

Temptations and attempts in the daily work of teachers: reflections beyond the pedagogy of presence

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ABSTRACT. – This paper aims to re-interpret Michele Minolli's theory on the development of the I-subject within the school context. Taking a cue from the open letter of a teacher, written during the reopening of schools after the first long lockdown, the reflection enters the daily school life to try to describe an educational approach defined as 'Pedagogy of Presence'. This aims to develop the I-Subject and focuses on the need to rethink the educational relationship between adult and child, a relationship in which even the adult is involved in a transformative process and is called to take responsibility for the quality of his/her Presence. The educational training path and 'metavision' proposed here becomes a place of maximum explication of the teacher's work on himself/herself.

Key words: I-Subject; Pedagogy of presence; development; training; metavision; school supervision; epistemology of complexity.

Open letter from a nursery school teacher

COVID forces me to rethink what we have done and what we are doing, as adults, in my school. To our relationships between adults which are: more intense, angry, and unmotivated. Often every effort seems useless! And what we do is continuously undone and redone. I find it difficult to think about anything else; there is great difficulty and little resistance to the fear of disobedience, of error: obeying without understanding meaning or disobeying nonsense seem like the only possibilities. I feel great responsibility and no protection. Abandonment and loneliness. I give in easily to the fear

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of illness and death, my own and that of others, which I then inevitably put at the forefront of everything and everyone. Temptations are not spoken about, but they work underneath unseen: by questioning myself and asking around, I for one found it hard to recognize them and talk about them, as if they were something negative, to be hidden, from which we should be 'immune'. What comes of this? That I, a teacher, am a GMO: Genetically Modified Operator! I have in the DNA of my role the fact that I must always have an answer to everything: I cannot not know, not have a ready solution. I cannot appear disoriented! And it is all the better if I do not ask for help! The pandemic highlights that this is not the case: but what an effort it is to tell oneself this and to legitimize oneself as something else!

Provocatively, I write here the temptations that I noticed, together with some of my colleagues: to worry, and unknowingly not worry about why something worries us; to simplify, to see complexity and want to eliminate it, to trivialize; to escape, to put our head in the sand; to pretend that nothing has to be changed and to pretend that everything has to be changed; to stiffen and apply old patterns to new situations; to bureaucratize and make relationships and roles more tense; to think about protecting our own backs; to let ourselves live by going about like puppets or automata doing old things in a 'sanitized' way. To necessarily do new things, throwing away what we have built upon up to now; and the biggest temptation of all: to tell ourselves that we have no temptations!

So, what should we do? How can we overcome this? Or move through it? Trying to look at the children and ourselves, to listen to them/yourself, to recover meaning and hold onto the sense of it and not onto the bottle of hand sanitizer.

Space and time are contexts, pretexts for relationships. By force of circumstances, complex. Full of complex subjects, that interact in complex, unpredictable, unique, and amazing ways, including myself. Even before COVID, and after. I always have to plan my being. And document it. Even feeling bad, the inevitable imperfection, the crisis. To switch from GMO to BTC: Being Transformed Continuously! I therefore claim the right to disorientation and contamination as engines of transformation, as a teacher and as a person.

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Premise

It is clear to everyone that the eruption of the COVID-19 pandemic reality has presented us and presents us with many novelties on a personal and professional level. These are initially experienced with a sense of difficulty, precariousness, and often strong limitation in the possibility of being and

doing what we would like or have always done. This brings to the forefront a need that, in our opinion, is in truth always present and important for living and working in a qualitatively different way, but which we tend to neglect as long as the 'boat' continues to go with the old flow: the need to think and live as subjects, who in every condition put themselves into and get back into the game (sometimes without even realizing it), each time having the opportunity to open up a broader perspective vision and a process of possibilities for themselves and others. This seemingly simple assumption is the central aspect of an approach and theory we are working on with the childcare services we collaborate with.

