

Reconnecting EERA
NW 13 - Special Call 'Education and psychoanalysis'
Online Meeting Timetable - August 2020

Due to COVID-19, this year's conference has been canceled. We decided, in agreement with Network 13 Convenors and EERA office, to propose an online conference gathering the papers accepted in response to the Special Call 'Education and psychoanalysis'. This year, 5 papers, 3 long papers and 5 symposia were accepted: some of the researchers have agreed to contribute to this online conference. We warmly thank them.

This online conference will take place on Adobe Connect: <https://connect.univ-rouen.fr/duboiarn/>

Presentation Times correspond to GMT+2

Jour 1 - 26 th August 2020	Jour 2 - 27 th August 2020
<p>10:00 - 11:30</p> <p>Introduction Arnaud Dubois & Patrick Geffard</p> <p>Symposium 864 'Being in Contact with Oneself to be in Contact with Others: how to make (Re)connections in Educational Relationships and Research'</p> <p><i>Discussant:</i> Mej Hilbold (Paris 8 University) Arnaud Dubois (Rouen University), Patrick Geffard (Paris 8 University) David Zimmermann (Humboldt-University Berlin)</p>	<p>11:00 - 12:30 Symposium 719</p> <p>'The Community as a Question of Identity during and beyond Adolescence'</p> <p><i>Discussant:</i> Jole Orsenigo (Università degli Studi di Milano Bicocca) Donata Puntili (King's College London) Rachel Colombe (Paris 8 University) Pascaline Tissot (Paris 8 University) Dominique Méloni (UPJV Amiens University)</p>
<p>11:45 - 12:30 Long Paper 617 'When It Doesn't Read' Sandra Cadiou (Toulouse 2 University) Patricia Mothes (Toulouse 2 University)</p>	
<i>Lunch Time</i>	
<p>14:00 - 15:30 Papers 1533, 452 & 869</p> <p>1533 'Schizoanalysis, Deterritorialization and Transversality: Creating Non-Hierarchic Communication in the Classroom' Lilija Duobliene (Vilnius University)</p> <p>452 'The Experience of Music by Deaf Children: What Possible Mediations in Education?' Gabriela Patino-Lakatos (Paris 8 University)</p> <p>869 'Common Experience of Circulation in Cities for Teenage Girls : Repetition and Subjectivation' Mej Hilbold (Paris 8 University) Véronique Kannengiesser (UPJV Amiens University)</p>	<p>14:00 - 15:30 Long Papers 172 & 961</p> <p>172 'Psychoanalysis with Education: Affecting constructions for thinking' Deborah Britzman (York University)</p> <p>961 'Conveying an Ability to Practise a Linking Function when faced with Attacks on Linking in a Socio-Educational Institution' Claudine Blanchard-Laville (Paris Nanterre University) Narjès Guetat-Calabrese (Paris Nanterre University)</p>

Abstracts submitted

CONTRIBUTION ID: 172	3
PSYCHOANALYSIS WITH EDUCATION: AFFECTING CONSTRUCTIONS FOR THINKING	
CONTRIBUTION ID: 452	4
THE EXPERIENCE OF MUSIC BY DEAF CHILDREN: WHAT POSSIBLE MEDIATIONS IN EDUCATION?	
CONTRIBUTION ID: 617	6
WHEN IT DOESN'T READ	
CONTRIBUTION ID: 719	8
THE COMMUNITY AS A QUESTION OF IDENTITY DURING AND BEYOND ADOLESCENCE	
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BEING IN CONTACT WITH ONESELF TO BE IN CONTACT WITH OTHERS: HOW TO MAKE (RE)CONNECTIONS IN EDUCATIONAL RELATIONSHIPS AND RESEARCH	
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COMMON EXPERIENCE OF CIRCULATION IN CITIES FOR TEENAGE GIRLS : REPETITION AND SUBJECTIVATION	
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SCHIZOANALYSIS, DETERRITORIALIZATION AND TRANSVERSALITY: CREATING NON-HIERARCHIC COMMUNICATION IN THE CLASSROOM	
NW 13 PHILOSOPHY OF EDUCATION SPECIAL CALL	19
EDUCATION AND PSYCHOANALYSIS	

Format of presentations

Paper presentations last 15 – 20 minutes, plus some time for questions.

For **Long papers**, the presentation time will be 30 minutes presentation and 15 minutes for discussion.

Symposia presentation last 90 minutes: 15 – 20 minutes for paper plus some time for discussion. The Chairperson and the Discussant could offer a critique of the symposium.

13. Philosophy of Education (Standard submissions & Long Papers)

Topics: NW 13 Special Call: Education and Psychoanalysis

Long Paper

Keywords: Thinking, interpretation, anxiety, linking

Psychoanalysis with Education: Affecting constructions for thinking

Britzman, Deborah

Organisation(s): York University, Canada

Proposal Information

Any introduction to psychoanalysis with education begins with the writings of its founder, Sigmund Freud (1856-1939). Like education, psychoanalysis is both a view of life and the means for its symbolization. Freud extended the contingencies of education to experiences and unconscious impressions not considered in its purview, although it still seems curious that he is not often freely associated with theories of teaching, learning, and thinking. All the more so given that psychoanalysis assigns a forgotten history of childhood impressions to the conflictive designs of adult mental life and its field of child psychoanalysis regards infancy through the drive for relationality. Both ends of the developmental spectrum create emotional attitudes toward and phantasies for teaching and learning that help account for why the public goes hot and cold on the topic of education. A lesser known tie with education belongs to Freud's temperate advice to learning the practice of psychoanalysis. He focused on the analyst's difficulties in and obstacles to learning its methods of inquiry and did not shy away from identifying the inevitable mishaps and breakdowns in communication embroiled in human practices. These psychoanalytic difficulties emerge from the disturbing qualities of its relational conundrums that, at the very least, involve a history of learning to live with others while feeling desire without knowing in advance what it all means. Freud named as transference those relational conundrums that gain psychic momentum from a history of demands for love and anxieties over its loss. The transference—or the repetitions of unconscious conflicts of love, hate, and authority through the exchanges of wishes, affects, defenses, and knowledge—serves as the greatest danger in trying to know and the finest resource for shared reflection.

Freud's studies on the problems of and obstacles to self and other relationality drew from the Western philosophic canon and includes analysis of Greek mythology, tragedy, philosophy, sculpture, art, archeology, and then literature both classical and contemporary to his time. He brought a modernist sensibility to the narration of the great psychical conflicts of life and death; he parsed these drives with scenes of aggression, sexuality, destruction, culture, and madness and with their phantasies of activity and passivity, love and hate, pleasure and reality, and the individual and society (Britzman 2004). The elemental passions – named as delegates and representations of psychical reality—could be found in creative cultural expressions and in the phantasies, dreams, unconscious emotional logic, and suffering of his patients. From there he created new designs for listening with the psychoanalytic method of free association, and gave attention to narratives drifts into unmeant things (Britzman 2011). Free association gave permit to what is furthest from one's mind and to the nonsense of dreams, accidents, and phantasy. The linking of memory and forgetting with the mundane and traumatic gave way to a new kind of communication and affected writing. de Certeau (1988) described Freud's writing as "discourse disturbed" by affect (244).

Methodology or Methods/ Research Instruments or Sources Used

Freud's introduction of psychoanalysis to the general public as well as to his colleagues serves as a study for the problem of having to think while considering the obstacles to education. This paper then takes as its approach psychoanalytic situation in that it joins difficulties of learning and teaching to the disturbing qualities of its relational conundrums that include the ego's mechanisms of defence, phantasies of an education without conflict, and Bion's notion of attacks on linking.

