



pro-inklusive-reflexiv – Intellectual Output II

Training Course: Self-education as reflexive practical teachers

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1 A vocational training module with psychoanalytic orientation

For several years, differentiation and inclusion have been important key concepts in the more recent discourses on school – alongside integration. The paradigm of integration was about supporting students in their problems in such a way that they were able to integrate into the respective educational systems. The problem was primarily seen as lying in the individual (Garel, 2010).

The paradigm of inclusion is more about designing educational institutions in such a way that they support children in developing cognitively, emotionally and socially on the basis of their potentialities and “specific needs”. In doing so, the cultural, social and institutional aspects that contribute to the problems should be considered in addition to the individual ones (Assante, 2000, p. 8). In this sense, the differentiation also focuses on the needs, demands and promotion of different competencies of the pupils.

This poses new and substantial challenges, especially for teachers. Thus, teacher training in general, and the practical training of trainee teachers in particular, is called upon to develop concepts and strategies for this. In this article we are mainly concerned with the accompaniment of educational processes during the traineeship. We ask how internship facilitators can develop their own reflexivity in order to support future teachers in heterogeneous contexts.

2 Teacher training

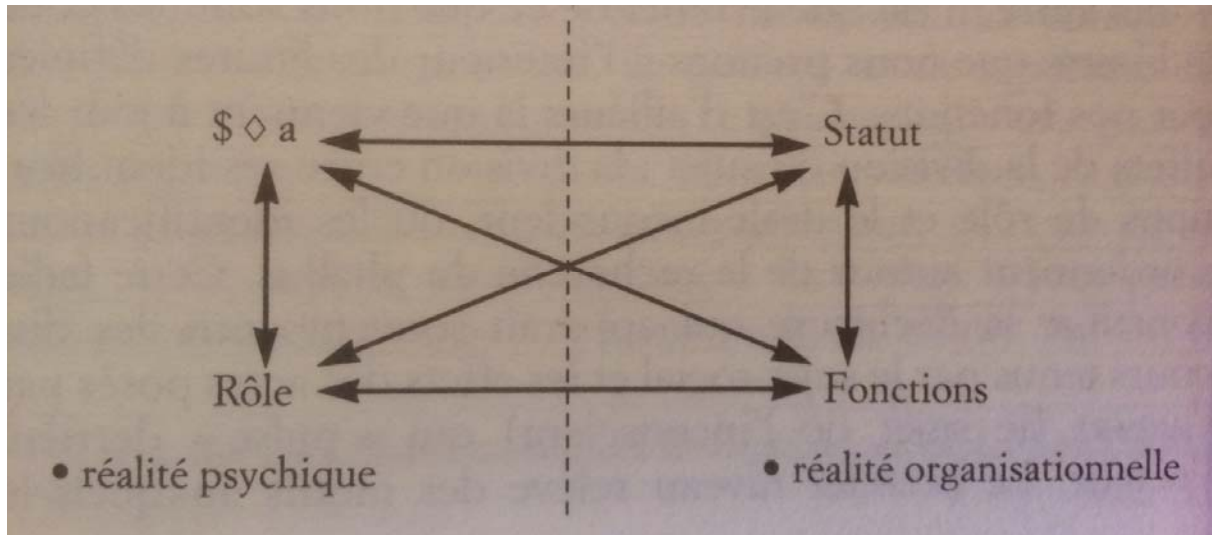
As early as 2015, the German Rectors’ Conference (Hochschulrektorenkonferenz or HRK) and the Standing Conference of the Ministers of Education and Cultural Affairs of the German Länder of Germany (Kultusministerkonferenz or KMK) stated: “Teachers need professional skills in order to recognise special talents or possible disadvantages, impairments and other barriers by and for pupils and to take appropriate pedagogical prevention and support measures” (2015, p. 2). Teacher training for a “school of diversity” is therefore a task that cuts across disciplinary borders: it must be addressed by the educational sciences, subject didactics, and technical sciences in teacher training for all types of teaching profession, working together and in a coordinated manner. (2015, p. 3)

One of the quality characteristics of inclusive teaching in heterogeneous classes is probably a socially supportive and learning-friendly atmosphere at the respective school and within learning groups. Teachers can deal with heterogeneous learning conditions, identify needs, desires, but also symptoms – if necessary, together with other experts – and develop corresponding variations of tasks, methods and social forms. Through their formative evaluation and daily feedback, they can involve the students so that they can reflect on their own learning processes. The students should be able to notice and observe in themselves and their environment what effect their knowledge and competences have. Overall, this requires hypothetical, dialogical thinking. Without ethical competencies and the ability to reflect and process one’s own ideas, drives and fears, dealing with a heterogeneous learning group is

unlikely to succeed. Against this background, the support of the internship is particularly important.

3 Being a teacher

This accompaniment is complicated, because being a teacher is a complex undertaking. Charlotte Herfray (Herfray, 1993, p. 215) has illustrated this with the following diagram:



Teachers have a specific authority within the school institution. They have a place in this structure. We speak of the statute, i.e. a specific power that helps school to function. Thus, the institution of school allows teachers to facilitate educational processes. Of course, each individual has an individual relationship to this power, which can be determined by over-confidence, over-caution, hesitation or fear. Teachers have a wide range of functions: those of qualification, selection, allocation, socialisation, integration, and support for the students' becoming subjectivity. They carry out these functions in their own way. How they position themselves in relation to knowledge, the students, and the institution emerges from the more or less conscious choice of their role in the classroom. Ultimately, it is the unconscious fantasies, desires, but also the drive structure that determine the actions of the respective teacher. Lacan symbolises this with the equation $\$ \diamond a$, indicating that the subject is always also unconsciously determined by a causal, unconscious object, which Lacan calls the "cause of his desire", as well as by an individual fantasy, which directs our desire in reality. These different aspects determine each other in ways specific to the individual. This is what makes the profession so exciting. This can lead to fruitful or lazy compromises.