The starting point is the theoretical proposal put forward by Relationship Psychoanalysis and by Michele Minolli, in which the development of the I-Subject is defined (Minolli, 2014), and to the Pedagogy of Presence¹ (Negretti, 2014), to which we refer to for the sake of completeness.² We emphasize only one point of these theoretical references which is useful for the reflection we want to discuss here and which concerns the evidence for which, beyond some specific aspects for different age groups, the subject always develops, throughout life, and with the same modalities of self-eco-organization with the 'context' in which it interacts: therefore, we begin in our approach to working with childhood not from the idea of having to accompany the development of a child, but of an I-Subject. Minolli (2015) wrote that the theories or metamodels of the age of development or of change propose a vision that does not include the I-Subject. It is very likely that it is only a question of language, but what is perceived in the presentations of the various theories on education is that the subject is only a variable that is taken for granted or does not exist. The step forward is achieved by going beyond the evolutionary 'notions' to be learned in order to consider, not so much the attitude towards human life, but the change that always accompanies the unfolding of existence. This has a very concrete impact in thinking that whatever happens at school can actually be the experience of a way of being in the world, in things and in relationships, which is then carried with us even once we have left and for the rest of our lives. Having a set goal is normal and right in order to equip each I-Subject with all or most of the information

¹ The I-Subject can be defined as a complex system in constant activity of self-eco-organization, which aims to rebalance its own coherence in the course of its existence and in the reciprocal interaction with other systems, according to internal and external changes, in a continuous game of cross-references, influences and reorganizations.

² The concept of Pedagogy of Presence arises within the epistemological framework of complexity from the intertwining of the theory of the development of the I-Subject of M. Minolli and the Reggio Children Approach that defines a specific quality of education at school that sees everyone, children and adults, always involved in a process of transformation and knowledge.

that is useful for confronting life, but ‘training’ is something else. Training goes beyond the contents and is aimed directly at the I-Subject. Training, in the specific sense, is not giving oneself a concrete objective, such as intelligence or creativity or activity or conformity to a model, but only the consistency of the I-Subject: ‘In this perspective, ‘education’ becomes ‘training’. *To train means to be of help to both the child and the adult so that they can take control of their own life*’ (Minolli, *ibidem*).

On a broader level, it is obvious to everyone that almost nothing in life is pre-thought of for children or anyone else and that which we try to pre-think never goes exactly as expected. Thus, after having come to terms with this evidence, which reminds us of every day of the complexity and non-linearity of reality, it is essential to ask ourselves why on earth we should insist on thinking, living and working as if it were so. For what has been said, even in our intervention at school, limiting ourselves to thinking first and then acting later risks burdening ourselves and the relationship with a priori ideas, assumptions and more or less implicit expectations and therefore trivializing what the children do and who they are and what teachers do and how they are in situations, not allowing them to discover themselves in their own being at that moment and in that context. All these a priori ideas, which the teacher defined in the letter as ‘temptations’, are inevitably present in each of us, but they should not be taken for granted, they need to be questioned. Hence if on the one hand, as we are all I-Subjects, teachers, parents, and children function and are the same, in a plane of symmetry, what role can the ‘grown-ups’ play? That which is asymmetrical and therefore must be the responsibility of the adult, in our opinion, is the assumption of responsibility to guarantee a method and an objective (which we call Pedagogy of Presence) that focus precisely on this need to keep the qualitative process of the I-Subject alive towards the development of oneself and of one’s creativity in the world. The willingness and ability of the teacher to listen to what the other is bringing to the table and to take it seriously, as well as to listen to himself/herself within the interaction and not to take oneself for granted, are closely connected to this ethical idea of the relationship as a meeting with otherness (Levinas: cit. in Dahlberg, Moss, & Pence, 2003), which implies a willingness to let oneself be put in crisis by the other, in the etymological sense of openness to new ways of judgment, to new perspectives, to something different with which to confront ourselves. This critical dimension necessarily determines a certain degree of fatigue and uncertainty, but it is a condition for constant evolution and the definition of new spaces of choice, alternative solutions and for the progress of the knowledge process, in an experience of progressive appropriation - on behalf of both parties - of this same style of approach towards reality. It is the responsibility of the ‘grown-ups’ to keep themselves alive and available and to listen respectfully, thus opening up a space for themselves and others to express themselves,

pronounce themselves, welcome, accept and move forward in situations, even the most difficult ones, transmitting a broad and open vision of the existential space of what is possible.

What happens at school: temptations... And attempts

How can we carry out, in daily school life, the thinking about living and proposing transformative experiences that make it possible for children, teachers, and parents to grasp themselves as ‘alive and unique’? Is it possible to think of an educational relationship that does not rely on contents, but on the quality of being in that relationship, a being that can give space to the being of the other?

What adults are asked for is a change of epistemological perspective: from a now anachronistic deterministic vision of the child and his/her development, of knowledge, of the relationship between teaching and learning (temptations), to a complex vision in which adults and children are equally present and involved in a dimension of discovery and growth (attempts).³ If the objective of education becomes the formation of that I-Subject, then all the reflection and didactic planning must be aimed at enhancing the uniqueness of each child and each teacher, in search of the multiplicity of intelligences and expressive languages (of the body, narrative, graphic, pictorial, manipulated, graphic-material, of light, constructive, sound-musical, of food, ...), to care for the quality of the relationship between children themselves and between adults and children.