Conclusions, Expected Outcomes or Findings

The argument here is that psychoanalytic approaches to thinking open new philosophies for pedagogy and provide interpretive methods for integrating the influences of early existence and current life tasks with the reception and transmission of the great contemporary pedagogical conundrums of relationality, reparative histories, ethics and loss, and the interpretation of the suffering body. When we return to beginnings, unknown motives, relations of love and hate, and the ways in which self and other transmit, receive, and argue over the interests and significance of psychical life, thinking must then lean on intersubjective relations, uneven development, and the fragility of freedom (Bass 2006; Bollas 2018; Britzman 2016; Edmundson 2007; Forrester and Cameron 2017; Kristeva 2010; Leader 2011; Major and Talagrand 2018; von Unwerth 2005; Webster 2019). The human, as the heart of its own emotional situation, is also the subject of anxiety and defense and so, in meeting external reality, is given the on-going work of accepting the reach, transformation, and even loss of psychical reality. There is a delicacy of involvement and estrangement to the creation of meaning which gives to philosophy its lifelong conflicts, questions, and desires. With psychoanalysis, thinking has a great deal to do with how the self can learn to stand itself thinking while encountering the unknown.

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13. Philosophy of Education (Standard submissions & Long Papers)

Topics: NW 13 Special Call: Education and Psychoanalysis

Paper

Keywords: Deafness, music, education, mediation, malleable medium

The Experience of Music by Deaf Children: What Possible Mediations in Education?

Patino-Lakatos, Gabriela

Organisation(s):

1: Sorbonne Université, Institut Jean Le Rond d'Alembert, LAM team, France;

2: Université Paris 8, CIRCEFT laboratory, CLEF team, France

The relationship of deaf people to sound and, even more so, to music is a question that still arises today, calling therefore for different responses, particularly in the field of education. On the one hand, a frequent representation among hearing people leads to consider that the deaf person is affected by an organic deficiency which must be repaired and that this person will remain incomplete as long as she/he does not integrate the oral codes of the majority community with hearing. The desire to repair a failing body with the help of technical prostheses then presents itself as an ideal solution. However, the results of rehabilitation methods and the testimonies of deaf people raise questions. It is said therefore that efforts should be made to integrate the deaf people in the wider society and to connect hearing and deaf persons.

On the other hand, with different arguments, deaf musicians and non-musicians, as well as hearing artists, teachers and researchers maintain that the pleasure of the experience of music does not belong only to hearing people. They promote the active inclusion of deaf people in musical practices, by taking into account their subjectivity. We can observe a connection of subjective, social and political issues in this process. From this point of view, it is said that deaf people are worked in a particular way by language and that the voice and the invocatory drive cannot be reduced to the acoustic dimension. The deaf person should no longer be considered only in terms of deprivation or deficit. Access to musical practice is considered to open an access to an aesthetic dimension which is subjective; but musical practice is also a social scene where fundamental intersubjective relationships are formed. The experience of music is presented in this sense as a cultural field of subjectivation and socialisation that can be shared between deaf and hearing people, in terms of an articulation between a creative action (*poïesis*), an effective instrumental activity (*technè*) and an action which transforms the creating subject itself (*praxis*).

How to approach in education the problem of subjective construction and social connection through music, in order to host deaf students in sufficiently good conditions? How to favor their subjective construction by taking into account their inner experience and by making possible the construction of a social bond between deaf and hearing people, without being embarked by the fantasy of repairing the deaf child? The notion of cultural and more specifically artistic mediation in education, from the point of view of its symbolic implications, appears here as an interesting approach for thinking how the link of the subject to what is other (to others and to the world) can be fostered. The notion of "mediation", in vogue since the 1980s, however, refers to various conceptions: legal, technical, pedagogical, therapeutic, and artistic mediations. In this sense, based on the notion of "malleable medium", I choose to develop the clinical conception of mediation in the educational scene in order to identify the places and the structuring functions of the material and symbolic setting. In the light of an experience of mediation in musical pedagogy at the French National Institute of Young Deaf People in Paris, I will analyze the functions of the "mediator object" and the intersubjective places brought into play by the mediation setting for the structuring of the subjective and social links.

Methodology, Methods, Research Instruments or Sources Used

Through modern computer-aided music techniques, artists, engineers and teachers trained in electro-acoustic music now offer deaf people the opportunity to approach sound and music through other sensory modalities such as sight (visual perception) and touch (vibrotactile perception). Purely technical solutions, however, show limits. I will try to answer to two specific questions: What is at stake in the relationship between the deaf subject and otherness of the sound? What are really the conditions of possibility for the sensory transposition of sound and music to become a meaningful psychic object for the deaf subject in the organization of his bodily sensations, his affects and his representations?

I will analyze the clinical implications of musical mediation with deaf students and hearing trainers in a specific educational setting: an artistic pedagogical experience carried out at the French National Institute of Young Deaf People in Paris, between October 2012 and June 2013. The pedagogical setting with a technical installation for sonovibrotactile mediation in a music class was implemented with three groups of seven students aged 12 to 17, at a weekly session of 55 minutes, for a total of 24 sessions for each group during the school year. I will present the approach, the setting and the conditions for implementing this mediation framework; some concrete situations will be presented to analyze the inter- and intra-psychic functions of mediating objects, and to see how the students have used them to express and transform their link to sound as a psychic object in the relationship with others. Finally, I will indicate some movements in the dynamics of the links between the hearing professionals who have worked to carry out this experience with deaf children (teachers, artists, researchers, engineers and psychologists).

Conclusions, Expected Outcomes or Findings

Compared to the technical mediations which provide a prosthetic mediation, I will show that the fundamental mediation which allows the hearing and the deaf child to organize himself as a subject is the language shared with others. A wide variety of technical mediations exist in order to integrate or include deaf people in life in a mixed community (hearing and deaf). However, technical mediation alone is not enough to build and transform the social bond necessary for the subjectivation of human beings, whether deaf or not. The representations, expectations and affects of human mediators, their psychic availability, fundamentally orient the possibilities of subjective construction and transformation of individuals through the mediation framework.

Like any child, the deaf child is called to become a subject of language, but a subject marked both by the sensations provided by the anatomical body and by the destructive and erotic drives of the affective body. In this sense, the vibrational phenomenon calls upon a primordial sensory modality common to deaf and hearing people in the process of psychic construction. Through an analysis of the gestures, acts and language of students and trainers, I will show the way in which, through a cultural mediation of artistic type in an educational setting, the body can be called upon in its sensori-affective-motor dimension to favor the figuration of what escapes in the sound to the subject, deaf and hearing, in the process of symbolization by language. What escapes is more or less traumatic and mobilizes subjectivity.

In this sense, the deaf subject can reveal to the hearing subject that what he takes as self-evident in the phenomenon of sound - and its particular manifestation in the voice -, has always a part of unrepresentable that escapes him and that he can only partially catch by the means of symbolisation.

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13. Philosophy of Education (Standard submissions & Long Papers)

Long Paper

Keywords: Didactique Clinique; discourse of the Master; excess of jouissance; teacher training; subject

When it doesn't read

Cadiou, Sandra; Mothes, Patricia

Organisation(s): Laboratoire EFTS UT2J toulouse, France

Proposal and theoretical framework

The work here presented aims to investigate the question of links being built up between primary school teacher and their pupils. We particularly study this link when something is going wrong in the class, when didactic contract is broken off (Brousseau 1998).

Our analysis takes place in French primary school and focuses on Sally school history. Sally is a young girl who seems not to be able to read, although she is in CE2 (third year of French primary school) and has no other learning problem. Sally understand well what is happening in class. She is a happy girl, with lot of friends, who perfectly socializes and has no illness known. She just doesn't read, and, by the way, is an enigma to all her teachers. Three years long, she has been the major point of discussion of the pedagogical team. Many methods have been tried since she entered CP (the first year of French primary school).