The teacher is the person who sets the world in signs through instruments of knowledge and teaches the students to deal with concepts in order to, in their turn, set the world in signs. But he/she is also the person who educates the students and teaches them to stand on their own two feet within society. She supports their self-education and pays attention to the ysfuctions and symptoms that may develop.



In this respect, it is important to be able to decide what knowledge is involved. We differentiate between subject knowledge, its epistemological meaning (what is the use of grammar) and the value of the knowledge. However, the classroom is also about the “Che vuoi”: What do you want from us, what do you think of us, and who are you? Are you truthful? (Lacan, 1966, p. 815) How can you deal with our not-known knowledge, our dysfunctions and our helplessness?

Learning, educating oneself always has something to do with grasping and understanding. Acquiring new knowledge is often not possible without risk. Sometimes it also has to do with deconstruction, with processing, i.e. with letting go, saying goodbye to old ideas. All these functions also affect the identity of the respective students.

4 Internship facilitation

We note that there are different forms of internship support in different countries. This difference is probably not so much due to different theoretical concepts, but to the willingness of politicians to invest in the field of teacher training. There is a consensus on this: “Practice is never merely the application of knowledge, since knowledge - at least scientific knowledge - is interested in general statements, whereas practical action is always carried out under concrete circumstances. Where science demands neutrality, universalism, skepticism, distance and narrow-mindedness, practice is dependent on partisanship, particularism, commitment, proximity and farsightedness”. (Herzog, 2006, p. 578)

Teaching requires capacities of imagination, judgment and skill to plan and deliver instruction. Without improvisation, creativity and tact, high-quality teaching will not work. Since every teacher has his or her own individual way of being, each teacher learns the necessary flexibility, skill and overall art of teaching only by acting for himself or herself.

Reflexivity is indispensable here, as it enables the teacher to acquire practical knowledge that helps him/her to assess complex situations and initiate processes of action. It is about articulating experiences and theoretical knowledge in a ever new ways. Dysfunctions, symptoms and errors should be recognised early on. He/she should be able to identify the potentialities of the respective situation. The key point here is to focus on one’s own position as well as one’s own actions, fantasies and their effects. Overall, the trainees should learn to deal with contradictory behaviour, the unpredictable, over- and under-confidence. Thus, they should learn to develop new hypotheses, i.e. alternative courses of action.

In light of all this, it is evident that teacher education as well as teacher practice is neither about the immediate application of theories nor about professional gestures that can simply be repeated, but about transformation. Thus, the identity of the person concerned always plays a role. Future teachers acquire their competencies by developing a conscious reference to their life references in the sense of Kierkegaard (Kierkegaard, 2011, p. 191): “A human being



is spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relationship that relates to itself or is the relation's relating itself to itself."

5 Reflexivity: Cause and consequence of modern life and teacher practice

Reflectivity is a concept of modernity, which is not to say that reflection was not important before that. But reflexivity does not simply mean thinking. It is a basic competence of modernity, which is required almost every day, because we live in a de-traditionalised, individualistic and complex society, in which we have to make many decisions ourselves and then have to reflect on their consequences. (Beck, 1986) As actors today we reflect "on the rules and resources ... on the social conditions of existence" of our lives (Lash, 2019, p. 203) Self-reflexivity thus replaces formerly prevalent heteronomous determinations. On the other hand, the fact that our society is thoroughly reflexive promotes the complexity of life. The difficulty, however, lies in the fact that everyone is responsible for their own decisions, since traditions seem obsolete. The great Other has disappeared. (Zizek, 2001, p. 468)

In the pedagogical field, the term "reflection" goes back essentially to Dewey's work from the 1930s. In contrast to "random thinking" (Dewey, 2002, p. 9), it is understood as "critically superior thinking" and as a research and problem-solving process (ibid., p. 56 ff.). It denotes examining and deepening reflection and self-observation (cf. Ziemer, 2013, p. 126 f.). This applies both to teachers and internship facilitators, who are concerned with the educational processes of individuals. "A central goal of reflexive learning is to recognise ingrained habits, to raise awareness of underlying action strategies and subjective, theories about teaching and learning that unconsciously guide action" (Reusser, 2005, p. 13).

In line with the concept of a "reflective practitioner" (Schön, 1983), theory and practice must always be related to each other, for example by transferring practical experience into the corresponding theoretical discourse and the subsequent return to one's own practice. And thus, according to Altrichter and Posch (2007, p. 16), the reflexive cycle includes the gathering of observed information, its interpretation and evaluation, and ultimately the consequences, i.e. the design of new strategies for action, whose effectiveness is, in turn, reflected on after the trial. Differentiation/Family

6 Place, functions and competences of the internship facilitators

The internship facilitators are, first of all, facilitators and advisors in a training process. They encourage and challenge the students in their project of becoming teachers. Together they plan meaningful and appropriate training situations, think together with the students about the organisation of lessons and relationships with the pupils, and give them feedback on their teaching practice. In doing so, they support the student teachers in such a way that they can develop the meta-competence of reflexivity with respect to their own practice.



This requires that the facilitators themselves have a broad range of experience, are both self-reflective and are able to engage with the students' perspective and justify their advice. With their feedback, they make a valuable contribution to the students' development of competences.

