detachment from one's own parameters of referral, to gather the deep and hidden meanings which the other assigns to his own life experiences (Demetrio, 2012).

For an educator to be able to listen to his students, also means to acknowledge them a story and a life beyond that scholastic life and allow them to have their own point of view which can be told, without the necessity of being decoded and valued. In narration, experiences acquire value and become occasions of learning: to live experiences implying to live emotions, which are the privileged vehicle of the conscious.

Learning in fact, is not determined as much by the notions which are learnt, as by the mode in which they are learnt and by lived emotions. Telling also reveals the existence of a plurality of solutions in the complexity of life. Recounting and telling signifies making room for thought, silence and comparison (Ulivieri, 2011).

The method of life stories allows the construction of exemplary testimonies of pedagogical opportunities of narration and reflection with respect to what the subject tells or writes of himself. The positivity of research has always presented doubts in the reliability of scientific use in life stories which represent objectifying customs, such as quantitative designs of research, in that subjectivity escapes at every tentative of classification and reduction. Qualitative research analyses the irreducible values of individual experiences which are cognitive and affective.

The narrative conformity of reality represents the process of representation of the same reality, by which narrative thoughts attribute significance to the world of ample power explicitly in the attribution of the sense of reality and the vision of the world of the narrator.

Hermeneutical surveys show the complexity of the narratological version of every existence for which the autobiographical researcher is sensible not to approach life stories with impartiality and objectivity in the construction of existential plots as interpretative models of reality, in which the attributions of sense is significant and the semantic aspects apical to existence, transform the experiences into consistent ideas and stories.

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

Autobiographical narration becomes the instrument of research of the senses of perception, exploring and describing experienced events of the re-composition of passed lives, told in a confused and fragmented way in unrecognisable forms.

The subjective existence punctuated with memories, arrests, domains, hesitations and traumas, outlines a story of large personal zone which in the telling transforms into a reconstructed context of the same interaction and is shared in the referential interaction of the area connected to the possibility of existence, to everyday areas, in the plurality of real and symbolic places, in networks of structured and organised relations.

The existence of a multiplicity of areas loaded with points of view, emotional and subjectively relevant, unfolds in emotional zones specified by emotional qualities. From autobiographical recounting there unravels a multiplicity of experienced domains, of roles of multiple identity, complex and transitory.

The complexity of living experiments multiple belonging, for which identity of its etymological significance is realised in the multidimensional experience of a multiple and polyhedral reality, such a dynamic and complex system in sections and different times is characterized by inter subjective relations.

Personal identity determines life style and consistent formation in a complex and systematic structure, in lifestyle changes and of experiencing the areas lived in a polyhedral nature with shades of plurality and in different emotional tones.

Roles, experiences, and domains open life as a mosaic in which every treasure and every piece determines a different subjective dimension, through the flowing fragments of memories, in a process of semantic redefinition of diverse and different complexities, reconstructed of new experiences of choice and waiver stability, determining new forms and diverse senses.

The interpretative filters of narration allow a consideration on the past, on ones own story for which the subject is defined as a complex and polyhedral entity, in a multiple facet, with a specific future planning, with mechanisms and process of self-reflection and self construction of autobiographical events, centred on the senses of existence, memories, of places and spaces impressed on the archives of memory recent and remote.

5. WORK EXPERIENCE AND TRAINEE TEACHERS.

Within this theoretical framework the training session was held with students in teacher training course in Pedagogy of the Educational Relationship, of the Interuniversity Postgraduate Teaching School, which focused in particular on the relationship between teacher and student, between tutor and training but also on countless relationships between individuals in the "contexts of education," emphasizing the subjective representations and expectations with respect to their teachers' place "in the report. Another objective was to show how we can create contexts for thinking and learning through stories, referring to the experiences of training and research conducted by these entities.

If the term education may be considered a "bio-anthropological process" through which the subject learns and revises his membership to the human race - well, then,

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

"personal growth, inner ego and self, of each individual, which is accomplished through an intensive exchange of dialogue with the social and cultural objectivity "and therefore" the process of socialization, especially with the symbolic orders related imagery, with their rules, their institutions, their objective paths" (Cambi, Frauenfelder, 1994, p. 22) - a research to investigate the affective-emotional dimension of the educational process and educational relationship can only be qualitative, phenomenological, oriented to capture the sense of this becoming and its related emotional. Therefore, for the research in question, the preferred method was autobiographical, as it implies a cognitive and emotional journey in which the re-emergence of meetings, words, emotions, memories, pivoting on the dimension of listening (listening to oneself and listening to others), allows the subject to question and make a reflection on life experience. In this way, the subject acquires decision-making skills, and proficiency with respect to his formation process, sometimes the meaning and transformation of their lives.

