

THE PEDAGOGICAL COMMUNICATION

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Abstract: *Communication, in its twofold verbal and non-verbal articulation, is the constitutive element of pedagogical communication, therefore the in-depth knowledge of its elements and its complexity, both theoretically and experientially, is indispensable for the quality of any educational intervention. In order for communication to be as effective as possible, an optimal harmonization of one's physical, emotional and mental levels is needed; this helps to increase the awareness of our expectations, is able to put more focus on the goals for which we communicate, it makes us further understand how these affect relationships with others and clarifies the meaning of the images we have made of ourselves, of the others and situations. The teaching / learning process presupposes that the student is the protagonist of the educational and cultural process. He must be stimulated so that he can "learn to learn" and be facilitated in the acquisition of relative autonomy and awareness. Communicative acts of communication, active listening, desire and admiration, gaze, understanding and empathy are part of the communication acts marked by success. In order for the trainer to be an attentive promoter and facilitator of individual potentials, it is essential that he can move in the complex of relational dynamics having to his work a work of knowledge and deepening of the personal self, to be able to use himself with the awareness of his potential and of their limits and do not incur gaps and inconsistencies caused by the lack of an experiential training. Listening to oneself means being more in touch with what is happening within us, keeping our channels of communication clean, it is this, in fact, that helps us to understand our needs and desires and to channel in positive, reactions and emotions.*

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1. INTRODUCTION

In order for the trainer to become an attentive promoter and also a facilitator of individual potential, it is essential that he can move on the whole of relational dynamics having to his knowledge a work of knowledge and deepening on the personal self. This is important in order to be able to use oneself, with the awareness of one's own potential and limits and not run into gaps and inconsistencies caused by the lack of experiential training.

2. AUTHENTICITY IN COMMUNICATION

2.1 Listening to ourselves. Means being more in touch with what happens inside us, keeping our communication channels clean, this is what helps us understand our needs and desires and channel positive reactions and emotions. Self-awareness in relation to the body, affective, emotional and behavioral plan is at the base of the operative effectiveness of the facilitator. To be fully in relationship with the other it is essential that the

subject is able to be fully in relationship with himself, which means being able to listen to what comes from his own body and from his own emotions, what he is experiencing and experiencing in the here and now, without any cancellation, distortion, alteration or manipulation.

Therefore, in my opinion, the prerequisite for effective pedagogical communication is precisely starting from oneself, that is, listening to oneself. "Starting from yourself" means that every saying and doing is not true, if it is not embodied in the singularity of people. This position of starting from oneself not only allows an erotic relationship with knowledge (erotic, because it is charged with the passions of the eros of women and men), but frees the energies of the single woman, of the single man because she authorizes desire. I think this practice can be revolutionary in the way teachers and students are at school and in all situations in which individuals are formed. Starting from oneself involves leaving the need to enter into desire. Having to be at the base of the Italian school's educational tradition. This was the conception of the church which, in fact, until the second half of the

twentieth century, was the main training agency and therefore the most important cultural reference also in the field of state education. The concept of having to be envisaged involves a veiled, more or less veiled, approach to a normative educational method. The student or student must follow the principles to be translated then into behavior. The principles are indicated first by parents and then by teachers.

The having to be therefore follows a trajectory: from the outside (parents, teachers) within the consciousness of the learners, having to have has its base of support in the will, in fact, it needs the will just as a lever to do the passage from the outside to the interiority of each of us (Diotima 1996:61-68).

At school, when a student and a pupil does not apply to the study, the teachers do not say “does he have little will?” They do not say “is he willing?”, Or “he does not put us in good will” meaning that if the student would like to study. Now we all certainly agree that more and more students are not willing. I maintain that the pedagogical practice based on the binomial having to be - will no longer work above all with respect to those, and they are increasingly numerous, who do not study. The sense of duty, it is often said, has been greatly attenuated.

Margherita Porete wrote a book *The mirror of the simple souls* to which the great thinkers were watered, one of these is the famous master Eckart, but also the Jewish philosopher Simon Weil referred to the text of Margherita Porete. The text of the Porete therefore revolutionizes the vision of the world based on the ethics of having to be through the criticism of the good will that was its mainstay. Margherita Porete speaks, in fact, of dying at the will of the good, taking leave of the virtues and choosing Love as the only dimension capable of making room for the experience of God in ourselves.

