

Editorial

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The first 2022 issue in the Journal ‘*Ricerca Psicoanalitica*’ presents a reflection on schooling and more generally the world of education, a subject that is increasingly topical and that speaks of a break in the continuity in the existential and formative experience between old and new generations.

We are not in a situation of suspension, but of consistent mutation, with unprecedented and unexpected implications, and the adults and institutions that represent these lack the instruments with which to understand new generations, and the feeling of having lost an oriented system that allows for the prediction of future developments makes its presence felt.

Some years ago Duccio Demetrio wrote that currently, under the pressure of a profound social crisis, «*daily automation for those who take care of others, for those who assist others, is shattered and, at the same time, daily automation is broken also for those who receive care and the sessions in which it takes place*» (2020, p. 8), this scenario risks leading us towards immobility, or towards searching for solutions that tap into previously used methods, that are now meaningless with regard to the new social fabric of the times.

In the current epochal change, made even more evident by the pandemic, we find ourselves faced with the challenge of needing new *ethics of education*, that renounce a positivist anchorage, translated even now into educational practices that are tied to apparently objective criteria, directed towards pre-established results and that are thus aimed towards a type of learning that is only functional and defensive compared to an educational framework that is in crisis.

This is a naive representation of educational and formative occurrences, that takes refuge in the idea of a monadic functioning of the *Subject*, in the conviction that content and information transfer from teacher to students following a planned aprioristic intention.

However, ever more insistently, reality reveals its complex and non-linear

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nature, in which it is clear that teachers and students build forms of learning that are shaped together and that are both defined by the relationship in which they are involved, that is, that one cannot teach if not in relation with subjects that learn, and one cannot learn if not by inserting oneself in a reciprocally affecting exchange.

In the educational relationship, both the participants, teacher and student, are carriers of a personal epistemology that does not exhaust itself in their respective individualities but that nourishes itself in the inextricable intertwining between the subjects involved, promoting learning processes and cultural growth. In this respect every transformational and developmental process is co-evolutionary.

It is a communicative and more broadly relational dance, a meeting that makes diversity a generative seed for every form of learning.

School, however, is today a *non-place*, because for young people '*places of growth are elsewhere*', or it is a schooling that must be 'consumed' (with marks, projects, tests, *etc.*) that repeats itself and loses sight of human relationships; the student disappears and so does personal growth.

With a long experience as an educator and as a school principal, Stefano Manici's (2022) contribution accompanies us in this crisis of the educational world, conspired towards efficient and productive models that reduce human beings to technical executors or consumers of pre-conceived thoughts, assets that are by now meaningless, that do not qualify new generations to the world's complexities. Nevertheless, the uncertainty and precariousness that pedagogical knowledge is going through hides a transformational potential dictated by the needs of finding new answers, rethinking the roles of those who have educational and social functions and competences, in which mediators between the subject and learning and support and stimulation of diversified knowledge processes can exist.

The act of knowing, an innate and inherent attitude towards human nature is (as mentioned previously) today, too often dismissed, as a simple transmission of content, and instead the need for school to assume a new 'position' that is no longer restrictive but formative emerges, in which as Monica Negretti, Daniela Negretti and Myriam Mascetti (2022) tell us, *Presence Pedagogy* is possible: it zeros in on the relationship and on the possibility for educators and students to feel reciprocally connected and involved in a process of learning about the self. In schools, in the gathering spaces that new generations inhabit, the desire for knowledge is palpable and is progressively more articulated, in the face of a world that is rapidly changing and searching for new solutions, to which we must give collective answers. There must be spaces in which to read about present uncertainties, and tensions about the future, and internalize them in a critical and generative manner.

School, in this sense, is a place that as Rocco Filipponeri Pergola and Costanza Rosati (2022) write, can become a generator of personal knowledge

processes, and helps construct a subjectivity that produces *Relational Goods* such as reciprocity, trust, and care of a common space.

A place in which to develop and nourish the passage of a ‘performing’ culture to feeling part of a system that cultivates knowledge of the self, of one’s history and one’s roots in time and space; a place in which to build individual answers but also possible future scenarios collectively, that values the social presence of young people as an active part of a community.