Where does the educator act in a relationship? Where is he? What does it do? First of all, who are the teacher / educator? The teacher is an adult who knowingly and intentionally (recognized by society) act "to help the child growing and developing harmoniously, with a view to a progressive enrichment and enhancement of the dimension of biological, psychological, social, spiritual, etc., and in order to promote his positive and active integration into the critical environment in which he has to live "(Bertolini, 1996). The educator acts on the modes of formation of a person, looking for the right conditions for the natural ability of those involved in the process of growth, conscious of the fact that learning occurs within a relationship of dependence with another human being or other human beings. The child or young person recognizes these figures, as figures of affective reference "other" than the parent, an irreplaceable role and responsibility in the construction of the relational space in which only you can feed your mind and feed the mind.

The profession of educator implies confrontation with the other / from us, the recognition of his and our diversity, the ability to resonate with him / her, meaning negotiation, sharing in order to promote an attitude of "looking together" in a situation which is, by definition, uncertain. To do this you need to try to mediate the points of view and identify the elements of agreement to overcome the inevitable conflicts and restructure the relational situation. An educator is clearly in a position of personal involvement: not just an expert who stands outside the educational process, but he is part of the report. The teacher plays a meta-cognitive and meta-emotional, but also experiential, hermeneutic, emancipator role, which is combined with the ability to "manage" the encounter with others in all its progress, including fatigue and emotional distress that accompany. In this regard, Meltzer and Harris point out that learning and knowledge can "operate" on condition that the emotions and suffering are somehow contained (Meltzer, Harris, 1983). And, because the pain, the lack and detachment are unavoidable ingredients of learning, it is necessary that over the course of his development the subject can count on a relational space, precisely where the other, parent, teacher, educator, collects his suffering, *mentalizing* for him: creating the conditions because in his

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

mind can happen from time to time a "new" thinking that allows him to know how to put a different perspective than the condition of the moment, to get past the existential cages overcome the compulsion to repeat and claustrophobic attitudes that lead to neurosis and unhappiness.

For an educator is not just the ability to send (content, knowledge, models), because of the availability to receive and give space to the interlocutor, while keeping the interest alive for him and showing the ability to wait and tolerate uncertainty and unknowing. Educators, in their professional life, experiences of loneliness, loss and, sometimes, even the vacuum, because the comparison and growth involve the development of a separation, and must leave it to experiment with her / him who stands in front, as a way to discover the deeper and, ultimately, transformative meanings.

The relationship with the other becomes formative when based on affective attunement, containment and the ability to affect regulation, which allow to recognize the creative potential of the subject in the training and enhance his level of self-esteem.

Therefore, educational operators need a professional set of specific and unique capabilities, precisely the relational capabilities, which allow you to do the education for a place where conflict can be declared explicitly, and then averaged, addressed, without bias by the subjects that are part of the educational relationship, along with two other unavoidable characteristics of the profession of education: the ability to question and interact with each other without saying (Trisciuzzi, Fratini, Galanti, 1998).

Therefore in the training process with teachers we used reflexive tools, projective materials used collectively; discussions on biographical topics and sharing of documents and oral texts of common interest; evocative tools (with discussion), individual or group, and analysis of cases. Interviews were administered to open reflective rear with a refund by the interviewer that have led to both a type of open and non-directive formulation and the resumption of the interview on a collaborative and relational plan on some key issues (What is for you a situation of conflict in the classroom? How will you handle the emotions with the class? Have you ever heard uncomfortable with your classmates? Have you never entered in contact with parts of yourself which are unpleasant unprecedented in comparison with the students?)

The learning / teaching is the highest form of relationship that you can experiment, in which you must have reached the awareness that there can be no learning without teaching, that what is learned must be taught, that what is taught modifies and extends what has been learned.

