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KNOWLEDGE AND PSYCHOANALYSIS: THE IMPORTANCE OF FIRST EXPERIENCES (SEXUAL) FOR CHILD LEARNING

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Abstract: The article deals with learning and how knowledge is possible in Freudian psychoanalysis. It reflects the teachers' difficulties in intervening in the child's non-learning situations. It expands psychoanalytic knowledge applied to educational practice, seeking to know the possibilities or impossibilities of knowing about the unconscious articulated with pedagogy. It seeks to identify the relationship between Knowledge and Psychoanalysis and to understand the importance of the first sexual experiences for children's learning. It presents a biography of Freud, the creation of Psychoanalysis and his approach to sexuality. The relationship between sexuality and affectivity. The applicability of psychoanalysis to education and the pedagogical field, elucidating the Freudian psychoanalytic concepts that contribute to the understanding of children's sexuality.

Keywords: Psychoanalysis, Sexuality, Learning, Pedagogy.

INTRODUCTION

This article deals with the learning process, more specifically what makes a child reach the world of knowledge and how knowledge is possible in the theoretical perspective of Freudian psychoanalysis.

The reflections that follow refer to the difficulties of teachers in intervening in situations of non-learning of children present in educational spaces.

It is intended here to expand the psychoanalytic knowledge applied to educational practice, seeking to know the possibilities or impossibilities of a knowledge about the unconscious to articulate with pedagogy, considering that the objective of this does not match that of psychoanalysis and they are different. : while one works in the defense of repression, the other fights against it. Thus, the entire psychoanalytic

theoretical framework used here will serve to identify the relationship between Knowledge and Psychoanalysis and to understand the importance of the first sexual experiences for the child's learning..

The article presents a biography of Sigmund Freud, the creation of Psychoanalysis and his approach to sexuality. It develops the relationship between the concepts of sexuality and affectivity. It points to Freud's writings that justify the discovery of infantile sexuality. It discusses the importance of the first sexual experiences for the child's learning, explaining the interrelationships between knowledge and psychoanalysis.

Finally, it refers to the applicability of psychoanalysis to education, elucidating the Freudian psychoanalytic concepts that contribute to the understanding of children's sexuality. Finally, it presents the importance of these concepts for the pedagogical field and for education.

FREUD: BIOGRAPHY, PSYCHO-ANALYSIS AND SEXUALITY

SIGMUND FREUD: A BIOGRAPHY

Sigmund Freud was born on May 6, 1856 in a small village in Freiberg. He was the son of Jacob Freud and Amalia Freud. The name his father recorded in the family Bible was "Sigismund Scholomo", but this did not survive Freud's adolescence, who came from a large family, son of his father Jacob's third marriage (who was old enough to be his grandfather) with your mother. He formed strong bonds with his nephew John as an inseparable friend and playmate. As in every family, between Freud and his father there were many differences, as Peter Gay reports:

Further twisting the intricate configuration of Freud's family relationships, his beautiful young mother seemed, in his eyes, to match her half-brother Philipp far more than her father, but it was her father that Amalia

Freud shared a bed with. In 1858, with less than two and a half years, this problem intensified particularly: his sister Anna was born. Looking back over those years, Freud thought he understood that his little sister had left her mother's body. What had seemed more difficult to understand was how his half-brother Philipp had somehow taken his father's place in the competition for his mother's loves. Had Philipp given his mother that new hateful little rival? All of this was very disconcerting, and knowing these things was, in some ways, as necessary as it was dangerous (p. 23, 1989).

Perhaps here is the whole foundation and experience of his later theory, full of feelings and mysteries that repressed Freud for years and was treated in a laborious self-analysis at the end of the 1890s, and from which he would weave his psychoanalytic theories from the intimate experiences.

Freud's family did not stay long in Freiberg; he moved to Leipzig in 1859 and the following year they went to Vienna; they lived in a situation of poverty portrayed by Freud in some of his writings; moreover, his mother's fertility did nothing to lessen the family's precarious financial situation. Economic difficulties and family disgrace were not the only reasons why Freud felt that his early years in Vienna were not worth remembering. He missed Freiberg, the beautiful countryside where the city once stood. In this place there were secret feelings in Freud's mind; the love for the young and beautiful mother and the flight from the old father. Not surprisingly, Freud never got over his controversial feelings about Vienna.