The change of perspective proposed by the Authors (who not coincidentally, operate in different professional contexts: from the educational world to the psychotherapeutic one), that is the *focus* of this issue, invite us to consider how *taking care* of others, and thus of new generations, is a complex multidimensional reality, that in a reductionist way is maybe reassuring: we compartmentalize know-how and forms of knowledge that are only a pale representation of the cohesive and inextricable interweaving that is human fabric.

And maybe, presently, it is precisely this reality that we insist on separating into portions of small worlds, that offers us, through the crisis that pedagogy is experiencing, an opportunity of unexpected learning. It indicates the existence of a new perspective through which we can imagine possible care spaces, that has maybe not yet been completely expressed.

‘*Taking care*’ needs to be reconsidered as a collective movement that becomes thought and social action, inextricably connecting the worlds of education, schooling, psychology, politics, *etc.* and that takes on as a common vertex from which to start thinking about the idea of a *relational subject*: an intrinsic and essential condition of the living being from which the human being cannot escape, as it is in this that one finds the origin and generativity. Through these interactive incessant dynamics can one build one’s identity and collective and individual becoming.

Care declines and expresses itself in distinct spaces but, at the same time, these are knots in the same net in which a subject is accompanied in experiencing oneself in the world, imagining unpublished scenarios, building awareness of one’s specificity and of the inevitable connection with others, being conscious of the community and of one’s roots within it.

A *Taking care* that does not rely on results and performance, or on compliance to preconceived or comparative models, but rather on a process of growth that means learning about oneself continuously, nourished by curiosity, by a complex way of thinking that connects different independent levels of reality, by a respect of self-determination, by the possibility of creating new and unexpected forms, by the valuing of doubt as a generator of creativity.

Issue number 1.22 of *Ricerca Psicoanalitica* also hosts work by Paolo Milanese, who continues work on a series of contributions by SIPRe members in previous issues and critically develops aspects of the psychoanalytic

relational model. After the text by Fulvio Frati on the conflict published in Issue 3.21, an article is published here that develops certain themes regarding the Subject in comparison with phenomenological thinking, and in particular with Martin Heidegger's input.

The space dedicated to feature pieces is made up of different works: The section *Dialoghi sulle relazioni di cura* (*Dialogue on care relationships*) sees a contribution proposed by Giuseppe Fulco, who presents a clinical situation of psychosis accompanied by reflections and comments by Paolo Cozzaglio, Matteo Rossi and Maria Zirilli. After this, there is a final reiteration by the Author, with further insights and considerations.

In the section *Lecture* (*Readings*) we offer a commentary written by Valentina Scaramozza (2022) on the book by Edgar Morin (2020), *Cambiamo strada, le 15 lezioni del coronavirus* (*Let's change direction, the 15 lessons of Coronavirus*), that opens up thinking about the pandemic, which is currently still under way, as a symptom of an existential paradigm that needs to change on a political, ecological, economic and social level.

For the section *Sguardi* (*Glances*) we host two commentaries: a contribution by Irene Lumina (2022) on the documentary film *C'è un soffio di vita soltanto* (*There is only one breath of life*) (Directed by Matteo Botrugno and Daniele Coluccini, 2021) which, through the emotional story of Lucy Salani, born in 1924 and who lived in Italy through the war and the horrors of Nazi-fascism, faces the topic of transsexualism: the story of a life truly desired and fulfilled in the way the protagonist intended it to. This is followed by a commentary by Diego Sedda on the film *Lacci* (*Laces*) (2020), that tells the story of a family with complex relationships that, as always, characterizes these familial bonds.

The section *Incontri* (*Meetings*) presents a work by Alessandra Micheloni (2022) who speaks to us of an interesting event organized by the *Area Adolescenza* (*Adolescent Area*) of the S.I.P.R.e Centre in Parma, dedicated to *Photolanguage*[®] (*Photolanguage*) and the use of 'third-party tools', in this case photographs, as mediating objects to promote the narration of personal affective experiences and dynamics in the process of self-discovery.

The issue concludes with a contribution by Laura Corbelli for the section *Trasformazioni* (*Transformations*), who presents the helpdesk (of which she is the Head in the Republic of San Marino) '*Gioco Responsabile*' (*Responsible Play*); she offers us an interesting perspective on gambling from a dynamic point of view.

We hope readers will enjoy this issue.

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