In this case, usual ways of didactic especially didactic based on knowledge and not on the subject, are showing their limits. That is why we therefore aim to understand Sally's enigma by using a didactic approach with a psychoanalytic orientation. We want to study the links in the class community and especially how Irène links with Sally. So there the psychoanalytically approach in sciences of education offers news perspectives in philosophy of education, by researching differently and also training teachers in a new way.

We thus propose a case construction: Irène, who is Sally's CE2 teacher. Analysing her discourse, we aim to lighten up links existing between this teacher and this pupil. Moreover, we study unconscious process crossing class-time, and focus on dynamics they create. Hearing to Irène, we try to understand in what kind of network of tensions subjects are stuck.

We want to study this enigma under the framework of "didactique clinique" (Terrisse & Carnus, 2009; Carnus & Terrisse, 2013).

This framework aims to import psychoanalysis concepts to didactical approach, in order to better understand didactical situation. Point is to consider class as a psychic space (Blanchard-Laville & Geffard 2001), and to study subjects' symbolic position in such a situation, keeping in mind the thread of knowledge. This theory uses the hypothesis of Freudian unconscious to understand teaching and learning phenomenas. Subject's pupils or teachers are considered singular: they are uniques, split subjects: divided by their unconscious and the lack of being, and liable: by the institutions.

In fact, considering this case, we want to use the discourse of the Master (Lacan, 1970) and the id. (Freud, 1920) to propose a comprehension of what is happening in Irène's professional difficulty. We are especially interested in understanding why Irène is focusing on the quietness of pupils' bodies instead of worrying about Sally's lack of reading competences. The *objet petit a* or excess of jouissance (Lacan, 1970) given by the teaching situation may help us to understand the passion for quietness and pupils' immobilism in Irène's way of teaching.

The use of these psychoanalytic concepts in sciences of education offers a new way of thinking, researching and training and this could be a way to reconnect the class community by inviting us to question the process of linking and «unlinking ».

Methodology

This article is the result of a collective reflection that was rooted in of one of the members of the group professional issue. It is necessary here to specify the historicity of the approach and the way in which it was formed into a scientific approach.

One member of this group of educational sciences researchers is also a schoolteacher. She welcomed Sally into her class in CE1, after having regularly attended her during their year of CP as part of the educational activities of the school cycle. For two years, Sally's difficulties has been the subject of various team discussions, with production of notes and written monographic-type summary documents.

The observation of the ineffectiveness of the devices put in place during these two years with Sally led her to bring this case within her university research group. We have been looking for other avenues of reflection around these difficulties than those of the didactic order which "takes responsibility for content"¹ (Martinand, 2014), which had already been envisaged, to better return to didactic solutions once informed by the understanding of the subjective stakes. A first corpus consisting of professional notes, student documents and assessment documents was therefore provided to the group. Following the initial investigation, the corpus was supplemented by an interview with the CE2 teacher.

We use the interview of the teacher, Irène. It is a half-directed interview, which means that not only the researcher asks the teacher about her work, but also, she lets the subject talking as she wants, without interfering in her speech. The point is here to allow the subject to elaborate freely its own discourse, building its own associations, so that the researcher would be able to analyse both the discourse and its structure. Questions are short and investigate the report to teaching, to pupils, to institution, to knowledge... Focus is obviously on Sally's situation, and Irène's analyse of her difficulties.

This interview is registered and written extensively. First, we take some informations given by the subject, considering her discourse is her truth. We consequently consider her speech to extract primary explicative elements to the subject position and posture. We therefore take in account every element subject is pointing as a relevant one.

Last but not least, and maybe the most important step for the clinical results, we use a free attention (Freud, 1900) to the speech, trying to watch out not only the logic of the speech, but also its fail of logic: the rupture of causality.

To build the case of the subject and understand her way to teach, especially with Sally, we describe the links she makes between topics in her speech in order to describe the mosaic of her unconscious.

Conclusion

Firstly, our analysis is concerning typically Irène's class situation and the lack of linking. When Irène is interviewed about Sally's inability of reading, she begins fastly to talk about the disorder of her class and seems to "forget" what we were talking about. We question such a posture from a professional point of view : why is Irène avoiding the subject ? Why can't she confront to

¹ "assume une responsabilité par rapport à des contenus" initial sentence here translated by us.

Sally's difficulty? However, Sally's objection to learning to read is still a problem for Irène. Even though Sally is calm and quiet, something lacks for Irène: it is what we call the failure of teaching. In fact, both pupils' agitation and Sally's objection are a problem for Irène. As a proof, her way to speak about Sally's problem uses the word « ça », which means in English « that », like something here, unidentified but present, and not a subject. It means also the id. in French. What is happening there to Irène? Which tensions is she taken in? May be Irène is talking about something more personal, an interior agitation that fears her.

At the heart of Irène's case, something universal is said about teaching profession in its inclination to objectify pupils. Educational institution waits for pupils to be seated, calm and speak or move according to teacher's wishes. Through his/her professional position, teacher puts students to work. This social bond inscribes his discourse of the Master that puts pupils to work and obtains more from enjoying in this social and psychic relationship. The organization of knowledge transmission in the school, as we know it today, invites subjects who are teachers to be in this posture linking the quest for *jouissance* and putting the student to work. The pupils'-teacher relationship is triangulated by the concept of excess of *jouissance* obtained by the teacher, and here we are able to probe a little closer to that of Irène. With this teacher, the relationship with the institution is embodied in her relationship with order, faced with the objectionable position of Sally who does not stop reading, Real who imposes herself on Irène. It turns out that the teacher subject to the institution can become a potential obstacle to learning.

Through this long paper, we want to show the place and the contribution of "didactique clinique" to educational sciences, in particular when knowledge-centered didactics finds its limits. Here, Sally's difficulties are undermining the teaching skills of her school's teaching staff. Thus, the case of Irène's relationship with Sally highlights an epistemic interest. With Brousseau and the Gaël case (Brousseau, 1988), the didactic explanation is based on the notion of didactic contract and its break. With Sally, there is not entirely contract break, since Sally reads her little book, in her own way by telling her drawings. How to overcome this observation? How do we explain Irène's failure to teach Sally reading? The work of "Didactique Clinique" tries to repeat Brousseau's questioning where it stops and proposes an extension of a psychoanalytic nature.

This theoretical approach is therefore based on the hypothesis of the Freudian unconscious and in doing so, observes unconscious phenomena in the context of teaching-learning. In the case presented, the concept of id. is a situation analyzer which reveals the place of libido and impulses in the test to teach (Brossais, Jourdan & Savournin, 2016). The compulsive repetition of the demonstrative pronoun "ça" refers to an agitation which we hypothesize would return to Irène's id. and to her own drive overflow. Coming out of the shadow unconscious phenomena in the teacher, the case treated from the angle of "didactique clinique" points to the death drive at work in Irène. We hypothesize that this death drive is activated in the test of teaching reading with Sally. This would appear, for example, through the way in which the teacher aims to reduce Sally from the status of subject to the status of object in her speech.

Secondly, we aim to discuss a philosophical point relating to "didactique clinique" in sciences of education. We tend to prove that it is a theory which can offer explanation where there is enigma in didactical situation. We there are talking about enigma of the subjects, as a fundamental point to work around class situation. We pretend "didactique clinique" allows to work where usual didactic can't go, where it fails, and demonstrate it.

Thirdly we would like to point how School institution gives a place to pupils. The discourse of the Master could explain the objectification of Sally and perhaps of students generally speaking in educational institution as we know it today. So what about pupils? What kind of place is given to the pupil as a subject? This question arises from a political point of view (Castoriadis, 1975, Foucault, 1975) as well as a didactic one. How does this position of object or subject imply consequences for learning? In other words, how does learning require subject's involvement? (Cadiou 2018, 2019)

Last but not least, we wonder how this kind of results can help teachers when links are broken. That research could feed professional build up, we imagine how to use research results to level up teacher training, for example as a kind of supervision (Cadiou, 2019).