Freud was a townsman in essence; he worked every day in his office and every night in his office. He took daily tours of modern Vienna, under construction, when he was a student and young doctor. As stated by Gay,

Many observers, in fact, regarded psychoanalysis, like its founder, as not only an urban phenomenon, but a specifically

Viennese one. Freud vehemently denied this: when the French psychologist Pierre Janet suggested that psychoanalysis could only have sprung up in the sensual atmosphere of Vienna, Freud regarded the insinuation as a malicious and, at heart, anti-Semitic insult. Indeed, Freud could have developed his ideas in any city that had a first-rate faculty of medicine and a sufficiently rich and numerous educated public to bring him patients. It is obvious that Freud, who never forgot the woods around Freiberg, was no walking redneck caught by fate in the oppressive city. But the Vienna that Freud gradually conceived for himself was not the Vienna of the Court, of cafes, of salons or of operetta. These Viennas contributed very little to the advancement of Freud's work. It is no accident that his bride would be from Hamburg, his favorite adherents from Zurich, Budapest, London and even further afield, and that his psychological theories would come to form in an intellectual universe large enough to encompass the whole of Western culture (p. 27, 1989).

However, it was in Vienna that Freud settled and stayed; his family treated him with great respect. Freud was the only child who had an "office" for himself, private and crammed with books, the only luxury of the adolescent Freud. This was the place where he studied, slept and ate, often alone, so as not to waste time reading; he even bought more books than he could afford, causing a serious fight with his father.

Only after graduating did Freud's relationships with his masters take place in a more significant way for a path towards Psychoanalysis. Freud starts working in a physiology laboratory, where he stayed for six years, but convinced by his father and Brucke, he abandons a career of pure research. Soon, he joins the Vienna General Hospital, working in various specialties, like any other doctor at the beginning of his career, but Freud leaves the hospital due to theoretical disagreements with Meynert

(director of the establishment), and, for practical and objective reasons, the doctor chooses to dedicate himself to the study of nervous diseases (Neuropathology).

In 1885, Freud went to Paris to see the works of Charcot, his third master, who worked with hysteria and did not hesitate to apply to translate his works into German. But when carrying out the translations, Freud reports that they seem quite debatable. Thus, the overcoming of Charcot's ideals was inevitable due to the passage of time, the scope that Psychoanalysis reached and its effectiveness in the treatment of hysteria.

In 1886, Freud opens his private practice and marries Martha Bernays, to whom he had been engaged for four years and they corresponded by letters during this period. A friendship becomes significant in the life of the physician, Joseph Breuer, a general practitioner whom Freud meets in the physiology laboratory and with whom he shares his knowledge and discoveries. Breuer and Freud recognize sexuality as one of the main sources of energy for the psyche. Got to publish the work: "*Estudos sobre a histeria*" together, but they disagreed on one point – for Freud, the origin, the cause of hysteria was sexual in nature. Breuer, although admitting the importance of sexuality in the production of hysterical symptoms, did not accept attributing to sexuality a central role in the etiology of hysteria, which distanced the two scholars until it was no longer possible to maintain their friendship.

Freud's last teacher, Wilhelm Fliess (German physician), was like an analyst for him. Freud and Fliess corresponded for seven years (letters with personal and scientific content) and broke up in 1904. In the middle of this period in 1900, Freud publishes the book: "*A interpretação dos sonhos*", and publicly launches Psychoanalysis. Sartre uses this book and releases a screenplay for the

film: "*Freud além da alma*", directed by John Huston.

In life and in the film Sigmund Freud is his own master: a desire that has been present since his first work and entry into the scientific world. He is the transmitter of ideas that he was articulating and developing. Now he was the master of a group of disciples that had reached international proportions.

After the emergence of Psychoanalysis, his personal life passed without major abnormalities. But mouth cancer bothered him for sixteen years (it appeared in 1923), forcing him to undergo painful interventions. In addition to the illness, the last years of his life were not easy. The persecution of the Jews did not spare him and he was forced to leave Vienna in 1938. At the age of 82, he went to live in London, where he spent the last year of his life, dying in 1939. Describes Mannoni:

Freud likes the house he occupies in London, near Regent's Park. They strive to recreate the atmosphere of the Viennese apartment in the new residence, adding more comfort. In a letter to Marie Bonaparte, Freud writes on April 28, 1939: "I am not doing well, my illness and the sequelae of the treatment are responsible for this, but in what proportion each of them I do not know. They tried to plunge me into an atmosphere of optimism, telling me that the carcinoma is in regression, that the reactive symptoms are only temporary. I don't believe in any of that, and I don't like to be deceived (...)." On September 8, 1938, Pichler arrives in London and operates on Freud under general anesthesia at the London Clinic. Freud slowly recovers and goes, on September 27, to his house in Maresfeld Gardens, 20. This improvement lasts less than a year. When Max Schur saw him again on July 8, 1939, he found him very emaciated, and in addition, "a necrotic and fetid tissue had lodged in the area of the last injury." The suffering has become intolerable, but Freud refuses barbiturates and opiates. The fetid odor becomes stronger and stronger, but, as Max Schur observes, antibiotics were not available at that time.