The crisis of the concept based on having to be open opens up spaces for a freer educational vision, I certainly mean freedom not as free will, but as the freedom to be true to oneself. The will, in fact, already shows in the word the effort, the sense of fatigue that is not negative in itself in formation, but because it means effort to adapt, to be "like" in which the true sense of self is lost, its own originality. It is therefore not a bad thing that the tiring circle of having to be - will is broken. It can be an opportunity to “begin to tell the truth” of the existence of everyone who struggles to move forward with his own being, but also in school, in the fields in which we work.

In fact, desire is perceived when one acts freely. For psychoanalysis, desire is the engine of life, it is the basic passion that then determines the quality of others. From common sense, desire is seen as an act

of will: I want that kitchen, I want that coat, I want that folder. Desire, on the other hand, unlike will, cannot be expressed by the mind, is an inner movement, is an erotic force towards “the desirable exterior”, “the not yet qualified”, as Luce Irigaray states (1990:89-92).

2.2 Acceptance. Founding attitude of pedagogical communication is the acceptance mode. This term means the ability to accept the feelings of others, expressed by his statements, without feeling the need to evaluate them, or to act on them with investigative modalities, questioning the other or asking for additional information and / or clarifications. The purpose of acceptance is therefore the facilitation of the spontaneous and natural communication of the other.

This required attitude passes of necessity from the ability to eliminate any evaluative attitude that tends to be present in each of us, moving away from evaluations of another type, such as interpretative ones, which end up labeling the subject imprisoning him in rigid and asphyxiated definitions.

Trying to deepen this communication mode in more detail, two operational indications take shape in the foreground: the warmth and the correspondence of communication, which do not mean, however, emotional involvement or deference and dedication. Basically, it is a question of possessing communicative skills capable of safeguarding the learner both from our hyper-involvement and coldness, guaranteeing him the possibility of establishing “a binding characterized by human warmth, interest, responsiveness, degree of emotional attachment clearly and precisely delimited”.

2.3 Desire and admiration. Desire and admiration are two important passions for a freer teaching. It is the passion of those who put their desire into pedagogical work. In most cases, however, this passion is silenced and even experienced as excess because in the common sense it has no value.

This means that teachers can no longer put themselves neutral in front of the contents, because they are traversed by their interiority. The two moments are essential and one does not exceed the other. When teachers, teachers are unable to set their desire in motion in the pedagogical work, they cannot convey the vital sense of what they teach, because there is no choice in them, there is no preference, but only one neutral adhesion. Teachers then often teach because they “must” as well as, perhaps, at the time they had to study as pupils. But

in this way their creativity was extinguished and consequently they shut down the creativity of the students from whom they demanded obedience, because they teach passive adaptation. At school, in fact, the most precious part of every person in training is at stake, the most sacred part that concerns and relates to the soul of each of us.

Reconsidering desire as the engine of passions involves admiration. If a trainer / a trainer acts his desire it arouses admiration (or envy), this means that you see something that you would like to have, something for which in some way you would like to be instead of. Putting the desire into the field therefore arouses the admiration of the students and the students. I think the admiration has to do with that attitude that each of us had as a child, as a child towards his mother when we admired everything about her in seeing her at work towards us and in the world. What is the great work that teachers do in pedagogical work? It seems to us an exercise in balance between knowledge and love. On the exercise of knowledge of the teacher there is no need to put words; however on the balance between knowledge and love it is necessary to spend a few more words. If we remove the psychological sense of love and give it the symbolic meaning, (that is, we speak of the logic of love and not of love) the impersonal transcendent sense of love appears to us clearly as the capacity to go beyond oneself, which allows the respect for the sacredness of the person, his inviolability and therefore becomes a powerful lever of birth and growth, the possibility of becoming for boys and girls, for boys and girls, young people and adults. The teaching, in this sense, is one of the most creative professions, precisely because it is able to create (Muraro 1991:3948).

In the communicative process the gaze is very important, an aspect that put into play in the pedagogical relationship in a conscious way, becomes the ability to read the student or the student in fidelity to himself. Often, in fact, we must mirror ourselves in mirrors that give us a false image of us, of our being. I think that having to be is also a series of distorting mirrors that force us to change in order to adapt to those requests that are made to us, to having to be and not being. In this sense it is precious the look that respects who we are, our desire. For example, during self-management pupils taking the school wrote in a document "We want to be in the school, not to be alone".

2.4 Active listening. The other competence that must be implemented in the pedagogical relationship is listening. The ability to listen actively is then the first step to be able to send effective,

congruent messages, useful for a real understanding of another person, both in the context of affective relationships and in that of work relationships. If by listening one intends to pay attention to what another is saying, it is easy to understand that active means that listening is mainly required to be, in fact, comprehensive.