But what are the models of teaching, such as expectations of those who are going to do this job? Writes G., a young graduate who attended a specialization course for teachers: "Honestly, I have great difficulty talking about myself as a teacher because I have never taught before, and enroll in this course I had never thought of myself in the" role "... But now I do not mind the prospect, or rather it intrigues me as well time. Certainly the real school not that outlined in the manuals of pedagogy or the one designed by ministerial programs, a school where it seems taken for granted the achievement of objectives or whether cognitive training ... But then the real challenge is all there. Returning to my role

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

as a teacher, it is to be built, what will I do, how and why depend (apart from me) by so many variables that talking of it now so out of context is difficult. I assume that, once a begin teacher, my anxiety character, my curiosity, my wanting to do things the way that I believe can be the best will enable me to activate: the result? To be verified".

The questioning by the teacher means calling into question their deepest emotional dimensions, so that it can deliver on time and the needs of the student as well tolerated as her own experiences that the student evokes in him when he acts his discomfort form of psychological aggression and rebellion (Salzberger-Wittenberg, Polacco-Henry, Osborne, 1987). In fact, if the relationship between student and teacher is of mutual distrust or of absolute misunderstanding, there can be no emotional gratification and learning, preventing the expression of scenarios, projects, investments and interests.

The risk of exercising standardizing practices that make education an instrument of demagoguery and control is still present in many educational contexts but who chose to be a teacher also knows that often there are people in front of him that perhaps in some cases will not have many other opportunities for improvement.

Thus, the educator, who is personally involved in the training process, should take into account the processes of idealization and defense mechanisms involved in the education.

So if to shed light on the reactions of learners is important that the teacher should endeavor to recognize the dynamics and attitudes that students projected onto him (transference), deforming the image and perception regarding the role, it becomes equally important for the teacher to recognize the feelings that he experience in relating to students and reflect on his reactions to their behaviors: these dynamic outlines what is called counter-transference, and whose knowledge allows the trainer to productively orient his educational intervention and teaching.

Here is how a teacher talks about his "first day of school in elementary school":

"Much of what I did, read, studied in recent years, much of what they believe now more, has roots in that day: the day when, for the first time I went as a teacher in elementary school. [...] Once in the hallway I could feel it a spirited shouting: it just came from the IV B. I hastened to go: the desks were all close to the walls, the chairs on the desks. The class, screaming and rallying, made a circle around two children who were beaten and insulted without discount. Instinctively I tried to intervene: I tried to separate them, giving back something to say to the good sense, but only when I managed to collect all my breath in a loud "STOP" the scene stopped. Then the children came running to me and all looked with the same question in his eyes. - Who are you? - asked one of them with annoyed arrogance. [...] - What do you want? - I stepped back just enough to allow me to regain perspective on the class with a minimum of emotional distance from the boy and I was about to give my answer when a little girl exclaimed: - I know you: you were the teacher of my brother in kindergarten - For a moment I felt less foreign".

Francesca Marone y Fabrizio Manuel Sirignano
"Subject in Education". A psychoanalytic contribution to teacher training

Therefore, through the telling of some experience of working with trainee teachers we have observed that the formation histories and testimonies have told the task of combining the everyday educational practice, teaching and affection, which they emphasize the hermeneutic and transformative value of narrative (Formenti, 1998).

The awareness of the emotional dynamics that develop between the parties involved in the experience of education, from teacher-student dyad to the group teacher-colleagues to parent-teacher-pupil system, shows that while teaching, the teacher must deal not only interpersonal relationships (with this or that student), but also of group relations and contexts.

The teacher has to convey subject content, to be a cultural animator intention to involve the students, but also to treat psychological problems, and to propose, by delegation of parents, strict existential models. And, precisely the awareness of the influence of an "authoritative model" can send in crisis the "good" parents as the "good" teachers. How to avoid the risk of transmitting themselves and, in this, even his own inadequacy? And another similar form to us, our values, in today's society constantly changing, it would not mean a misfit? The relationship established between teachers and learners is made not only of what is written in the contract formation but also what is not said, that is, the substrate is the affective communication between minds.

In conclusion, the formation of the / of teachers, is a form of the report, which involves the supervision and teamwork and the ability to study and periodically update from professional point of view, not to lose the meaning of their work.

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Francesca Marone y Fabrizio Manuel Sirignano
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Francesca Marone y Fabrizio Manuel Sirignano
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