Freud runs out. Marie Bonaparte comes to say goodbye to him at the beginning of August 1939. At the end of August, Freud says goodbye to his granddaughter Eva. His office became an infirmary, and the bed had to be protected by a musketeer, as the fetid odor attracted flies. It is in this state of total deterioration, with Freud having reached the end of his possibilities of living that, on September 21, 1939, according to his daughter Anna, he asks Max Schur to end a torture that no longer has any meaning. Two centigrams of morphine is enough to put Freud to sleep. The dose is repeated twelve hours later. Freud enters a coma from which he will no longer awaken. By asking for his suffering to be shortened, Freud had already reached, one might say, the end of his life. It was enough for him to be accompanied to finally fall asleep in peace, the mask of suffering immediately disappearing. At the end of Freud's life, only his dog, evading his caresses, revealed the horror of the situation. This dog was at the other end of the room, frightened by the smell given off by its owner. The dog's gaze could not help but make Freud realize that he had become an object of revulsion. As we have seen, antibiotic therapy did not yet exist in 1939. Nowadays it is possible to have an effective action on odor and this way rehabilitate the body image. In 1950, this is, in fact, the first concern of every doctor dealing with palliative care for terminally ill cancer patients. The moral and material sufferings Freud could bear; physical decay, no. We can say, however, that thanks to the attentive presence of his, he managed to go to the end of the tragedy of the human condition. Like Oedipus, he could have cried out, thus unmasking the protective lie that enveloped him: 'I make the gods horrified now' (p. 108-109, 1995).

Sigmund Freud radically changed the way of thinking about psychic life, he dared to consider fantasies, dreams, forgetfulness, wills, desires and man's interiority as scientific problems. The systematic investigation of these problems led Freud to the creation of Psychoanalysis.

Thus, when talking about the term Psychoanalysis, it is a reference to the method, in this case, the method of free association, interpretive, or even the form of psychological treatment itself. Psychoanalysis, as a science, has a method, that is, a set of procedures for the study of human phenomena.

THE CONCEPT OF SEXUALITY IN FREUDIAN PSYCHOANALYSIS

Psychoanalysis, as a science, in charge of the human psyche, struggled to be recognized and accepted, but there were many missteps and obstacles found within Viennese society, where Freud came from, and North American society, where he had been exiled due to of World War I. Accustomed as he was to oppositions, Freud was directive and audacious in asking his audience of educators, parents and doctors: why would they be constantly repressing children in schools and at home in prescribing so-called healthy behaviors?

Freud assured, as a scholar that he was, that in his clinical, psychoanalytic research, investigating the adult psyche, he identified that infantile sexuality is lived by all of us.

In psychoanalytic experience and theory, 'sexuality' does not only designate the activities and pleasure that depend on the functioning of the genital apparatus, but a whole series of excitations and activities present since childhood that provided an irreducible pleasure to the satisfaction of a physiological need. fundamental (respiration, hunger, excretory function, etc.), and which are found as components in the so-called normal form of sexual love (LAPLANCHE, p. 476, 2001).

The 1905 edition of his work: "*Três ensaios sobre a teoria da sexualidade*" presents, with great emphasis, that sexuality is born in parallel with a vital, biological function; however, it is an activity that extends beyond the vital need, differentiating it. Thus, in his

research, the most important conclusion he reaches when he studies homosexuality, as there is no basis for supposing it to be an anomaly of sexuality, the relationship between the sexual drive and its object is contingent, accidental, not necessary. The object is glued to the drive because of its history, not a biological inscription (SOUZA, 1997).¹

In this sense, it is found in the founding concept of human sexuality for Freud, the activity of suckling the baby as the genesis of sexuality. Recognized as a biologically inherited reflex, sucking has the primary objective of satisfying hunger. Linked to the pleasure of this satisfaction is a parallel pleasure, that is, sexual pleasure. Such pleasure is linked to the sucking activity and transforms it into sexual activity. Pleasure itself is born from the excitement of the contact of the baby's mouth (its erogenous zone par excellence) with the mother's breast.