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Contribution ID: 719

13. Philosophy of Education (Standard submissions & Long Papers)

Symposium

Topics: NW 13 Special Call: Education and Psychoanalysis

Keywords: Community, adolescence, social bond, psychological development, knowledge.

The Community as a Question of Identity during and beyond Adolescence

Chair: **Patrick Geffard** (Université Paris 8)

Discussant: **Jole Orsenigo** (Università degli Studi di Milano Bicocca)

Submitted by: **Dominique Méloni** (Université de Picardie Jules Verne)

The polysemy of the term "community" related both to its size and to its structure, inevitably implies the links between the individual and the collective. The political and ethical debates started by Socrates and Aristotle still continue through the dialectics between the place the individual and the place the community, although they are no longer necessarily seen as antagonistic (Gauchet, 2008).

Psychoanalysis offers another viewpoint by clearly stating that we are not dealing with two distinct entities. When Lacan (1966, p. 213) argues that "the collective is nothing but the subject of the individual", he describes the unconditional relation of the subject to the social. It is not a question of the natural sociability (Aristotle, ed 200; Kant 1788), but of the dependence of the subject to the social to become what he is.

The family, the first group in which the child is immersed, holds a symbolic function conceptualized by Freud with the Oedipus complex which will be perpetuated by future communities (Freud, 1930). This is the reason why joining a community contains decisive issues not only for social cohesion, but also for psychic life.

Puberty transformations, however, lead to psychic changes which re-engage the individual into a quest for self-knowledge. The affiliation to a community contributes to this exploratory approach specific of adolescence. However, this path induces, as in the metaphor of Oedipus, the acceptance of loss and of lack, that is to say, the acceptance of not achieving full satisfaction and sufficient knowledge to fully define oneself. It implies a position which relies on social referents, but also, on distancing from conformity, to find a way of being, himself. However, one of the key aspects of post modernism is the rejection of this lack of knowledge that defines us, deluded by a flawless future ensured by the development of science (Lacan, 1974). Many communities demand absolute knowledge, closed to any debates. By exacerbating a specific trait, for example, a religious belief, a sexual practice, or a political position, they can lead to identity assignments and not to an opening to self-questioning. Thus, the human community no longer offers counterweight in favor of communitarianism, but it operates against a singular identity construction. In this sense, social space tends to consist not of a plurality of individualities developed in support of the Other, but of a normalization within a multiplicity of communities. Sheltering behind absolute certainty by joining a community and fleeing from the unknown and from doubt, the adolescent would then risk avoiding the psychic elaboration underpinned by the advent of puberty.

The definition of a community is often defined denouncing the primacy of individualism over the common, while we rather propose to revisit the adolescent's relationship to the community around his identity negotiation. Education, as a speech for the adolescent to recognize both the principles of a common and of an individual law, holds a special position in the construction of identity.

The contributions of this symposium gathered around a psychoanalytic perspective to educational research will present four different cases based around the notion of community belonging, adolescence and identity formation. They will explore various dimensions of the use of a community during and beyond adolescence, considering it as place for individual quest, for subjective implications, specificities of our modern society, for different modalities of bond, and for identity construction.

Including contributors from Spain, the United Kingdom, Italy and France, this symposium will be an opportunity to present, compare and discuss unique cultural situations and the common traits that underpin these studies contributing to a dialogic conversation around, community from adolescence and identity formation.

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Presentations of the Symposium

Papers in Symposium: 4

National Perspectives: 3

Adolescents and Knowledge

Susana Brignoni (UOC/Institute of Freudian Field)

National perspective: Spain

In adolescence the question of place and connection is essential. Lacadée (2010) gave a name to this issue as "the point from where" and as "a point of perspective for the architecture of being". Adolescents are very sensitive to place, the point from where the other looks at them. Moreover, they certainly can object the other's gaze, and, actually, they build their place in the community they inhabit by responding to it. Adolescence a construction indicates at some key issues about our time. In fact, we can think of adolescents and bodies as "endless analyzers of social evolution"(Le Breton); this is why, when we talk about adolescents, it is relevant to do it in the plural. In adolescence the idea of crisis is always present in at least three dimensions: identity, desire and knowledge. That is why adolescents have to construct their identities based on the resources of childhood and on those they will acquire by belonging to a place and by bonding with what they aspire to inhabit. And they cannot do this without the Other as a point of reference. The paradox is that they "reject" this Other and in turn they need it. We think that we live in an epoch of deep transformation of the social bond. Our era is not one of transgression but one of circuits of "the drive" as

it comes and goes. In *Thumbelina*, Serres tells us that we live in the society of the spectacle, where what prevails is the image and he points out that we adults have turned this society of the spectacle into a pedagogical society that eclipses school and university. Somehow, it tells us that "the net" has taken over the role of the teacher. This is not a banal reflection since we cannot think of adolescents without putting them in relation to the educational community, whether they go to school or they skip it: many of their struggles are manifested there. That medium is their community. They have to inhabit it and to move through it. *Thumbelina's* name has to do with what Rheingold called the "thumb generation": referring to the novel use of a part of the body, the thumb, and to the relationship that adolescents have with their mobile phone. "I lie down looking at the mobile phone," said one teenager describing it an inseparable object. So, link or connection in the teen community?

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Language as a Community of Practice

Donata Puntil (Programme Director-King's College London)

National perspective: UK

This paper, grounded on a poststructural definition of identity considered as fluid, nomadic and dynamic, discusses the belonging to a community of practice (Wenger, 1998) by a group of language teachers operating in UK Higher Education. The participants to this study use their mother-tongue as their main profession within the context of a UK university where also the researcher, being herself a language teacher, is based. Drawing from Deleuze & Guattari (1987) and from Braidotti (2011, 2013) notion of assemblage, of becoming and of nomadic identity, the study questions the linearity of traditional epistemological categories in favour of rhizomatic connections, oppositions and affective entanglements to explore the complexity, fluidity and non-linearity of becoming language professionals. Marginal to the main academic discourse and to the main academic community of practice, language teachers navigate between different physical, professional and symbolic territories embracing and embodying unfixed and fluid professional identities. By often working in different institutions and by having at times different professions and professional identities, they use their mother-tongue as a professional tool and as a safe place to be. Language, the mother-tongue, in this study is considered as a transitional object (Winnicott, 1971), as a physical and symbolic place where present and past emotions are projected, negotiated and embodied and as a space where the individual meets the collective. Language belonging seems to hold the same symbolic function the community represents in adolescence, when uncertainty, transformation and embodied emotions are key principles of individual negotiation of identity. The findings of this study give evidence that language teachers' narratives, despite being marginal within the main academic discourse, can be regarded as powerful voices of negotiation and re-negotiation of one own's professional identity through migration, displacement and reterritorialization into new physical and symbolic territories (Braidotti, 2011). These auto/biographical stories indicate that language teaching is more than a profession; it is an emotional, social and political act by which personal and professional identities are re-positioned within new physical and symbolic territories. The multidimensionality of the self seems to find expression within the fluid language professional community where the cacophony of voices and the non-linearity of diasporic stories of migration, allow the participants to be other and same. Language teaching seems also to become a community where resistance to mainstream academic discourse can be performed.

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Community in Adolescence: a Place that Provides Shelter?