6.1 Facilitation as metaphor

There are many terms that describe the contents of the internship support. We here use the term facilitation, as it primarily involves a self-education process. The internship facilitators provide guidance in this. They see themselves as responsible for providing security and a framework so that the students can confidently experiment with their style. They support the trainees in their rhythm. They also provide guidance, so that the students do not lose sight of the goal. As teachers themselves, they are implicated, committed, i.e. challenged. From the French word "co-pain", the accompanying person is someone who shares the bread with the other person: They share their knowledge, their assessments, difficulties, also the desire to try things out, discouragement, as well as successes in the process. It is evident that we are not dealing with a master teaching here, which Lacan addressed under the concept of the master discourse following Hegel. (Lacan, 1991) We are therefore not using a simple model of imitation.

Another metaphor is the "passeur", the ferryman, the smuggler. As a facilitator one helps someone to cross a river or a border, to step from one area into another. This always involves a risk. One can make a mistake when trying to fathom the dangers. The facilitator gives security on the way from personal ideas and knowledge to new knowledge and professional identity.

6.2 Functions of internship facilitators

The facilitating person supports the trainee teachers in their integration into the school culture and school organisation. In this respect, it is important to help in such a way that the students learn to articulate their desires with the framework and challenges of the school as an institution.

Furthermore, the facilitator has the task of selecting, together with the trainee teachers, the situations and objects with whose help the new generation is to be educated. If necessary, the students should be able to experience different possibilities of appealing lessons and discuss them with the teachers concerned.

Facilitation is not so much a matter of practical instructions as of situation analysis, both in planning and in follow-up work. In this respect, the facilitators support the trainee teachers in articulating theory and practice, but also in simply developing listening and seeing skills.

Central to all this is that the facilitating person helps their protégé to develop into a reflexive practitioner, i.e. someone who asks themselves what guides their hearing, seeing and acting. The trainee teacher should thus gain distance and be prepared to see and question situations



from different perspectives. This is not something that is simply learned, but rather something that requires the transformation of one's relation to oneself here and there. Various trainee teachers find this to be an unreasonable demand. Accordingly, resistance is strong and expresses itself either in the form of deafness or aggressiveness.

Therefore, it is important that the facilitators themselves have the necessary strategies of reflexive accompaniment. They give food for thought rather than advice. However, they also see themselves as important contact persons in case of problems.

7 Reflective internship facilitators

To accompany such a process, well-trained internship facilitators are needed. On the one hand, they must know the craft of the teaching profession; on the other hand, they must be able to accompany educational processes of adults.

Often, it is simply a matter of reflecting on strategies, methods and procedures in a specific context. In certain situations, it is a matter of working through dysfunctions and moments of crisis, i.e. when decisions have to be made for the novices. Often it is then a matter of supporting the respective person in relating their knowledge and ignorance to their wishes, fears and ideas about school and pupils. In doing so, the trainee teachers are also confronted with a number of questions: How did it come about that I acted in this way or not? Why did I not keep this or that in mind? What causes me not to ask myself certain questions? Why do I make the same mistakes again and again? Why do I always end up in the same impasse from which I cannot escape? Thus, this also relates to the question of identity: Who am I, who do I want to be?

Internship facilitators are also fundamentally faced with the question of how to facilitate such a teacher training process so that its dynamics are not undermined by abstract goals to be achieved and predetermined outcomes. (Clarke, 2019, p. 127) In different research work on internship support, I could observe how the vitality and singularity of trainee teachers was broken or severely hindered in the training process. For example, the trainee teachers had to invest considerable energy into dealing with the facilitators and their ideas in order to be somehow perceived as individuals. (Weber, 2008) The facilitating person must therefore be able to reflect on their own motives and ideas. This is not an easy task. For this purpose, we have developed a module intended to promote the dimension of reflexivity in the case of internship facilitators.



8 Training for internship facilitators

8.1 What is promoted?

The overall aim of internship facilitation should, of course, be to clarify which professional gestures need to be taught. This should also be the content of a training course, as ever new learning techniques and pedagogical and didactic discourses are being taught at universities and colleges of education. Our main concern here, however, is to present the module 'Reflexivity' of such training. This deals with

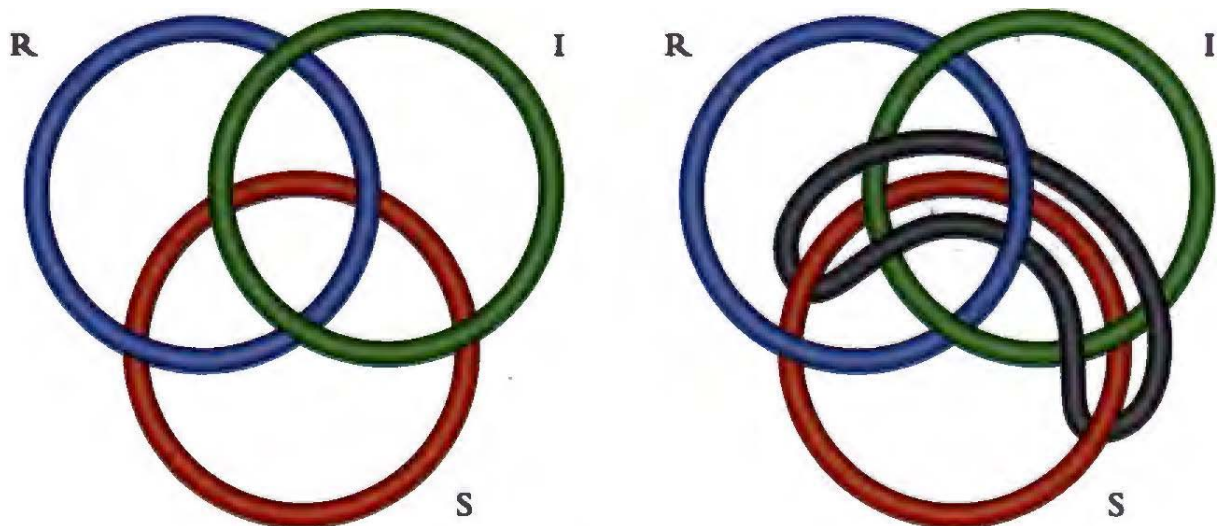
- how to promote the reflexivity of trainee teachers;
- how to promote the reflexivity of internship facilitators.