It is clear, moreover, that the act of the child who sucks is determined by the search for a pleasure already experienced and now remembered. In the simplest case, therefore, satisfaction is found through the rhythmic suction of some part of the skin or mucosa. It is also easy to guess on what occasions the child had the first experiences of that pleasure which he is now striving to renew. The first and most vital of the child's activities - suckling at the mother's breast (or her substitutes) - must have acquainted him with this pleasure. We would say that the child's lips behaved like an erogenous zone, and the stimulation by the warm flow of milk was undoubtedly the origin of the pleasurable sensation. At first, the satisfaction of the erogenous zone must have been associated with the need for food. Sexual activity is first based on one of the functions which serve the preservation of life, and only afterwards does it become independent of them. (FREUD, 2002, p. 59-60).²

1. Stretch that was highlighted by the authors.

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The author distinguishes and theorizes about the various stages of psychosexual development, relating each one of them to an organization of sexuality, in order to influence the structuring of the psyche itself. With this, Freud abandons biological conceptions and approaches a psychic understanding to explain sexuality. The phases of psychosexual development named by Freud are: oral phase, anal phase, phallic phase, latency and genital phase. There are several ways to understand the stages of a child's sexuality, but the most widespread is the Freudian one. Freud's studies start from the evolutionary assumption of education and constitution of the human psyche. He elaborates an analysis that defines the different phases of crystallization and diffusion of primary vital psychic and bodily energy - libido - origin of the stages of psychosexual development (NUNES; SILVA, 2000).

According to the developmental phases described by Freud, the oral phase (0 to 1 year old) refers to the period when the child's satisfaction is experienced through the mouth. The mouth would be the communication channel between the child and the world.

In this phase, there is great libidinal satisfaction in all activities (biting, smiling, crying, sucking) arising from oral activity. Freud states that these activities are primarily sensorial and that the satisfaction found in this action is crystallized from the libido, understood as psychic energy that permeates the child's entire social education. (NUNES; SILVA, 2000, p. 85).³

The anal phase (1 to 3 years) manifests itself from the moment the child starts to experience sensations through the control of feces and urine. It is a time when the child begins to internalize social norms regarding sphincter control. Thus, she realizes that when

she manages to have control, she becomes socially accepted.

Libidinous satisfaction is not, at this stage, purely neurological or sensorial, but goes beyond this plane of sensations, even if it contains it, to be situated in the first expressions of symbolic-social gratification of the child in complying with the paternal demands of hygiene and control. methodical and adequate treatment of the sphincter, through the standardization of its physiological needs (NUNES; SILVA, 2000, p. 85).

In the phallic phase (3 to 6 years old), the child discovers the sexual organs and begins to be interested in sexual differences, manipulation and the pursuit of pleasure through this exercise. It is a time when children develop intense sexual games (playing daddy and mommy, house, etc.). During this period, what Freud called the Oedipus Complex began. During his experience, the peak of the resolution, or not, of the Oedipal question, a central theme of Freudian psychoanalysis, takes place.

Freud points here to the time of the discoveries of genital differences in which the boy would be differently identified with the patriarchal society through the discovery of the penis and its symbology and the girl would experience symbolic castration, which generates anxiety, the basis of sublimations, through the discovery of absence. of the penis (NUNES; SILVA, 2000, p. 86).⁴

From 6 to 9 years of age, in the latency period, there is a decrease in sexual drive, with greater emphasis on aspects of sociability, gregariousness and intellectual discoveries. Freud points out a distension, most likely caused by the excess of psychic energy released in the Oedipal idyll and a resumption of rules games and also internalization of sexual differences and social roles (NUNES; SILVA, 2000).

4. Stretch that was highlighted by the authors.

In the genital phase, around 10 years of age, great biological, bodily, affective and social transformations occur, reaching their peak in adolescence. This is marked by psychic maturity and organization of psyche structures that, before, were consolidated in experiences of tension between the “pleasure principle” and the “reality principle”, identified in the work (NUNES; SILVA, 2000).

In his initial studies on the subject, Freud believed in a certain infantile autoeroticism; thumb sucking is an important example of this. However, his research has shown that autoeroticism is secondary to an object choice. The relationship with the other, initially of absolute dependence and later on relative, is essential in the Freudian concept of sexualization. The “experience of satisfaction through another person implies the emergence of one’s own need” (SOUZA, 1997, p. 19). The thought formalized by Freud about the sexuality of the child is, in fact, the point of arrival of Psychoanalysis. And this is the point that will make it possible to produce the itinerary for a challenging, exhaustive and innovative work, in the theoretical-academic field, seeking to arouse the interest and careful attention of those who work pedagogically on the subject in schools and educational organizations (SILVA, 2001).