Let us look at some concrete implications of this paradigm shift.

From the space for activity to the learning context

In educational design, the temptation is to simplify and organize the right activity for children, with the right procedure in order to learn a certain skill or obtain knowledge in the right way. Instead, the attempt is to hypothesize and organize learning contexts and become curious about what may happen. In designing the educational context, it becomes fundamental to have in mind that brain development and functioning are complex and that they manifest themselves in the propensity to abduct, connect, and bind worlds and that one cannot disregard the uniqueness of the ways of being and ways of learning for each person (Bruner, 1996; Maguire-Fong, 2015; Malaguzzi, 1996; Morin,

³ For an in-depth analysis of the epistemological paradigm shift, see the text in the bibliography by Dahlberg, Moss & Pence (2003).

1999; Rinaldi, 1999). The space in a class can become a place of complex epistemological exercise: the context and the tools, supporting the possibility of exasperating-amplifying the senses and allowing distinctions, connections, hybridizations between materials, languages, backgrounds, and configurations, allow an exercise of research intended as a push towards the exploration of the unknown and of the not yet thought, seen, or even imagined.

From teaching to learning

Designing the space, its materials and tools is not enough, it is only part of the job. In fact, another temptation is to think that once the context is set up, it is the children who must work, learn, develop and that therefore the teacher is no longer called into question, if not as an external observer. The attempt for the adult is instead to feel as though they are within the learning process, to commit to being in a space with the children. Certainly, the child puts his/her intentions into it, gives meaning and learns regardless of the adult, but there is an added value in the presence of the teacher that can allow for a qualitative leap.

Carla Rinaldi (2002) writes: ‘children (in my opinion) not only become part of culture through the use of language, or rather of languages, but, if placed in an enhancing condition, they can produce processes and culturally significant products, that is, they are capable of elaborating new meanings’.

Let us try to grasp more closely what happens in learning contexts: what does it mean to put children in an enhanced condition? If value is the uniqueness of the child, where can I see it? Children’s creativity and their uniqueness are found more easily in the processes, as an expression of complexity, rather than in results. Rinaldi suggests something more by speaking of children who ‘elaborate new meanings’ (ibidem): by problematizing the teaching-learning relationship, she also places the teacher in a dimension of continuous learning in grasping the unique processes of each child as he/she encounters others, spaces, materials, and contents. The attempt is to have in mind a didactic planning that supports transformative processes in which the concept of transforming is understood as ‘living together by changing forms’, giving credit to negative capacity, that is, not knowing, knowing how to wait, stopping, giving space to questions and to error as a moment of knowledge processing. The teacher is invited to ask himself/herself: what is important? What did I notice? How does that child show his/her way of thinking and uniqueness? How can I support and restructure his/her learning process? What happens if I use a certain type of material/tool? What happens when there is a change? What strategies does that child use to deal with it? In his/her planning, the teacher creates conscious waiting patterns, not expectations, which have an orientation function, and which must remain

sensitive to the changes that they encounter with children. It is important to never lose the sense and the fundamental meaning of what one does and within which the actions and forms of children and adults are built.

From observation to observing oneself

Again, there may be a temptation to think that observation is only about children, contexts, or others in general. The attempt for the teacher is rather to relate in a continuous process made up of observation and observing oneself, of listening and listening to oneself. We can grasp this way of being qualitatively different when the teachers express themselves and pronounce themselves with the child, bringing proposals and open hypotheses to be questioned and analysed, as they are recognized and explained also to the other as their own point of view, which is one and the same and it is not unique and true, but in fact it is only a pretext for having a starting point. Inevitably, we are curious, surprised and we value the expression of everyone's point of view in the same way, and the theme is reopened, with questions or other proposals, the perspectives that have emerged are collected, connecting similarities and divergences, summarizing the path and any other connections and themes.

These examples give a good idea of what is meant by Presence of the subject and therefore the Pedagogy of Presence which, we would like to specify, becomes in a seemingly paradoxical way a pedagogy of the absence of everything, a cumbersome and intrusive way of being with the person that we have described as risky, because sometimes we find that we work on the quality of being even when we find ourselves confidently alone (and we allow the same in children as well) experiencing chaos, understood as a being able to become unintegrated, to struggle and be in a state of disorientation: to quote Winnicott, to be able to exist, to be alive for a period without being neither a reactor towards an external impact, nor an active person with a direction of interests or movement, in what we would define as a flow of perspectives of shared experience that is complex and non-linear. In order not to get lost in the flow and not be afraid of it, one must try and take on the courage (and then also the satisfaction) to immerse oneself in this complexity of possibilities, thus meeting oneself and the child.