8.2 *The knot of the imaginary, the symbolic, the real and the singular style*

Reflecting on one's own attitude and actions means, first of all, analysing the subjective ideas one has about oneself, others and objects, e.g. teacher training or subject matter knowledge. Lacan calls this the *imaginary*. This also includes the dimensions of feelings and affects, such as love, hate, fear of the other. However, one also has an imaginary relation to the place one occupies.

There is speech, through which we express and interpret ourselves and the world. There are language games, rules and contracts, which regulate the relationship between the internship facilitators and the students. Even if these are ambiguous and only ever apply for a certain period of time, they precede the two parties in so far as they indicate their respective places. As Žižek says: "The main function of the symbolic order with its laws and duties is to make our coexistence with others minimally tolerable: Something third must come between me and my neighbour so that our relations do not explode into murderous violence". (Žižek, 2008, p. 66) In this way, the rights and duties, rites and ways of speaking associated with symbolic places protect us "from the individual revenge for violence or injustice suffered elsewhere." (Pazzini, 2010, p. 315)

Finally, there is the *real*. These are the surprises, the incomprehensible that we encounter. It is that which, like a remnant, remains incomprehensible after all planning and reflection. But the real also includes elements like the drives, the pressure of life and the excess which we cannot control. The real also stands for the subject, which we can never fully objectify.



Every human being lives and connects these three psychological dimensions, illustrated in his own way as a Borromean knot. Lacan also speaks of “symptom” or “sinthome” in this context, represented by a fourth ring. (Lacan, 2005, p. 20) Both are singular and naturally have a considerable influence on the way of facilitation. We call this the style.

9 A training module

The considerations above raise the question as to what a vocational training course for internship facilitators – which aims to develop reflexivity as a meta-competence and also takes psychoanalytical perspectives into account – can look like in concrete terms. We would now like to pursue this question on the basis of a few experience reports.

9.1 *Introductory session*

9.1.1 The concept of the “reflective practitioner”

It seems important to us to first shed light on the paradigm and posture of the reflexive practitioner. It is thus a matter of looking at the discourse, or else at the nature of the interaction. (Weber & Strohmer, 2015, pp. 92-98) In this context, it seems important to us to distinguish this discourse from the *discourse of the master* who is in possession of the truth and who dictates to the trainees how they should act. It is the novices who, like slaves in the Hegelian sense, are at the service of masterly enjoyment. Indeed, some facilitators report: “You learn new methods through the trainees”, or “They do some of the work for you, so that you have less to prepare”. The discourse of the reflexive practitioner also differs from the academic approach, the so-called university discourse, in which theoretical knowledge is more or less applied to new fields. But it also differs from a more *hysterical kind*, in which the



facilitating person focuses more on another school, on subversive, preferably revolutionary approaches, ultimately on criticism of the respective educational policy.

A reflexive model does not presume ideal knowledge or skills that must be achieved, but primarily on what drives trainees to become teachers, i.e. their desire to become teachers. It is about dealing with those aspects of their actions which are about their self-constraints, doubts, and their willingness to submit to themselves or others, i.e. ultimately about their enjoyment. The aim is for the trainee teachers to find their own framework, their own style, which they can paraphrase with a few terms, i.e. in Lacan's terms, realise linguistically with a main signifier.

Thus, at the beginning, the focus is on the function of the internship facilitation in a reflexive paradigm. The added value of a psychoanalytic focus as well as the most important attitudes and competencies should also be developed: facilitating, listening, seeing and giving impulses.

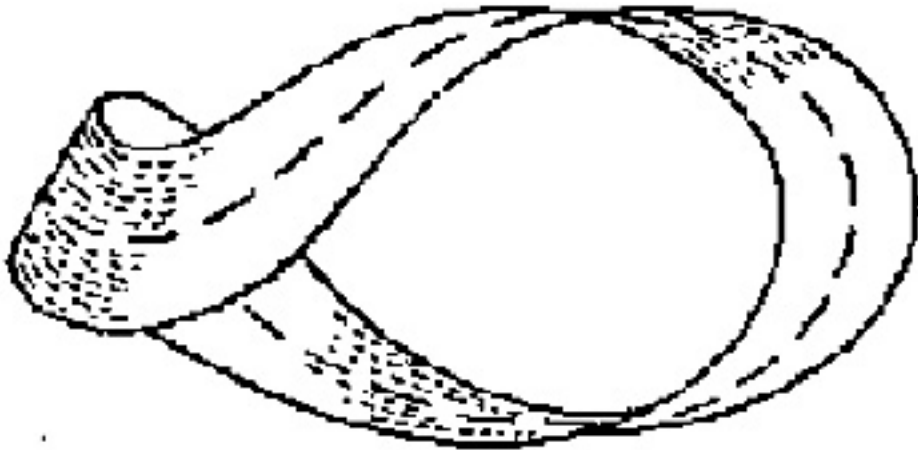
These competences can be partly acquired by jointly analysing and interpreting teaching or counselling situations in feature films. Suitable films include *Dead Poets' Society* (Peter Weir, 1989), *Matilda* (Danny DeVito, 1996), *L'école buissonnière* (Jean-Paul Lechanois, 1932), *Detachment* (Tony Kaye, 2011), *Monsieur Lazhar* (Philippe Falardeau, 2011), *Être et avoir* (Nicolas Philibert, 2002), *Dangerous Minds* (John N. Smith, 1995), *Freedom Writers* (Richard LaGravenese, 2007), *Mona Lisa Smile* (Mike Newell, 2003), *The Class* (Laurent Cantet, 2008), *Good Will Hunting* (Gust van Sant, 1997), *Happy go lucky* (Mike Leigh, 2008), but also *The King's Speech* (2010) by Tom Hooper.