The reminiscent idea of a pleasure linked to the object that provided the first satisfaction is always revived and, unconsciously registered, causing the association between pleasure and object to be reactivated. Satisfaction, that is, pleasure, is promoted by desire; Satisfying a psychic desire differs from satisfying a physiological need like hunger.

Anyone who has seen a sated child pull back from his chest and fall asleep with flushed cheeks and a beatific smile will tell himself that this image also persists as a norm for the expression of sexual satisfaction in later stages of life. The need to repeat sexual

satisfaction is then dissociated from the need to absorb food – a separation that becomes inevitable when teeth appear and the food is no longer exclusively ingested by suction, but is also chewed. [...] not all children practice this sucking. It can be assumed that those in which the erogenous significance of the labial zone is constitutionally reinforced (FREUD, 2002, p. 60) do so.

In this phase, there is a transformation of the need into desire, therefore, an infantile sexual objective, observed in the baby or small child, “consists of provoking satisfaction through the appropriate stimulation of the erogenous zone that has somehow been selected” (FREUD, 2002, p. 62), the mouth or the labial zone, primarily, with the satisfaction of the instinct obtained by the act of sucking. Subsequently, and analogous to this pleasure, other zones form part of infantile sexuality. The act of sucking, characteristic of the first erotic activity, has to be replaced by other muscular actions, according to the nature of another erogenous zone. This is what we will observe with anal control.

Intestinal disorders, common in childhood, will contribute to the arousal of the anal erogenous zone. According to the author, children find great excitement in retaining feces, since the accumulation of feces in the intestine causes intense muscle contractions and, when passing through the anus, they are able to produce excitation of the mucous membrane, causing, as observed, both sensations of pain as of pleasure.

An important observation made by Freud (2002), in relation to the anal erogenous zone, is that the retention of feces would be linked both to the masturbatory stimulus of this zone as well as oriented to the people who take care of it, implying meanings that, later, with Abraham (1970), are intensively investigated. This author stops, then, to the pertinent observations to the neurotic character, coming from this period of infantile sexuality.

The genital erogenous zone is, then, the representative of the sexual activity that one has in adult life. In childhood, around 3 to 5 years old, approximately, masturbation presents itself as an important activity during this period. Freud (2002) establishes three phases of infantile masturbation, distinguishing them as follows: “The first is characteristic of the lactation period, the second belongs to the brief flowering of sexual activity around the fourth year of life, and only the third corresponds to onanism. puberty, often the only one to be taken into account” (FREUD, 2002, p. 66).

With this last observation, Freud wants to conclude that sexuality is present long before what, until then, had been observed and legitimized by science. By insisting that child sexuality is part of human life, demonstrating in his works how society represses all child sexual activity, whether at home or in schools, Freud starts to bother not only parents and educators, but an entire scientific community that she found, until then, very comfortable and protected by her taboos.

In this sense, the bio-organic idea of the Freudian conception of sexuality is disconnected, an important milestone in the discovery of human sexuality, which is a nodal point of the theory and we try to highlight it in this article as a foundation for the scientific understanding of psychoanalytic assumptions. The structuring of psychoanalysis, beginning with Freud’s work, proves that, in addition to creating a method to interpret the human mind, it promoted significant changes in the ways of understanding relationships, collaborated for the construction of the social feeling about the child as a human being. in training (SILVA, 2001).

Silva (2001) identifies psychoanalytic theory as a viable perspective for the action

of pedagogy and mediation for Sexual Education. The author, when looking for elements for an institutional and pedagogical interpretation of the articulation between Freud and Child Sexual Education, states that it was only from Freud's work that the articulation between childhood sexuality and adult sexual behavior became possible.

JUSTIFICATIONS FOR THE DISCOVERY OF CHILD SEXUALITY IN FREUD

SEXUALITY AND EDUCATION

The question that permeates this theme is: What is unbearable about sexuality? What is the role of education in condemning sexuality?

Kupfer (2007) responds "(...) Apparently, it is morality, transmitted by education, that instills in the individual the notions of sin and shame that he must necessarily have in the face of sexual practices." (p. 36).