The teacher's work on himself/herself: the 'metavision' as continuous education

Starting from the teacher as an I-Subject assumes that the teacher (but ideally the adult in general) wants to try to know who he/she is and continues to see and know himself/herself and 'become'. This is the qualitative leap:

there is a need for time and patience, and it is essential, in our opinion, that there is work behind it not only in terms of pedagogical team planning or case management, but also on teachers themselves.

Specifically, during the COVID-19 emergency we proposed a training and ‘meta-vision’ course across the board for groups of teachers and educators from different realities, conducted by two trainers, with the aim of educators focusing on themselves, on their own point of view and relational process, more than on the dynamics of the classes, of the team or on the specificities of some groups, children, or parents, *etc.* ... as is traditionally the case. The tools that are used are numerous, starting from favouring a particular method of drafting and presenting pedagogical documentation on behalf of teachers, which is then integrated and, therefore, continuously ‘rewritten’ in light of the openings of perspective and personal ideas that the comparison with the metavision group favours.

Without going into the details of the technique, we report here an exemplary excerpt of the process that is triggered, taken from a meeting with three kindergarten teachers, who were already trained in the Pedagogy of Presence. The story relates to one of the ‘bubbles’ in which the school is divided and which includes 23 children between the ages of 3 and 6, in turn identified as early starters, young, medium, and older, based on their age.

The teacher (hereinafter referred to as I.) presented the chosen pedagogical documentation: ‘one morning we filmed three children in a corner of the garden, sheltered from prying eyes, who were having a gathering. They were planning a serious revenge against four other classmates: one of them pretended to write on an imaginary computer the swear words and threats that they took turns to say, they planned to implement against their four enemies, and they discussed their different ideas’:

‘N., E., S. what is your ‘in mention’ with A., C., Y. and T?’

E. Kick T.’s ass. (N. repeats and pretends to press the keys).

N. And then? Anyone have any other ideas? You S.?’

S. I don’t know!

N. Ah okay, E. again. Then what?’

E. Kick A., C. and Y in the ass too.

S. E. to T.!

E. I have already said that! And then climb the fence and pee outside!

S. No, I don’t want to!

N. No, not go out! Pee outside!

E. Yes, so we pee on the street, on the sidewalk!

When they realize that they are within earshot of the teacher, they initially decide to move but then ask her to move away because the dispute about that corner of the garden was the reason for the quarrel. One of the four ‘enemies’ arrives and leaves immediately; the child who pretended to write on the computer says that the enemy left because he had come to beat them but,

having seen the teacher, he thought it was better not to do it, otherwise he would have been scolded! When A. arrives, who is older, the discussion continues for a while with insults. A. claims that the place belongs to his group because they found it first. The teacher intervenes by saying that at that moment the others are using it and proposes to look for another one. A. says to N. 'Okay! We discovered this place but now you can use it!'. N. proposes to use it together. A. goes away. The dispute turns to the use of a garden broom. The important thing is to keep fighting. Whether it's for a space, an object, a person, a rule, it does not matter.

Trainer (hereafter referred to as F.): Why did you choose this episode?

I: Ours is a lively group, from many points of view... But this is not enough to justify this! Clashes, quarrels, conflicts have been the main reason for growth for the children of the bubble. Time is spent looking for ways to get together, resolve critical situations and try to limit the aggressive charge. We went through a complex year, in which I was overwhelmed by events and by the children. In the team we observed, and this worried us, little autonomy on behalf of the children in being in spaces and a constant, and often insistent, search for the attention of the adult, especially by children of the middle age group. We tried to understand why! We wondered if we were seeing one of the possible 'side effects' of last year's long lockdown that abruptly interrupted the process of discovery and autonomy in school life of the young children who were, at that moment, starting to explore spaces beyond the classroom and who returned, in September, having skipped part of the journey and with all the additional limitations in the use of spaces and materials: basically, without the possibility of recovering that missed part! Older children have often reminded us, with regret, of the possibilities and experiences of socializing and freedom that they had before COVID, precisely in terms of moving throughout the whole school with flexibility. This led us to make some considerations: maybe this group needs to be very externally directed by the teachers? Or maybe LEAD (*Legami Educativi a Distanza*: Distance Learning) is not schooling and has prevented children from experimenting and building the autonomy competence of being in spaces and having experiences with each other, without adults next to them?