Here, as in the entire training, the experiences and expectations or demands of the participants should be taken as a starting point.

9.1.2 Psychoanalytical aspects of reflexivity

We have seen that the paradigm of reflexivity changes the world and the person. In the reflexive process, there is nothing left that cannot be questioned. Hierarchies and authorities can be questioned. (Zizek, 2001, p. 464) There is no firm foundation. This does not mean that everything is transparent. Discussing situations and putting them into words shows, time and again, that we cannot get at things. There remains a mysterious remnant.

Freud speaks of the unconscious in this respect. Lacan speaks of the "parlêtre", the linguistic being, i.e. a being that is split between being and language. He has illustrated this, among other things, with the Möbius loop. The loop shows how different opposites, e.g. inside/outside, I/other, love/hate, conscious/unconscious or signifier/signified, are actually connected. Sometimes, one aspect shows up, sometimes the other. What is interesting for us here is that certain repressed motifs, suddenly and at first unnoticed, express themselves on the Möbius loop, e.g. as dysfunctions, failures, words, affects, tics or different acts. Knowing this is important for facilitation. Thus, we ask which wishes or resistances, for example the enjoyment of submission, are hidden behind certain dysfunctions.



Our unconscious desire is always there with us, explicitly or not. Thus, we are essentially “beings of desire”, as Lacan says after Spinoza. For Lacan, our desire is always the desire of the other. It is determined by our past, never fully conscious, and that is why we ask ourselves in teaching-learning situations what the gaze of the other means: “Che vuoi? What does he want?” This applies to students as well as teachers. And our view as internship facilitators and our listening, which we direct at the trainee teachers and their pupils, is also shaped by our unconscious desire and enjoyment. This the excess-like aspect of life and the classroom.

Just as we are shaped by the desires of others, we have always been shaped by the discourses of others. This is what makes up our unconscious, our “not-known knowledge”. Thus, on the one hand, we often do not say what we want to say. Sometimes we are also surprised that we cannot formulate a thought or a feeling the way we want to. And, on the other hand, we always say more than we want to say. The relationship between speaking and acting corresponds to this. Thus, ontologically speaking, we are “split subjects”. (Lacan, 1966, p. 835)

Our encounter with the inexplicable, the void, the real and also the impossible is not only frustrating but traumatic. Because of our fantasies we create a way out, in order to achieve the longed-for enjoyment after all. It is an object that Lacan calls “little a”, which we chase, so to speak.

Every repetition of a failure, our symptoms, the mistakes that block us point to fantasies that restrict us.

This is where a psychoanalytically informed reflection begins: with the dysfunctions, the symptoms, the failure. The aim is not to eliminate them completely, but to understand what they want to communicate. It is the question of what kind of enjoyment characterises professional acting and speaking. But also to what extent our own desires guide us and not those of the other, of parents, politicians or, as in our case, the internship facilitators.



Thus, a psychoanalytically oriented reflection is about more freedom and a vivid relation to that which has shaped and partly alienated us. (Leguil, 2012, p. 145) Ultimately, it is also about a relation to the inexplicable, to the real or, as Hegel (1973, p. 260) puts it, “that the being of the spirit is a bone”. There is something excessive in us, which Lacan calls object a, and which drives us and is supported by corresponding fantasies. (Zizek, 2006, p. 499)

Accordingly, the trainee teachers develop by becoming aware of the fantasies that shape them. Thus, someone can be driven by “ideal”, or by the object of being perfect, as the cause of their actions. He enjoys it, but also suffers from it. Working through this by means of long associating leads him to drop this object and the corresponding phantasm.

Everyone experiences themselves only in the opposite. Our relationships are therefore always reflexive. The unconscious is not deep inside me, but is located in the other. It is an epicentre. (Zizek, 2018, p. 168) Looks, but also signifiers challenge us. This may lead to resistance or also decisions. Changes and transformations occur, when we let go of the other’s restrictive fantasies and discourses.

We become free only by constituting ourselves as free through the choice we have made. The subject must choose itself. It is thus the result of a free choice. But it is not God, not “causa sui”. It needs the other (Zizek, 2006, p. 496-497). But our choice remains entirely individual. (Zizek, 2001, p. 477) It seems important to us that we should not be afraid of the other, but that “the main danger is, on the contrary, the ‘unknown acquaintance’, the repressed beliefs and preconditions that we are not even aware that we are attached to, but which nevertheless determine our actions and feelings.” (Zizek, 2008, p. 74) It is therefore important to start from what went wrong, from the dysfunctions. This is how we move forward. (Zizek, 2001, p. 479)

It is not a matter of interpreting or moralising the symptom, but of establishing a conscious relation in order to maintain a distance and thus be able to deal with it. In this sense, it is about “letting the dirty water speak for itself”. (Zizek, 2010, p. 33)

Thus, new “formations of the unconscious” develop. (Lacan, 1998) It is about the “conversion” of our relations to our desire, enjoyment and to speech.

9.2 *Facilitating an educational process*

When the trainee teachers start their practical training, they always already have a certain identification with the profession or with the subject they are supposed to teach. The signifier S 1 stands for this identification. Ideally, the work placement is understood as a process, i.e. a development is to take place in which new knowledge and skills are to unfold. Let us call this with Lacan S 2.