Freud reports that such morality works in a communion of interests. Which is not at all an evil, but here a parenthesis opens, the ways in which sexuality is treated, what is misrepresented. For example, when the parents are in an intimate moment (it can be sexual intercourse), and the child at another time questions about what they would be doing in the room and they look at each other, denying the truth to their children and also to themselves. It would be more consistent with your child to say, "Son, Dad and Mom were dating, kissing, taking care of each other and it's just our moment." Ready; the child's curiosity is satisfied, instead of saying, "Son, this is not for her age; one day you will know; now is not the time and let me finish doing my thing...".

According to Freud, "children tend to weave their own explanations about how babies are born, and these explanations depend on the moment of sexual development in which

they are" (p. 48, 1997). But the truth is that explanations are superficial or not given to children.

Freud initially associated nervous diseases with a repressive moral education. Thus, the notion of morality, sin and shame mentioned above, inhibits sexual impulses limiting the child's development. So, nervous diseases could be the result of excessive moral restrictions, but Freud came to the conclusion that there was a component of unpleasure within sexuality that would reinforce morality. What's more, he realized that the full satisfaction of impulses is impossible and even deadly. The preservation of the life of both the individual and the group leads to the repression – deep and unconscious sexual repression – of sexuality.

Since the possibility of suppressing partial impulses, in addition to being useless, can lead to neurosis, it is important that the teacher knows how to use the energy of these impulses. The term Partial Drive appears by Freud in 1905 in the work Three Essays on the Theory of Sexuality. The Sexual Drive, as a whole, can be analyzed in a certain number of Partial Drives. Most of them can be linked to a specific erogenous zone (mouth, penis, vagina) while others are defined by their objective, for example, the drive to dominate by force.

Freud admits that sexuality only finds its organization at the moment of puberty, meaning that the set of infantile sexual activity is defined by the unorganized set of partial drives, in which each partial drive, each one by itself, seeks its satisfaction of pleasure in its own body. (autoerotic phase, for example, pleasure in suckling).

The various partial drives tend at first, independently of one another, to push the Ego towards satisfaction, however, in the course of development, they increasingly focus on the genital area, uniting in determined

organizations, in the adult phase, composing libido (sexual drive).

One can observe the functioning of partial drives in children (mouth, for example) and in adults, in the form of preliminary pleasures to the sexual act (body parts) and in perversions such as voyeurism and fetishism. Partial functions are not exclusively species that belong to the libido (sexual drive), they function first independently in the search for survival (e.g. suckling) and tend to later unite with the various libidinal organizations as in the act of sucking (oral pleasure + feeding). For Freud, libido is the purely sexual desire derived psychologically from the sexual drive.

By deepening the study of drives, Freudian theory places itself on the frontier of other fields of knowledge. Freud, by the way, expressed more than once the hope that a greater contribution to the knowledge of drives could come from other areas of knowledge, and specifically, from the biological sciences. This does not imply, however, reductionism, since what happens to such forces in psychic life will depend on what is happening at the psychic level and, in particular, on the work carried out on the level of unconscious desires and fantasies. None of the drives is less essential than the other, and each cannot operate in isolation.

APPLICABILITY OF PSYCHO-ANALYSIS TO EDUCATION

THE DESIRE TO KNOW AND LEARNING: FREUDIAN PSYCHOANALYTIC CONCEPTS THAT CONTRIBUTE TO THE UNDERSTANDING OF CHILDREN'S SEXUALITY

Psychoanalysis allows a new look at the student, a being who has subjectivity and desire; a being whose manifestations, often difficult to accept, have meanings,

as do the symptoms of non-learning. In addition, Psychoanalysis makes it possible to understand certain difficulties, insofar as it makes known the process of personality development.

For Freud, the driving force of intellectual development is sexual. However, the child does not learn alone; There must be a teacher for learning to take place. The act of learning always presupposes a relationship with another person, the one who teaches. This way, there is no teaching without a teacher, so learning involves the teacher-student relationship and learning is learning with someone.

The emphasis given by the father of Psychoanalysis to the study of the relationship between teacher and student was not exactly in what would be transmitted by the cognitive contents, but in the affective relationships between teachers and students. To this relationship Freud gives the name of transference, understood as a psychological process that consists of transferring to apparently neutral people or objects the emotions and attitudes that exist in the individual since childhood.