Rachel Colombe (Paris 8), Pascaline Tissot (Paris 8 /Université de Picardie Jules Verne)

National perspective: France

Anthropological and psychoanalytical approaches conceive adolescence as a transition: confronted both with the passage from childhood to adulthood and the psychological reshuffles triggered by puberty, the adolescent changes place in social ties. An intimate disorganization awakens, as the subject faces strangeness within oneself. This issue around place seems to be a matter of position, the one that the subject, caught in the processes of distinction and subjectivation must find, but also a matter of space. If traditional societies had identified this moment of adolescent exclusion by identifying it with a particular spatiality and with certain rites of passage, adolescents in our contemporary societies must find new spaces for subjective elaboration, shelters that can receive the vulnerability of adolescent separation and bear its symbolization. If shelter works as a metaphor for subjective protection, it also evokes the place itself. Thus, relying on our respective researches, we will ask whether belonging to a community could be read as a "heterotopia" (Foucault, 2009). If adolescents are gathered in groups pre-constituted by adults, mainly on age criteria, the quest for identity in/through which they question otherness leads them to join a peer group whose common denominator they believe to choose. This affiliation to a community makes it possible to contain adolescent ambivalence: by supporting the encounter of *différance* (Derrida, 1982) and by taking on a "refuge" function via the agglomeration and vagueness of codes (clothes, language, food). We wish to support the hypothesis that the teenager finds a creative space that allows self-invention in the peer group. By crossing the ideas of shelter and that community implies a shared space, we propose to question the belonging to an adolescent community through spatiality, and what this implies in terms of educational institutions. Does this chosen community function as a space of "inscribed margin"; i.e. as a necessary space of elaboration outside of parental and institutional assignments (but not a de-socialized place) and also as an in-between where the "whatever singularity" (Agamben, 1993) of the adolescent as becoming adult is established? Can this community, as an adolescent creation engaged in institutions, be a place that supports the paternal metaphor (Lacan, 1957-58)? This paper is based on two research projects framed within a psychoanalytically oriented clinical approach in Science Education. One is grounded on listening to secondary-school pupils based on the analysis of talking groups mediated by drawing, and the other on participant observation in a Teenager's House.

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The community's choice

Dominique Méloni (Université de Picardie Jules Verne)

National perspective: France

If life is punctuated by choices, the decisions taken during adolescence particularly engage the subject from the social and intimate point of view (Rassial, 1996) when he is weakened by identity changes. This is why we propose to approach the question of the community from the issues of choice of joining it by the adolescent. When philosophers like Schopenhauer (1839), Sartre (1946), Ricœur (1950), sociologists, like Bourdieu (1979) and psycho-sociologists, like Lewin (1935) qualify, even discredit the idea that the choice is rational, very often, they consider a man as a rational person in the making who must be enlightened. Within this perspective, education plays a fundamental role, promoting autonomy and freedom of conscience. The Freudian contributions to this debate are radically divergent. They do not only reveal that we are guided by unconscious determinants, but by a system according to which unconscious, non-educable motivations guide our choices. However, psychoanalysis does not clear the subject of its responsibility. In reference to Spinoza, Lacan (1946) postulates that we are responsible for what we take into account, for our determinations and for our desire. According to him, it is the responsibility of our subject position that is at the center of his discussion (1966). This is why, we should not consider the choice of a community in isolation, but as an element of a fundamental unconscious decision which involves the nature of our relation to the others. From this point of view, the subjective implications of the adolescent's choice of a community are very relevant and will clarify in this paper. We will also question the responsibility of adults and of communities in what they offer in terms of support, identity claims, categorizations, or solidarities. Our discussion is based on the notion that the constitution of the social bond in adolescence lies on the importance of the marks of recognition within a professional community on the subjective position as well as some results of research training in educational institutions on choice during adolescence. With reference to the psychoanalytic approach, cases will allow us to analyze characteristics of specific community choices, such as a professional community or the LGBT+ community. The main questions this study is presenting are the following ones: joining a community in adolescence can or cannot promote the social bond? Given the subjective implications of joining a community, what is the place for the educational within that community?

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13. Philosophy of Education (Standard submissions & Long Papers)

Symposium

Topics: NW 13 Special Call: Education and Psychoanalysis

Keywords: Teenage Girls, Interpellation, Repetition, Subjectivation, Clinical Approach

Being in Contact with Oneself to be in Contact with Others: how to make (Re)connections in Educational Relationships and Research

Chair: **Arnaud Dubois** (Rouen University)

Discussant: **Mej Hilbold** (Paris 8 University)

Submitted by: **Patrick Geffard** (Paris 8 University)

Proposal Information

ECER general call mentions 'fractures' and 'fragmentation' in Europe. As mentioned in the Special Call 'Education and psychoanalysis', there is a clinical way to make some links between the conceptions of a 'divided subject' (Lacan, 1960) and a 'fragmented world' (Castoriadis, 1990; Honneth, 1995) or 'liquid modernity' (Bauman, 2000). The questions on binding/unbinding in psychical processes appear since Freud's earlier works (*Entwurf einer Psychologie*, 1895-1896) and then have been the subject of many developments. This symposium will be dedicated to the challenges at stake when the focus is on linking or 'attacks on linking' (Bion, 1959) in educational or training situations as well as in research works.

In a European context of growing mistrust between communities and between the individuals who make them up, the emphasis is often placed on the need to use control and communication processes. Alas, those processes tend to lead to an 'unavailable world' (Rosa, 2020). From the presented research, we support the hypothesis that members of many communities have difficulties in finding their effectiveness if the question of the subjective investment in building links and relationships is not taken into account.

The research works of the symposium participants are all guided by psychoanalytically oriented clinical approaches close to each other, such as for data collection, which is mainly based on clinical interviews with participants in the training, the writing they produced and note-taking by those responsible for training, during the sessions or immediately after. Another proximity between the works presented at the symposium lies in the conceptualizations at stake when thinking the educational relationship, the links built in training situations and the relationship between a researcher and its own research.

A substantial part of the research results presented in the symposium come from collaborative work which has been conducted by five European university teams for three years now (Paris 8, Milano-Bicocca, University College London, Luxemburg and Paris Nanterre). This inter-European cooperation in the field of training and education has already given rise to first publications (Geffard, 2016; Orsenigo & Ulivieri-Stiozzi, 2018) and should lead to a second step: building a Joint Master in at least three countries (France, Italy, Luxemburg). The symposium will be an opportunity to share some elements of the outputs recently produced, more specifically from the works conducted in the groups which focused on the use of the narrative in teachers and educators training as well on the question of relationships and bonds in education and training.

In this symposium, three papers will explore the issue of linking in three different ways. Two papers focus on the processes of linking and unlinking in educational relationships: the authors consider that the link to self for educators is beyond the ability to link to others. Mobilizing different psychoanalytic theories – Bion and Ferenczi – their research attempts to approach elements that can constitute a metapsychology of the educational link. Those presentations will provide an opportunity to formulate a hypothesis on unconscious reflexivity and on embodied transmission. A third paper is about the relationship between the researcher and his research topic. Devereux's work (1967) will be recalled, showing how the researcher who accepts to take into account his involvement in the research, is in contact with anxiety, which is another form of contact with oneself.

The discussion will be an opportunity to continue a reflection initiated at the previous ECER (Hamburg, 2019) on the notion of reflexivity in education, in particular to question the conception inspired by Schön (1983). Reflexivity could be considered as a contact between internal and external world for educators and researchers.

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Presentations of the Symposium

Linking, Thinking and Reflexivity : a Way to (Re)connections

Arnaud Dubois (Rouen University), Patrick Geffard (Paris 8 University)

National perspective: France

This proposal follows our presentation at ECER 2019. We had presented two 'clinical devices' set up in two French universities, right after November 2015 Paris attacks. These events have contributed to increase process of unlinking if we consider that through emotions he can't deal with, one can become an object of fear for himself (Žižek, 2010).