For this to be possible, students must be supported in developing a project of self-education from their desire. Some things can unconsciously stand in the way of this endeavour: the fear of not being up to the task of teaching or the fear of the gaze of others, e.g. of the students.



Some also overestimate or underestimate their practical skills or do not know how to organise themselves. It is also possible that trainee teachers have identified themselves with the subject matter in such a way that they consider the sense of a pedagogical view to be inferior. They look at the profession primarily from the perspective of the scientific discourse to which they have devoted themselves. In such cases, the “pedagogical view” for the pupil as subject is ideologically suppressed by scientism. (Lacan, 2001, p. 437)

Practical teaching is therefore an important place to exchange ideas about the motives why the trainee teacher wants to become a teacher. Against this background, it is also interesting to pay attention to the learning biography or educational biography. This is important inasmuch as it helps candidates to express their desires. This can then be developed further in order to seek and find new perspectives, i.e. new objects, along which their desire can slide.

Therefore, in an initial interview, it is important to develop a joint project in which both the personal wishes and fears of the students and the expectations of the facilitator have their place. It is also important to clarify which transversal competences and which professional or didactic competences the trainee teachers would like to develop and how they talk about them.

In such conversations, a bond develops, i.e. the symbolic framework is constructed. It gives the trainee teachers as well as the facilitators a certain security. The jointly agreed rules give both of them a certain stability: they form the third, which holds.

Although the training of teachers is not a classical psychoanalytical setting, in psychoanalytically inspired practical teaching, the facilitator places herself/himself in the service of the acquisition of knowledge by giving subjectivity, i.e. the truth of desire, an important place as a motor.

From the beginning to the end of the internship facilitation, the trainee teachers have demands and resistances towards the accompanists. Freud conceptualised this relationship as unconscious transmissions and counter-transmissions. Lacan speaks of knowledge that is subordinated to the subject. (Lacan, 1973, p. 210) Hence, even passionate relationships can even arise, of varying intensity.

Internship facilitators have to ask themselves how they manage the balancing act of motivating the trainee teachers to learn, on the one hand, and “protecting” them from idealisation and passionate transference, on the other hand. How can they support them in accepting and working on their non-identity and their negative sides? Through transference, trainees may also encounter sensitive or conflicted parts of themselves in their trainers. How can both learn to deal with this?

For social professions, situations of transmission are considered useful places to come closer to the original, never solvable riddle of being human, to give a place to the real and the impossible. It is a process in which dependencies are relived, whether as love, hate, shyness or indifference. It is important that students are freed from this transference at the end and can go their own way. The facilitators should accompany them on this path. In the end, it is



the evaluation that ends, in a specific sense, the transmission. Therefore, it is important for a facilitator to become aware that this is about a relationship for a certain time and about a certain object.

Internship facilitators should therefore also become aware of their own relation to knowledge and, on the other hand, as a subject, as a speaking being. It is precisely the awareness of their resistance and the instinctive energy that determines them that helps them to do so. It can therefore be useful to go through a psychoanalytically oriented supervision process from time to time.

9.3 *Revision of the teaching unit*

An important function of facilitation is the debriefing of teaching units. This is an important period, as reflexivity is the means by which to construct knowledge, especially in this context. In fact, this already applies to the preparation phase, when trainee teachers consider the different aspects of teaching-learning situations in their different contexts. It is also important to encourage students to reflect during the teaching unit and to talk to them about the experiences of reflection during preparation.

We have developed the following scheme for reflection on teaching units themselves. The aim is for students themselves to first reflect on what they find interesting, important and necessary in order to look at and question it together with their facilitator. In this respect, it seems interesting to us to reflect both on what went well and on what did not go well.

Role-playing is also suitable for the internship facilitators to practise this procedure. Participants can take on the role of the facilitator or the facilitator/trainee. Either one starts out from real situations described by the participants or one uses film sequences from the wealth of teacher films mentioned above.

1. Becoming aware of the situation

Selecting situations from the lesson that are valuable for reflection.

Recalling the different aspects of the situation that raise questions.

2. Analysing the situation: actions, exchanges, effects of (language) actions

Which aspects were possibly important in the situation?

This focuses on didactic and pedagogical decisions, interactions, ideas, affects, the linguistic exchange of trainee teachers or pupils.

In which place were the pupils placed: subject or object?

3. Interpreting the situation (interpretations and meaning)

Interpretation based on the significant words, gestures, gaps, affects, (Joy, enthusiasm, fear etc.) collected

What may have led to the problem or to success in the situation?

What moved me to do or not to do this or that?

What do I understand better and what remains unclear?

4. Developing an action plan, strategies for the future

Formulation of hypotheses, alternatives for the future:



Possibly advancing the conceptualisation;
Personal development of a strategy, a different positioning as subject, practice of gestures

5. Experimenting in practice and new analysis: comparison and new interpretation

The training model for internship facilitators should also aim at transcending situations and the coordinates that define them, redefining or redetermining them if necessary. (Zizek, 2014, p. 179 ff) Dysfunctions, failure and displacement can be important prerequisites and challenges for constructing new knowledge. Correct decisions and hypotheses can be preceded by wrong ones. It is only in experiencing the consequences of an action that one realises the truth: out of the mistakes emerges the truth, “la vérité surgit de la méprise”, writes Lacan. (1975, p. 287)

Of course, there can also be conscious and unconscious resistance in the search for alternatives. Freud was the first to explore and conceptualise this in the field of psychoanalytic treatments. (Freud, 1999, pp. 126-136) Paying attention to resistances and then explicating them is one of the tasks of the internship facilitator. It is not a matter of interpretation, but of encouraging the novices to explore.

1. Bewusstwerdung der Situation

Aussuchen von Situationen aus der Unterrichtseinheit, welche wertvoll zur Reflexion sind.
Erinnerung an die unterschiedlichen Aspekte der Situation, die Fragen aufwerfen.