F: Let's try to enter the story you told us: what struck you the most?

I: Well ... The term 'in mention' struck me a lot: it is halfway between 'in mind' and 'intention' ... The children had a gathering to decide what to do and this is actually different from the beginning of the year in which they immediately moved towards action and then to the quarrel...

F: Indeed, it seems to be a more planned thought. So, if we are at the end of the year, there have been many transitions ... Even good ones ... Why do you emphasize this difficulty? Why is this different from the hardships of every year with children?

I: Because it was very tiring, we had to repeat the same things over and

over, this non-autonomy of the children and therefore having to play a managerial role that does not belong to me ... it does not belong to anyone on the team ... Perhaps in the exhaustion there is my conviction that the pandemic has interrupted many processes of autonomy and of discovery that children, especially the middle age group, have not been able to reclaim ...

F: So why this tiredness and disappointment? Why do the children call on you more? What do you mean when you say they have no autonomy?

I: Tiredness from the insistence ... Because they were always on it, you could never take a breath: always mediating ...

F: Of course, I understand the need to mediate on aggression, disputes, etc ... But I wonder if this is the theme brought by the children or if perhaps this is not a consequence, a reaction ... Let's try to understand what comes out of the episode with the children, what they are saying and asking and together what is your theme of fatigue.

I: They talk about territory, about competing for a space ...

F: So as if the space that 'before' also felt like their 'home', is no longer like this now, they don't feel so calm, you must contend for it ... I am also struck by the urination, really as if it were marking a territory... It seems to me a very topical issue if I also think about how we have all been 'at home' in the various lockdowns... What comes to mind for you all?

I: Yes, the need to re-signify a territory, a system, perhaps due to the fact of living in a school that is quite changed, as well as our lives outside, with new rules, not built together, but imposed from above, for a matter of life or death, of which we must be the guarantors by force of circumstances. Then with the interruptions of the distance learning, it is even more fragmenting ...

F: And you, how did you experience your being in school this year? Were you at 'home'?

I: In my class, yes. At school, no. That is: the use of common spaces with all these rules, the rigidity, having to deal with other teachers on this ... (Laughs) Indeed, there is a parallel between what the children acted out and what I experienced as a teacher. We teachers too have been squeezed, compressed, in this school year, between the desire for semi-normality, found up to a point within each bubble, where we still felt 'at home', and the new rules for the use of external spaces to the bubble, dictated by the pandemic, which made us feel like strangers, almost always only 'passing through' those spaces. Just like the children, we struggled to find a natural living dimension of the school and to keep together, in balance, the desire and the hardships of going out and those of taking refuge; we felt expropriated of the shared spaces and of the narratives that are built together in these spaces. Perhaps also expropriated from our expectations of those children, their autonomy, and the possibility of being in this particular 'format' of school and life. Perhaps this is why the roles of regulators and guarantors of normalcy that the children have continually attributed to us have weighed on us.

F: So perhaps it is legitimate to hypothesize that the children asked you over and over, for as long as they needed, how do you define a new space? How do you do it when you cannot? And here I am also referring to continuously contending for everything, what you were talking about at the beginning ... It occurs to me that when there is war, children need to play war games to give a possible meaning to it, to bring out the emotions and try to make that experience their own ...

I: I wonder if COVID is leaving this as an aftermath. Being closed in confined spaces, in our homes and in close ties with our housemates, limited in personal freedoms, in a complex and unknown situation, we are getting used to feeling that we live only if we contend with someone for something, if we lay claim to our territory. And this is a first attempt to find meaning in our lives (...).

In this excerpt of the meeting, we can recognize the passage from a deterministic reading of the meaning of the children's behaviour to a complex vision that enhances the experience of the children themselves and that of the teachers. A training of this type becomes transformative: from an external observation of the teacher that leans towards issues of evaluation on specific themes (for example, how children usually are at the end of the year, autonomy and self-regulation as objectives to be achieved...) and which always leads to reading the gap between expectations and reality as something to be borne by the children, we move on to an observation that originates from the question: What is happening? What are the children doing? What's the point of what they're doing? What are they telling me, by acting like that? How am I living it as a teacher? Why do I feel this emotion? How does it affect me? This transformation generates an attitude of acceptance of the different behaviours of the involved interlocutors, as they are all possible and all significant for making hypotheses about who that specific child is and what relationship there is with the adult. Furthermore, it gives the teacher back the possibility to comprehend themselves in that relationship, in the encounter with the contents and methods proposed by the children and to make changes starting from themselves.