The human being is the only individual who is born undifferentiated, unprotected, unable to survive alone until he acquires maturity. In childhood, relationships are established with the world that will largely determine many others that will take place in later stages of life. It is essential not to deprive the child of the possibility of experiencing to live their own achievements, despite the real or imagined difficulties that may arise. As Freud had the objective of knowing the psychosexual development of the child, he studied its main sources of pleasure and affirmed that, if his desires were satisfied, the child would grow up psychologically healthy.

According to Freud, the non-fulfillment of desires could cause problems in the child's

Ego, who, when growing up, will become a person with serious addiction problems. Therefore, getting dirty, crying, feeling pain, hurting yourself, and even being frustrated for not achieving something are important events that, from childhood onwards, will contribute to the construction of an adult capable of directing their own conflicts and seeking your achievements.

Although Freud did not intend to present a proposal for education, psychoanalysis greatly influenced educational thought, not through the direct application of its theories to teaching, but due to the fact that it studies the development of human beings, their inner forces, of their interrelationships.

It is necessary for the teacher to know the phenomena that permeate their pedagogical relationship, and to be able to understand them, to avoid undesirable reactions to the child's provocations. The teacher who has some knowledge of Psychoanalysis is in a better position to understand children's behavior; meet the needs of children and also select measures to provide them with opportunities according to the occasion.

For Freud, the pleasure of knowing is born from a child's curiosity about our origin: where did we come from? Where are we going? Therefore, all knowledge is based on childhood.

Repeating. The Freudian emphasis is not primarily interested in the contents to be transmitted by the teacher to the student, but in the relationship that is established between them. This relationship is what is called transference. For the transference phenomenon to occur, an affective bond is necessary. Thus, transference presupposes a relationship between two people, which can be negative or positive. It is said to be positive when there are affectionate feelings, and the transferred person may be of authority: the child transfers affection to the teacher

depending on the place he occupies in his life. About education and the concept of transfer,

It is now known that this relationship can range from the most affectionate devotion and admiration to the most intense enmity and hostility. It derives from the patient's previous and unconscious affective-sexual relationships. Both positive and negative transference can become a powerful therapeutic tool playing a relevant role in the healing process. Transference is also present in the teacher-student relationship and allows us to reflect on what makes it possible for the student to believe in the teacher and come to learn. It is therefore a powerful tool in the learning process. Thus, it constitutes an essential contribution of Psychoanalysis to education. (SHIRAHIGE and HIGA, 2004, p. 36).

Transference occurs due to the degree of importance that the child attaches to the teacher and for believing in the knowledge he has to teach him. In this case, the child invests the teacher with power and starts to listen to him and believe what he says. On the contrary, the negative transference is characterized by the teacher's discredit, by hostile behavior towards him that will not even be heard by the child.

In this sense, the teacher acquires an influence on the student to transmit teachings, values and concerns, making the transference character of the pedagogical relationship implicit. In the transference phenomenon, the student transfers to the teacher the affectionate or aggressive feelings of his/her relationship with the parents (GAGLIOTTO and MAIO, 2003, p. 156).

To transfer can mean assigning a special meaning to the figure determined by desire. This way, transference makes one keep the desire that does not belong to oneself, but belongs to the other.

In the vision that Freud presents in Introductory Lectures to Psychoanalysis of

1917, the objective of education is to repress, inhibit and prohibit impulses considered by the Superego as immoral, however, a repression without measures would have as side effects the appearance of neuroses that could be avoided, Freud hoped, with a milder education. Education must therefore find a balance between prohibition and permission (BASTOS, 2004, p. 95).

It is extremely important that the educator does not exaggerate the repression of impulses manifested by the student in his childhood, but that he has a minimum of knowledge about the child's psychosexual development stages, in order to help him direct the impulse towards the best objective. (sublimation), thus avoiding the repression that generates neurosis.

(...) Excessive repression would not only prevent the child from acting, but could cause the following reflection: "I can't think about it". This is because the child believes that his ideas are known by adults, in addition to believing in the omnipotence of his thoughts, which leads him to believe that they will come true. Therefore, she must banish them from her consciousness, repressing them in the unconscious, from where they will only return through the neurotic symptom (BASTOS, 2004, p. 97).

When the child does not receive help from an adult to resolve his/her questions, he/she begins to look for the answers alone, starting his/her investigation about sexuality. The absence of a satisfactory answer brings out a failure in your thinking effort. For Freud, the first failure forever has a paralyzing effect on the child's life. Thus, the role of the adult, and especially that of the teacher, is not to induce the child to stop reflecting on sexuality, avoiding repressions that, in the future, will have their price for preventing the child from exercising their thinking freely.