2. Analyse der Situation: Handlungen, Austausch, Effekte der (Sprach-) Handlungen

Welche Aspekte waren womöglich wichtig in der Situation?

Es geht dabei um didaktische und pädagogische Entscheidungen, Interaktionen, Vorstellungen, Affekte, den sprachlichen Austausch der Studierenden bzw. Schüler*innen.

Auf welchen Platz wurden die Schüler*innen gestellt: Subjekt oder Objekt?

3. Interpretation der Situation (Deutungen und Bedeutung)

Interpretation aufgrund der gesammelten signifikativen Wörter, Gesten, Lücken, Affekte, (Freude, Begeisterung, Angst etc.)

Was hat wohl zum Problem oder zum Erfolg in der Situation geführt?

Was hat mich bewegt, dieses oder jenes zu tun oder zu unterlassen?

Was verstehe ich besser, und was bleibt ungeklärt?

4. Aktionsplan, Strategien für die Zukunft

Formulierung von Hypothesen, Alternativen für die Zukunft, welche möglicherweise die Konzeptualisierung vorantreiben;



Persönliche Erarbeitung einer Strategie, einer anderen Positionierung als Subjekt, Übung von Gesten

5. Experimente in der Praxis und neue Analyse: Vergleich und neue Interpretation

9.4 *Specifics of inclusive situations*

It is important to discuss, in particular with the internship facilitators, situations that take place in the context of heterogeneous classes and that involve the inclusion of pupils with specific needs. In this, it is often necessary to help the trainees to work through their fears of the strangeness of the other, the uncanny. (Freud, 1999) The facilitator should show considerable perseverance in listening, so that the students can become aware of their fantasies in this regard.

It also seems important to us that the trainee teacher becomes aware of how decisive a teacher can be. Even the invitation to learn, despite all the advantages it may bring, can be perceived as excessive. Take, for example, the autistic young person who felt that even the obliging nature of a trainee teacher was too intrusive. Another example: A novice had the intention to help a young Muslim woman to make progress and experienced a frustrating rejection. He was able to reflect on this and understood that various adolescents have difficulties in relation to the other and teachers have to take this into account. Too much desire, too much closeness can provoke fear. The abyss of our otherness is unpredictable and not everyone can deal with it. Thus, this is an important issue, ultimately also for the relationship between internship facilitators and trainee teachers.

9.5 *Evaluation processes*

The evaluation is carried out according to the respective criteria of a dispositif.

From a psychoanalytical point of view, one is aware that evaluation processes are always subjective, i.e. the observer influences both the observation and the observed situation. Even the simple fact that the facilitating person is present in the classroom has an influence on all protagonists. This is illustrated very vividly in the film *Kitchen Stories* (2003), a profound comedy by Bent Hamer. Some excerpts from this film can therefore be useful to talk about observation and evaluation. It is important to talk about one's own ideas about what makes a good teacher and what is expected of him or her, as well as the evaluation criteria. In talking to the trainee teacher and reflecting, the reflective practitioner often only learns afterwards how unclear or restrictive his or her expectations were.

Observation sheets can be of help in this. But they can also become a more or less obsessive instrument or serve as a protective shield, if one does not dare to document a general impression.

Not only during teaching, but also during the conversations, one may probably observe an evolution in the trainees. The reflexive practice facilitators are also likely to sense how they can better listen to and encourage the trainees to approach the problems, hurdles or mistakes differently.

Especially during final interviews, which also deal with the respective student's evaluation, the facilitator will notice whether the students have developed into teachers. Looking back and forward, it becomes clear to what extent trainee teachers are concerned with supporting educational processes among students. In the students' discourse, one can see whether they have worked on their style, i.e. whether something has been transformed. (Zizek, 2014, p. 150)

9.6 *Reflecting on one's own practice as a facilitator*

Considering that we have previously discussed the importance of engaging with concepts, it seems also seems important to us that the internship facilitators have the opportunity to reflect with others on their own practice and the discourses into which they have entered. In the sense of Hannah Arendt, it is thus a matter of developing a "capacity that is aware of its perspective." (Wilke, 2000, p. 187) The echo of the others to one's own ideas is important, if only because it helps to think perspectively. It also helps one to open up to other perspectives. In some situations, it is also a support against attitudes obsessed with efficiency and control.

In order to promote their own reflexivity, it seems to be of great importance that the trainers can work through situations from their facilitation of trainee teachers. Over the past few years, we have developed a setting for this and have carried it out with several cohorts of trainee facilitators in Luxembourg, Paris and Bad Wildbad. How do we proceed?

A participant first reports on a situation that seems riddle-like to her/him and causes her/him problems. Her/His colleagues listen to her/him, initially without asking questions.

In a second step, questions are then asked to better understand the context and the situation.

In a third step, the members of the group tell the protagonist individually how the report affected them, what moved them and what questions they asked themselves. The protagonist simply listens and does not intervene. In a final phase, discussions take place and possible solutions are identified as to how to deal with the situation.

It is only in this last phase, that the leader of the group participates. In doing so, she/he also establishes a link to concepts from psychoanalysis, education or social sciences.

This process implies different actions and learning effects.

The first step is to translate a situation, a problem, an experience into the form of a *report*. The focus is on bringing the individual aspects together, to situate oneself within the social structure and to address this report to another person.



Secondly, it is also about listening to what the others say, for example, what *effects* and reactions one's own report triggers in the listeners. It is also important *to listen to oneself when speaking*.

Thirdly, speaking is about an *act of "sharing oneself"*, and in this to risk oneself in a group, to position oneself, to speak to others and to listen to them.