We now propose a new analysis of the collected materials by focusing on some theoretical perspectives at stake. This presentation will be an opportunity to show what psychoanalysis can bring to education, focusing on the notion of 'reflexivity' (Schön, 1983). We maintain that a psychoanalytical way to consider that notion can renew the views in the field of education. After other researchers, we consider the existence of an 'unconscious reflexivity' (Roussillon, 2008) on which is based 'a procedural dimension that produces its transformative effects without always going through consciousness' (Coblence and Donnet, 2012). We hypothesize that the pedagogical devices we propose favour the production of free associations which asks the subject to move away from a reflection that he or she would master. It seems to us that in such an apparatus, it is listening to the group that comes to 'reflect' the professional's discourse. A proposal we consider close from what Deleuze and Guattari analysed when they considered the subject to be part of an arrangement in which he interacts with an environment and a group that produce a collective arrangement of enunciation that is constantly evolving (Deleuze and Guattari, 1975).

In our presentation, we will try to show that there is, in the clinical devices instituted, the possibility of evoking or recognizing the presence of the affect, even if it is accompanied by a trivialization of its content, which is then followed, due to the use of the various elements of the devices – institutions, various methods of address – , by the appearance of new content which leads to a reappropriation of affect and, consequently, the possibility that even if they remain precarious, more appropriate connections between affects and representations may occur.

To be creative a professional of education has to be able to relate to himself and to parts of himself with which he is sometimes not connected. This capacity is the result of an unconscious reflexivity rather than a conscious reflexivity: to be able to think and make links, one must first be in contact with oneself (Bion, 1962).

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Thinking about the Educational Link beyond the Relationship Educators' Narratives and Experiential Learning in a Transnational Training Setting

Stefania Ulivieri Stiozzi (Università di Milano Bicocca), Caroline Le Roy (Paris 8 University)

National perspective: Italy & France

Some educational approaches enlightened by psychoanalysis discuss the binding/unbinding issue through the educational relationship and the unconscious processes involved in the early environment experience (Blanchard-Laville & al., 2005; Riva, 2004) considered to be the origin of the subject's capacity to linking to oneself and knowledge and culture objects. Crossing some French and Italian researches, this contribution distinguishes two registers between the educational relationship and the link perceived on an unconscious level. The link involves anticipating a mourning process with the educational relationship: the capacity to make links is whatever must endure once the relationship is over. Following the analogy with the psychoanalytical debate about the analysis ending, the educator's work is to symbolize this separation: the relationship initiates a psychic experience of loss and lack that can enable the subject to internalize its symbolic dimension (Freud, Lacan), establishing links of thoughts with one's affects in order to sublimate the breakdown experience of the loss. Referring to Ferenczi, this loss can only become a representative experience by being conceived as an engaging and embodied unconscious link. These aspects bring up an delinking form underlying the relation and test the educator practice. In light of epistemological and clinical Ferenczi's contributions (Ulivieri Stiozzi, 2013) as well as post-Ferenczian works (such as Balint, Winnicott, Abraham and Torok one's) we focus on a very archaic way of linking in the psychical life, binding the subject's affects to the environment capacity to treat and back them to him in a reflected and introjectable form for his own psyche. The traces of this process can be found later through a relation to knowledge and experience built up on an incorporation way (Le Roy, 2009). Related to the idea of the teacher's rediscovering the child in oneself, in reference to the Erasmus 'repuerescencia' or the Deleuzian 'becoming child' (Kambouchner, 2013; Oliverio, 2014), we consider that it is this archaic "child within the adult" (Ferenczi, 1929) who invites himself to the educational relationship and knots the engagement/dis-engagement issue. Our study of educators' narratives, collected in the framework of a European partnership and a transnational device of experiential knowledge transmission to one another, show how the educators get in touch with this archaic link by connecting with what the educated subjects transmit through their bodies, with their respective "incorporations" (Abraham & Torok, 1978), through their affective tuning to the points where the subjectivity of the other has broken down.

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Psychoanalytically Informed Research: Ethical Aspects, Opportunities, Barriers

David Zimmermann (Humboldt-University Berlin)

National perspective: Germany

Referring to the first two presentations in this symposium, this paper connects professional development and research. Both aspects are characterized by the need for high reflexivity of professionals. In universities they are closely linked. Additionally, teaching and research and also healing have always been closely related within the development of psychoanalytic theory (Freud, 1926; Lorenzer, 1983).

With reference to Georges Devereux (1967) it can be stated that the researcher is always part of the research. Therefore, any analysis and interpretation require the observance of the object's as well as the researcher's becoming. If we deal with objects such as terror, radicalisation, trauma and the like, anxiety is a central component of the entire research process. This anxiety does not primarily concern the research object, but the researchers themselves. In response to the inevitable involvement of researchers with their research objects, strict methodological instructions and a distancing from the object are currently primary requirements for scientific research. Although this may apply for quantitative research in particular, qualitative research is not free from such forms of prevention of entanglement. In contrast, psychoanalytically informed research must take a different path: an interplay of involvement and abstinence is the central paradigm of this approach to research.

In the paper, I will first present some fundamental considerations on psychoanalytically informed research. Secondly, I will illustrate these considerations using practical examples taken from observations in a prison and would like to discuss the introduced approach in regards to opportunities, challenges and limits.

Finally, considering that such research has a direct influence on the content and methods of university teaching, I will link some results from this research to the professional development of future teachers/pedagogues. In this way, I try to add a psychoanalytical approach to the unity of research and teaching.

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Contribution ID: 869

13. Philosophy of Education (Standard submissions & Long Papers)

Paper

Topics: NW 13 Special Call: Education and Psychoanalysis

Keywords: Teenage Girls, Interpellation, Repetition, Subjectivation, Clinical Approach

Common Experience of Circulation in Cities for Teenage Girls : Repetition and Subjectivation

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Kannengiesser, Véronique Université Picardie Jules Verne, France

This paper is related to an European strategic partnership, EducEurope (2017-2020), which gathers 4 countries (Italy, France, UK, Luxembourg), as one of the authors is part of the partnership and mobilizes concepts and findings from the partnership. Considering education as a process of subjectivation, this paper will focus on teenage girls in dense urban centers (like Paris) and question the possibility of common experience and common language for them.

We will present a research conducted in Paris, which includes two main axis : the experience of circulation of teenage girls and the resignification of their experience in a groupal apparatus (informal community, activist feminist community or school community). Many (most of) teenage girls develop strategies against interpellations from men and boys, interpellations which can be more or less violent. In parisian public transports, especially in the underground, like in most of the cities around Europe and the world, a lot of them experience sexual harassment or abuses which also affect very young girls. But this paper will not focus on the traumatic aspect of these experiences : the main question will be about the dialectical tension between singular, intimate experience and very common and repeated experience. This phenomenon is well known (Alessandrin, Dagorn, 2018) and often denounced, but its effects on adolescent subjectivation are generally not studied.

On a theoretical level, this paper aims to concile two orientations :

1. A critical and political philosophy allowing to explore the concept of repetition (Deleuze *versus* Freud) - in order to take into account the question of the « identity » of the « repeated » experience of « interpellation » in the streets and public transports -, and to examine the foucauldian concept of subjectivation – the production of a moral subject and of its disciplined mind and body in a collective « assemblage » (Deleuze). The concept of repetition will be linked to the language with the idea of a performative unifying action of the speeches and talks between teenage girls. These concepts will help us to conduct a dialectical reflection about the nature of a « common » experience (a « community without identity and belonging », composed of singularities, as Agamben articulates it) and are nourished by a theoretical discussion within the European strategic partnership EducEurope.
2. A psychoanalytical orientation allowing to reconsider the foucauldian subject as a singular subject who identifies to others in the freudian, unconscious sense. The signification of experiences for a subject also lies in its uncounsciousness ; the sense of belonging to a « community » can be enlightened by the concept of identification (Freud).