The pandemic, which is an extraordinary event and a break with school normality/habits, could easily become a cause to report all the difficulties of children or teachers, returning to a positivist logic for which what happened before COVID and the present was 'good', and now it is different, 'it is no longer good' or in any case the result of a fault, of a subtraction, with the implicit that the I-Subject can only undergo external change, become damaged (with respect to an ideal of development or relationship) and above all cannot have an active/transformative role of the context itself. The children showed us more: they quarrelled; they called the teacher to give a voice to a need for meaning. In a different school, they responded and tried to make it their own.

Conclusions

We begin a new year with a little, not much, awareness and a lot to discover. We redesign the context for the children who will arrive with the idea that we adults need to redefine the way we live in school. Last year we, at all costs, forced our hand in the direction in which we had always gone and that is to allow children to be in all possible spaces. We have always liked to attribute value to this possibility, but last year we took it for granted, as absolute! This is perhaps the implicit that led us to think of an organization of common spaces on a weekly rotation where, however, the children and ourselves did not have the time to fully experience the context. Yet we knew what we had all experienced with the pandemic and what constraints it placed on us. But instead of watching what was happening in front of our eyes and relating it to our adult discomfort, we continued to put our implicit in front of us, taking it for granted (...). What emerged was our difficulty in grasping what children were bringing, their request to read the absurd and try to give meaning to it because it was also our needs that we kept at bay, because a school cannot be illogical, much less a teacher with his/her requests.

Last year, in the face of such a critical event as the pandemic, perhaps we defended ourselves by returning to old patterns of thought which is the first thing we do when we are afraid. The metavision allows me to recognize it and to be careful, in the sense of trying to grasp when I return to my certainties for fear of what I have in front of me and, therefore, ask myself what I am doing and try to decide to act differently.

This work on oneself is tiring because it puts us in touch with our fears. At school it is like being in constant contact with the frailties of children, colleagues, parents, ... One is constantly exposed, and one is continually in contact with one's own frailty. It is a space that I desire but which, at the same time, I fear because it constantly questions me. It is easier to give it to others than to myself. It is a process that I resist because it places me in a situation of constant questioning. During the metavision it is easier perhaps because, even if you are naked, you feel protected ... Perhaps protected by the asymmetry of the relationship, there is the network, there is support and next to the fatigue there is the feeling of great liberation.

(Personal communication from the teacher after the metavision).

The educational journey is concretely visible through careful documentation of the data relating to the activities, the result of the observation of children and oneself, collected with verbal, graphic and photographic tools, ... without the need for a predefined framework of expectations and norms. The documentation describes the teachers, their image of a child and of themselves as educators and always preserves the

feelings, desires, subjective values of those who document: this aspect should not be understood as something negative and to be avoided on principle, but indeed, as a positive fact with respect to which it becomes necessary to understand how it can enter the documentation process itself. Documentation understood in this way becomes the outline from which to start in the metavision work in order to act on the quality of the educational relationship. The teachers co-construct and co-produce what happens with the children as active and participating subjects and during the meta-vision, in the relationship with the team and the trainers, their point of view is relativized, that is, recalled, re-examined, transformed, reconstructed and re-signified.

The first evidence of the triggering of the metavision process is to critically realize how the personal, role and institutional implications enter into daily practice, but also to open a space for reflection on how to transform them into potential for the creation of new educational job perspectives. But there is more: as mentioned, the documentation speaks of the teacher and also reveals the person, at that moment in time. Through metavision the teacher has the opportunity to recognize himself/herself in the chosen path which is his/her own and which is an expression of oneself. It is at this level that the quality of the relationship with oneself and with the other changes, so that the teacher, having relativized his/her 'being', can go beyond the fear of the 'absurd'. Working like this is liberating, tiring, and frightening at the same time: therefore, one feels attracted, but at the same time wanting to avoid it. This oscillation is part of the process of trying to go beyond delegating the other to define who and how it is legitimate to be, to take care of ourselves and our lives (the 'asymmetrical' trainers who protect you, the network, the support that the teacher mentioned...) to authorize expression of ourselves starting from ourselves as we are and access the perspective of creativity, understood as the possibility of the whole I-Subject to direct life in its own direction, drawing at its heart the new perspective (Minolli, 2015).

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