The ultimate aim of the process is to enable the internship facilitators to see and interpret the situations they describe differently, so that small shifts can occur in the short or long term, and to enable them to take conscious responsibility for these situations. It is not about encouraging wild interpretations, but rather about becoming more attentive with regard to verbal and non-verbal communication. It is important to pay attention to one's own resistance and to see the gaps in one's own knowledge as a prerequisite for renewing the desire for knowledge. (Pirone & Weber, 2018)

Based on our experience, we can say that there are often problems with trainee teachers who seem to be resistant to counselling. The trainers often feel helpless in such cases. One notices how they are trapped in ideas about themselves and their function, and therefore cannot find other possibilities for action. One task of our setting is therefore to support them in working through phantasms and resistances.

The latter also has the advantage that everyone involved thinks along with them, contributes their associations and thereby simultaneously expands their own horizons.

9.7 *Aptitude and decision for the teaching profession?*

Many internship facilitators ask themselves whether teacher training candidates are suitable for the teaching profession. Some trainee teachers are also confronted with this question, even if they try to suppress it. They experience the pressure of life in a class. They are often disappointed and discouraged in the face of the challenges posed by the excessive, for example in the form of so-called "lack of discipline" in the classroom: The pupils are not the imaginary child they had pictured. This raises questions: Are the pupils even worth my commitment? We often do not understand their behaviour. Thus, there is a kind of blot on the image we have of them. But it is this very spot that looks at us. This blot reflects our gaze. Indeed, it is our own gaze. It is our gaze that we put into the situation.

This begs the question: What do I want here? Do I want to take up this profession? Are the pupils, knowledge as an object, the dispositive of the school worth it to me? Often, it is this question of the subjective relation to the profession that has to be dealt with in order to raise the necessary energy and motivation to work on teaching competences.

This question must therefore necessarily be addressed in the relationship to internship facilitator, i.e. it must have a place in the transmission.



10 Practical teaching as individual facilitation

When combined with a psychoanalytic orientation, reflexivity results in a very dynamic approach to facilitation. The practice facilitators continually adjust to the respective trainee teachers as subjects with their own resistances and repetitions. They do not identify themselves exclusively with what the trainees want, such as security, a diploma, the right solution. Rather, they show them how the new knowledge (S 2) brings the trainees closer to the object that is considered the cause of their desire, *object a*. They always bring out the difference between the novices' current knowledge, the riddle-like quality of a situation and the challenges of the context of teaching and language.

The best way to do this is for the facilitators to set out on their own to find an answer to the real, the enigmatic of a situation. This encourages the students to enter into a dynamic of thinking and exploring and to persist through it, as they experience their facilitators as persons who are also involved with their desires and who enjoy themselves. This commitment of the trainers also indirectly gives the trainee teachers recognition for their attempts to create interesting learning and teaching situations. (De Villers, 1999)

Each process of facilitation is different, as subjectivity plays a role in the paradigm proposed here. This means that the facilitator himself or herself is faced with new challenges and grows professionally with each respective situation.

Ultimately, one can speak of a successful training process when the trainee teachers open up perspectives for the facilitators with their questioning and their searching, i.e. become a "copain", an accompanying person or a teacher themselves. (Resweber, 1989)

11 Conclusion

The challenges for and demands on pedagogy are becoming increasingly diverse and extensive. Relevant conceptions and means are developing rapidly. Because of this diversity, it is all the more important for internship facilitators to attend an initial or continuing training course. Due to our many years of experience, many do not simply expect techniques such as observation or conversation skills. Rather, they want to feel comfortable in accompanying different people so as to enable them to more or less freely and enthusiastically accompany children and young people in their desire and resistances to know and to educate themselves. A psychoanalytical perspective on the "not-conscious", i.e. repressed knowledge and drive structures, can contribute a great deal to achieving this. Ultimately, this training is not only about interpreting facts differently, but also about recognising guidance, teaching and education as areas in which one can make progress because of failure, true to Samuel Beckett's (Wortsward Ho, 1983) humorous motto: "Ever tried. Ever failed. No matter. Try again. Fail again. Fail better".



In the confrontation with the otherness of trainees and pupils, it is inevitable that teachers as well as facilitators discover an otherness, a division as a subject in themselves and thus also perceive new possibilities in themselves and thereby learn to experience crises as possibilities for creative design as well as for transformation.

Alongside all our reflexivity, we should take to heart the considerations of Hans-Martin Schönherr-Mann: “To understand the incomprehension of others, we need indeed mutual understanding. Only from the experience that the other has obviously not understood, or that I have not understood the other, or that I can never be sure that I have understood the other, or that the other has understood me, only from experience am I able to see, to understand more precisely the unity of understanding and non-understanding, understanding and misunderstanding”. The Real always remains elusive. “Therefore, all encounters remain open.” (Schönherr-Mann, 2001, p. 94) We want to develop this point in-depth in the chapter on ethics.



12 In concrete terms: the module as a vocational training programme

Day 1

Welcome, general introduction, introduction and expectations of the participants
Theoretical framing: professionalisation, reflexivity, inclusion
Function and role of the internship facilitators
Presentation and discussion of the guiding concepts using feature film clips (teacher films)

Day 2

How does one promote the reflexivity of the trainee teachers as an internship facilitator?

Method of the work discussion

Organisation and management of the internship facilitation seminar for trainee teachers

Case-centred work (in guided small groups)

Review in large group:

What happened? What did I notice? What questions do I have now? Who says what?

Connectivity of interpretation patterns?

Day 3

The ethical dimension of reflexivity: Positioning of facilitators and trainee teachers

Case-centred work to promote reflexivity of the trainee teachers

Feedback in the form of a group discussion; planning/organising follow-up/coaching



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