This reflection addresses to the educational field some questions :

1. How do teenage girls construct their femininity by responding to constant interpellations in the public sphere, including their schools ? What are the subjective, including uncounscious, effects on them ?
2. How do they resignify these interpellations by discussing and elaborating them in informal and/or formal groups ? Are schools, teachers and educators aware of the construction of femininity and subjectivation process that the teenage pupils experience and do they address it ?
3. Recently a group of feminist activists named « *Nous toutes* » has invested many *collèges* and *lycées* (11 to 18 years) in all the main cities in France by recruiting teenage girls and boys and creating local comities. Are their activities (mainly public meetings and sticking posters) recognized by the teachers, school administrations, educators, and how ? How do interact teenagers and adults in those groups ? What kind of (pedagogical) relationship is established between generations ? Are they creating a "community" of experience and/or language ?

Methodology, Methods, Research Instruments or Sources Used

The paper will present the first results of a (post-)qualitative research which has just begun. Two of the ten planned non directive interviews with 17 years old schoolgirls have been conducted. An observation of a one-day long feminist meeting with a majority of teenage girls has been made.

In a second stage of the research, a comparative study will be conducted within the european partnership, in different countries.

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13. Philosophy of Education (Standard submissions & Long Papers)**Long Paper**

Topics: NW 13 Special Call: Education and Psychoanalysis

Conveying an Ability to Practise a Linking Function when faced with Attacks on Linking in a Socio-Educational Institution

The effects of time and space in the psychical elaboration of professional practices for a team of social workers

Blanchard-Laville, Claudine; Guetat-Calabrese, Narjès

Organisation(s): Paris Nanterre University, France

In this presentation, we would like to give two voices to the observable effects of the practice analysis carried out by Claudine Blanchard-Laville with a team of social workers on the request of Narjès Guetat-Calabrese, Director of the Socio-educational Institution of which this team is a part. We would particularly like to focus on the repercussions of this work with respect to the team concerned, the relations with the young people hosted as well as with the other professionals within the Institution.

This project enters into the realm proposed by the Special Call for Proposals that invites us to take on “the challenges at stake when the focus is on linking or attacks on linking in educational or training situations”, in the backdrop of a fragmented contemporary world, as described by Honneth in 1995 or Christopher Bollas in 2018, given the specific factors of our societies, going from minerality to uncertain liquidity, as described by Zygmunt Bauman in 2000.

This team of social workers makes up one of the departments of the MECS (Maison d’Enfants à Caractère Social), a social institution in Greater Paris that provides care for young women in a highly precarious situation psychologically, housed in flats close to the Institution.

Firstly, we will give a brief description of the Institution in which this intervention is under way (Enriquez, 1992; Guetat-Calabrese, 2018) and indicate the characteristics involved for the adolescents in the care of the team concerned, whom we will refer to as “mis-inscribed” following the concept invented by Alain-Noël Henri (Omay & Gaillard, 2009)² and evoked by several authors such as Jean-Pierre Pinel in 2008 and Georges Gaillard in 2009.

Then, we will demonstrate how and why, after several years of experience managing this MECS, the Director, Narjès Guetat-Calabrese, has come to call on an external actor, Claudine Blanchard-Laville, to set up space for elaborating professional practices in such a way as to give support to this specific team of social workers within the Institution.

This intervention, begun in 2017, is still in progress. We will give a detailed explanation of the work methodology involved in the Professional Practice Analysis, as it has been rolled out in the last three years (Blanchard-Laville, 2013; Barbieri and Gaillard, 2018; Gomez and Gaillard, 2018), which has been particularly helpful in negotiating the departures and arrivals of some of the social workers on the team. We will attempt to analyse how this psychical work has helped provide care in the links established within the team itself and how such support for the linking function with the social workers on the team (Bion, 1959; Blanchard-Laville, 2001; Bronstein and O’Shaugnessy, 2018) has enabled them provide care for the young women being hosted in a more appeasing and focused way, in their primary task.

Indeed, in this Institution, the young women “repeatedly resort to acting out in the form of destruction and hetero- or self-centred unlinking in the realm [...] of consummatory avidity and ferocious rejection of subjective dependency of any kind on another or others” (Pinel, 2011). There is hence a constant risk, on the part of the Institution’s professionals, of giving in to the effects of “functional homology” described by Jean-Pierre Pinel (2008), whereby the subjects being hosted “mobilize a mirror-effect functioning that substantiates their projections, leading the team to operate in a similar mode” to theirs. This may hence “affect the structure of the teams’ links, or even the institutional foundations”; Gaillard and Gimenez (2014) call it “teams paired with their specific populations”. By acting out, “these subjects will export certain elements that are essential for their psychical functioning to the institutional framework”. (Pinel, 2008).

Furthermore, we believe that “high-risk behaviour” among these [adolescents] may be a “way of feeling the boundaries in what [they] can experience in their relationship to time, by compressing it”, as demonstrated by Nicole Aubert (2003) and Harmut Rosa (2010), or can be linked to the “vicissitudes of work in renouncing the immortality phantasy” according to Alexandra Triandafyllidis (2010). As underscored by N. Aubert, “urgency is thus considered as an addictive behaviour, like an amphetamine for action to help live faster, stronger, more intensely”. This way of relating to time is prevalent in this Institution.

We will demonstrate that the fact that the team has been able to deal sustainably with the psychical work proposed to the social workers in their practice of assisting young women, and how they represent the history of their department, has helped them, to a certain extent, reconnect amongst themselves as well as thwart, in part, a feeling of urgency and the acceleration of time. This work has also enabled the team to take hold of their ability to handle their own linking function with regard to their managerial staff, namely the Department Head and Director of the Institution.

When analysing the effects of this intervention, it appears to us that taking care of the linking function and individual and group linking systems has resonated (Rosa, 2018) outside the space for elaboration, by spreading it within the Institution. It is as if it had consisted in reversing the functional homology phenomenon by transfusing to the team an ability to uphold links. We are making the assumption that the mode of action implemented in this elaborative work of practices has enabled the professionals involved to take on such an ability through identificatory introjection (Blanchard-Laville, 2017), and oppose repetition compulsion, linked to “time in loops,” as identified by François Duparc (2015), which we believe is characteristic of the relationship with time observed in this type of institution.

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² A.-N. Henri writes : “In this way the same people can be seen as mis-inscribed objects, emblems of the disorders they provoke, and as mis-inscribed subjects like all others, with their own history and what they make of it, provided they are seen beyond the stigmatizing rags imposed on them.”

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13. Philosophy of Education (Standard submissions & Long Papers)**Paper**

Topics: NW 13 Special Call: Education and Psychoanalysis

Keywords: schizoanalysis, deterritorialization, transversality, communication

Schizoanalysis, Deterritorialization and Transversality: Creating Non-Hierarchic Communication in the Classroom

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This paper works with the concepts of schizoanalysis, a desire machine, deterritorialization, transversality, and line of flight, applying them in the field of the educational practice. They are taken from Deleuze and Guattari's philosophy, which criticizes Freudian and Lacanian psychoanalysis. The main question lies in solving the problem of communication between different individuals and groups in institutions (social classes, nationalities, religions, genders, and especially positions), avoiding stable power positions, stratification, separation, and marginalization; the paper also asks what can be the basis for the abovementioned objective if we refuse psychoanalytical explanation. How can we elaborate new concepts suggested by Deleuze and Guattari for practical results and decrease both marginalization and the disproportion of power?

The theoretical framework deals with the philosophy of Deleuze and Guattari, especially that discussed in the works *Anti-Oedipus: Capitalism and Schizophrenia* (1983) and *A Thousand Plateaus: Capitalism and Schizophrenia* (1987). These books are important for understanding their thoughts concerning psychoanalysis and turn to schizoanalysis. On the one side, we can find that Deleuze follows Lacanian theory, but a close relationship with his co-author Guattari has turned his mind toward the schizoanalysis. It means understanding schizophrenia not as a disease but as a lack of the process of socializing as well as the condition for creation and the actualization of potentiality. Schizoanalysis allows overstepping the structure of the family, usually applied in psychoanalysis, to deterritorialize a situation and escape stigmatization, especially using the method of transversality suggested by Guattari (2015).