Looking more closely at the ability to listen comprehensively, it emerges that it cannot be separated from the capacity for observation, because knowing how to listen implies knowing how to observe, that is to say to know how to conduct a careful and competent observation. The main risk that you can incur by listening to someone is to be convinced that you understand, while instead we are performing an operation of interpretation, projecting our meanings on the situation and the words of the other person.

Being "learner-centered" is a coordinate of great methodological value because it invites the trainer not only to pay attention to what the learner says, but to what he expresses and what happens at that precise moment in the relationship itself. Practicing active listening means listening not only with the sense of hearing but also with the sense of sight, stimulating the whole body to become receptive so as to grasp the other's non-verbal communication with the greatest attention and validity possible. It will be important to listen not only to what the learner says, but the way he says it and also what he does not say.

Comprehensive listening must be carried out with the entirety of our person, paying particular attention to the emotions of the other person, expressing the desire to really understand, means centering communication on the You, implies not being afraid of pauses and silence, but on the contrary, respect them and use them to understand.

It is absolutely useful to make ourselves aware of what constitutes an obstacle, a barrier, an element of misunderstanding, in ways and attitudes, to learn how to use strategies that facilitate interpersonal communication instead. To listen, however, you need to be interested in who and what you listen to, so listening depends on respect for the other. If in me there is no waiting and amazement towards whom I am facing, I can hear, but I cannot hear. I can't get to her / him. Our cultural outlook tends to incorporate the other from us. In fact, we accept the other and we can only see it if it is like us that the other, the other, we tend to homologate to the regulatory model. Listening has meant so for me to be able to recognize and redistribute the different riches of the group, giving value to what usually has no value in the school, for example to the greater

freedom of some and some of the greater constraint of other/ others. To be able to acquire understanding listening skills one must acquire: the ability to free oneself from one's habitual way of seeing and interpreting events and situations in order to be able to approach and understand the other's point of view. A question that is useful to ask oneself repeatedly in the case of comprehensive listening concerns the meaning of what we are listening to and observing relative to our interlocutor, the in-depth knowledge of the rules of communication, the ability to know how to observe oneself and to know how to self-monitor to understand more clearly also the dynamics of interpersonal relationships.

The obstacles to comprehensive listening that Mucchielli identifies as the main and most frequent are: subjectivity (subjective interpretation), professional deformation, therefore responding with habitual conduct, rational meaning, then stopping at the literal or intellectual meaning of the expression or of the phrase (Mucchielli 1978:185).

The fundamental competences for comprehensive listening imply that the operator is capable of neutralizing personal conditioning, including social stereotypes, of which each is imbued, in order to access the value system of the other and the authentic meaning of what we are perceiving and with which we are measuring our capacity for comprehensive listening, that is to say the real meanings that the other attributes.

3. AUTHORITY AND POWER IN COMMUNICATION

Precisely because talking is central, we must be aware that authority and power are played in communication, in the way we speak, in the same discursive strategies. I understood this aspect through the studies of the Palo Alto school, published in the *Communication Pragmatics*. Below all our discourse there are relationships, it is the plan of meta-communication. Every communication of ours also says "in what relationship I'm putting myself with you listening". Their research highlights that, despite the infinite variety of human communications, the underlying relationships are only of two types: the symmetrical ones that are those that have inside the root of the competition, and the complementary ones that are those in which one it presupposes the behavior of the other and easily tends to become hierarchical. The metacommunicative plan remains hidden, but we must make it explicit because it is there that power or authority is played, we must also act on this

underlying plane the communication to escape from the bottleneck of two unique communicative or competitive or hierarchical relations. The problem is precisely how to pose within communication. In the discourse it is a question of finding that particular measure in speaking that takes into account the subjects involved in communication, does not falsify the data of reality, but at the same time opens to the freedom of the other, of the other, allows an exchange (Bocchetti 1996:18 -19).

4. CONCLUSIONS

The pedagogical relationship has the characteristic of being a relationship of disparity, that is, between a teacher who knows how to enrich, enlarge from the Latin "augere". The most widespread meaning of authority is authority and has nothing to do with power. That circle of respect, love and esteem that sets the pedagogical relationship in motion is the fruitful circle of the relationship of disparity. This exercise of authority allows us to give wisdom and obtain admiration in exchange not only for the teacher, but, through the teacher, also for the knowledge of which he / she is the mediators and the mediators. All this leads back to the regime of interest, of the guide that is needed to be able to help grow and for this it is not necessary to have a role, registers of votes, but only to be recognized as such.

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