The philosophy of Deleuze and Guattari is described as transcendental empiricism and does not distinguish between abstract thought and life experience, virtual and real, or conscious and unconscious; it values concepts as much as it does practice. I use the concept of *schizoanalysis*, which shifts the emphasis from neurosis to psychosis and redefines psychosis in positive terms, as a *productive-machine*; *deterritorialization* – a break from territorial borders, a rupture of a territorial circle; *transversality* – non-hierarchic communication among elements of a different level; *line of flight* – a freeing of order; *smooth space* – a space where all elements are acting equally, despite their differences.

Following French philosophers Deleuze and Guattari, Webb (2015) finds that the reason for the failures regarding the “project of the contemporary teacher” are related to the common understanding of a teacher's role according to the family triad (*Mommy-Daddy-Me*) and the permanent feeling of guilt. According to him, it helps in reproducing capitalism and keeping an unsuccessful teacher “in chains” as well as paralyzing the class climate. Wallin (2010, 2014), Jagodzinski (2015), Cole, Bradley (2018) elaborated these abovementioned concepts in the educational field and educational practice, struggling against the stigmatization, marginalization, and ideologization of teachers and students. Cole and Bradley say that “[t]ransversality sits in-between the subject and the object of education, between the teacher and the student, and between teaching and learning; it works between the institute and all who function within it” (2018, 13). The philosophers of education suggest some ways of deterritorialization and transversality using examples of art, especially music and films. My interest is to look at how thresholds between different groups, especially those of teachers and students, can be overstepped using some multimodal education techniques. I suggest staging performances, as well as some multimodal projects as the desire machine, which, by their origin, integrate unpredictable and unexpected sounds and images, and many other elements that exist within the space of a class. In this way transversality allows to link heterogenic components and to create a smooth space that deletes the usual distinctions between elements, teachers and students also. That is creation of “desire machine” during the class.

Methodology, Methods, Research Instruments or Sources Used

A theoretical analysis of concepts as well as the interpretation of thoughts of Deleuze and Guattari and their followers in the field of philosophy of education are used. Deleuzian and Guattarian concepts, especially transversality, which stems from Guattari's work at La Borde clinique using psychoanalysis, which was later transformed into schizoanalysis and had a strong influence on the philosophy of Deleuze and Guattari, are very important. Working at La Borde Clinique, Guattari invented and experimented with group work without a hierarchical structure. All staff members were welcome to take part in the daily agenda of working with the patients. He used the concept of transversality “as opposed to the hierarchical groups in which one person speaks on behalf of everyone else” (Deleuze, 1995, 88). Coleman and Ringrose (2013), in their study *Deleuze and Research Methodology*, stress that DeleuzeoGuattarian definitions of invention and creation, as well as new concepts, help to imagine the potentiality of the world and to capture the singular in an entire world, and that it is important to overstep some thresholds, which seems impossible. Moreover, “both [the] elasticity of the concept and fluidity of the milieu are needed” (Deleuze, Guattari, 1994, 36) for experimenting and creating new conditions in education. Few examples (cases of creative teaching/learning and the use of transversality in a desire machine) from my teaching experience at school and university are presented, analyzed, and discussed, but not as separate empirical research, rather as examples of the concepts in work.

Conclusions, Expected Outcomes or Findings

The concepts of schizoanalysis, transversality, deterritorialization, desire machine and some other were analyzed in relation or confrontation with Freudian and Lacanian psychoanalysis. The experimentation with Deleuzian and Guattarian concepts in practice (during the performances, multimodal projects) created a desire machine and a smooth space where the teacher and students become one of the elements among many other elements in a class's assemblage. They cannot be defined as belonging to any category, type, and sort; students are on the same level as their teacher. All of them are in becoming, fluidity, change, acting between conscious and unconscious. They change their position depending on the educational line, which, usually during the process of creation, is dynamic and balances between “the supple” and the “line of flight” (Wallin, 2014), which create the possibility for transversal communication (Cole, 2018). The extension of possibilities in class during deterritorialization, as well as transversal links between heterogenic elements during the teaching process, shows the elasticity of the school space and gives a chance for non-hierarchic communication. Not one student is left behind the smooth space – they all have equal possibilities to be of the same importance, though different in their origin, and to have the same power as their teacher has.

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NW 13 Philosophy of Education Special Call

Education and Psychoanalysis

Abstract

Fragmentation and instability of links are today encountered in many domains. Education has to face the dilemma of the necessity of making connections, especially between generations and communities, in the context of mistrusts and unbindings. In a psychoanalytically oriented approach, the idea of 'reconnection' invites us to question the process of linking and 'unlinking' in educational and training relations. In this special call, we focus on research trying to enlighten how movements of binding and unbinding may be strong issues in education. The arising questions can be answered considering relations between different 'communities': groups of professionals, teachers and students, cultural communities, etc.

The Call

For the third year in a row, network 13 'Philosophy of education' will nest a group working on 'Education and Psychoanalysis'. Those researchers explore the nexus between Education and Psychoanalysis, including an exploration of the research methods and theoretical frameworks at stake within Education and the Psychoanalytic approach. The key objective of this network in the making is to facilitate relations, exchanges and meetings between researchers who focus on the psychosocial effects of the unconscious. The network will connect researchers who work specifically on education and training within an approach taking into account the unconscious psychic processes. Clinical practices exist in educational research, different from what is conducted in the therapeutic field. Clinical refers to an approach where the researcher tries to understand teaching and training practices by assuming that they are not reduced to overt behaviour and rational actions, but partly governed by the unconscious, in the Freudian sense.

Submissions may take into account works enlightened by psychoanalytical approach in various fields:

- developments in society (Freud, Honneth, Zizek),
- Institutions and Education (Bernfeld, Castoriadis, Fenichel),
- psychosocial development in a psychoanalytical perspective (Erikson),
- affects and emotions (Bronstein & O'Shaughnessy, Green, Klein, Solm,)
- subjectivation process (Bion, Lacan),
- methodology of research (Devereux, Erdheim).

The general call mentions 'fractures' and 'fragmentation' in Europe. There is a clinical way to think about the links between the conception of a 'divided subject' (Lacan, 1960) and a 'fragmented world' (Castoriadis, 1990; Honneth, 1995) or 'liquid modernity' (Bauman, 2000).

The questions on binding/unbinding in psychical processes appear in Freud's earlier works (*Entwurf einer Psychologie*, 1895-1896) and have since been the subject of many developments. Proposals to come in the special call will be dedicated to the challenges at stake when the focus is on linking or attacks on linking (*Attacks on Linking Revisited*, 2017) in educational or training situations:

Even if the concept of 'community' doesn't seem to be very common in the psychoanalytic field: What can be understood through the concept of community in research carried out in a psychoanalytical approach?

'Reconnecting communities' could be understood as binding (or unbinding) between different forms of 'communities', i. e. Teachers and Psychoanalysts, etc.

Connecting communities of researchers leads to the question of translation. How to connect each other with different languages and between non-native English speakers?

We welcome proposals clearly referred to psychoanalysis in educational research. The communications being presented within Network 13, a link with issues, themes or theoretical approaches that are germane to philosophy and/or philosophy of education is strongly recommended.

We encourage authors to consider a variety of submission formats, including symposia, papers and posters that deal with the above-mentioned topics. We particularly invite symposia presenting research and debate from at least three European countries. We remind authors they will have to indicate a second EERA Network in case of redirection.

We invite individual authors to get in touch with contact persons before submitting: connections with other members of the network could be proposed in the perspective to build a symposium or enter one.

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