Psychoanalysis could not be 'married' to education, as the former aims at listening to repressed desire, while the latter ends up

promoting repression, that is, psychoanalysis and education work in opposite directions. Psychoanalysis aims to end resistance to allow the emergence of repressed desire, thus going against the individual's narcissism and the ego-ideal. On the contrary, education works through narcissism, placing the educator in the student's own ideal of the self, who will assume the teacher's Ideal, in order to have his demand for love issued, even if not expressly. This assumption of the Ideal position by the teacher, even if involuntary, ends up making it impossible for the child to have real autonomy, because the child's unconscious always ends up capturing the unconscious content of his teacher, who wants something from the student, who is willing to identify himself with it. if with the teacher in reinforcement of his narcissism, alienating himself from his own desire (BASTOS, 2004, p. 98-99).

Education, in order to be less castrating, must be more interested in the student's desire, because knowledge is only possible if there is a desire to learn and the teacher must guide the child's impulses to carry out their natural path and be sublimated.

Psychoanalysis and education are two different fields starting with their objects of interest. The objects of psychoanalysis are the unconscious and the functioning of the psychic apparatus; that of education is knowledge. Due to the differences in objects that education and psychoanalysis do not "marry", because while one is concerned with meeting the repressed desire, the other produces repression solely thinking about preparing the individual according to social rules.

Education is the main factor in neuroses because it cannot always take into account the wishes of students; before that, he needs to educate in a socially acceptable way. Education's function is to dominate the child's instincts, inhibiting their total freedom. In view of this, the teacher is faced with a major problem: the requirement that he knows the

psychic individuality of each child, through small gestures such as love, attention and that, in addition, he exercises his authority at the same time.

The contribution of psychoanalysis to education, therefore, would consist essentially in the discovery of its harmfulness, at the same time, of its necessity. There is no possible application of psychoanalysis to pedagogy; there is no analytic pedagogy in the sense that the pedagogue would align his subjective position with that of the analyst, and would adopt “an analytic attitude” towards the learner. All that the pedagogue can learn from and through analysis is knowing how to set limits to his action – a knowledge that does not correspond to any science, but to art (MILLOT, 2001, p. 154).

For psychoanalysis, education must seek to be more beneficial and less traumatic. You must repress only what is necessary for the child to defend himself, open more space for listening to his desire and, thus, establish a transference relationship. Allow the child to freely follow their desire to learn, regardless of the desire of their teacher or whoever is involved. Thus, learning will be internalized and recognized as a part of you.

The desire to learn is not an autonomy of the child, either it appears by itself or not, but when the desire arises, it is necessary to allow autonomy to the child so that he/she seeks to satisfy the immanent desire.

Here is an illuminating concept of sublimation for the relationship between psychoanalysis and education

[...] Introduced by Freud, this term designates the defense mechanism by which certain unconscious impulses are diverted from their primitive objects to socially useful ends and become integrated into the personality. Sublimation plays an important role in the adaptation of the individual to his environment, allowing his social adjustment without, however, inhibiting his personal development.

In sublimation it is possible to channel destructive impulses for socially useful ends (SHIRAHIGE; HIGA, 2004, p. 27).

There are several ways to deal with the child's sexual desires in the school context and with all their sexual curiosity. If the teacher is equipped with theoretical-psychoanalytic knowledge, he will know that many desires and all curiosity, originally sexual, can be sublimated; that is, having their sexual energy (libido) channeled towards the production of non-sexual objects, but which will also bring satisfaction to the child. The objects produced from this sexual energy bring enormous pleasure to the child as they are culturally valued due to their social utility.

In view of their curiosity and interest regarding sexuality, the child seeks help from the adult, asking questions that, in most cases, go unanswered or are answered in a censored way. Adult censorship represents an abandonment of the child to his own devices in the search for clarification on sexual theories, causing a paralysis in his intellectual aspect, which begins to understand that he must stop questioning because adults do not like to answer.

Every relationship that is established with a child depends on the primary bond built in the family, because, through the investigation of previous relationships, it becomes possible to understand their pattern of social relationships. For psychoanalysis, what can facilitate learning is the necessary bonding relationship between teacher and student, which is called transference. Through it, the desire to learn can emerge, making teaching something pleasurable. The transference relationship only takes place in truth and trust between the student and the teacher. After all, the student believes that the teacher really has the control to transmit knowledge, which is a great ally for learning and helping to improve the teacher's work.

When the child has the freedom to seek knowledge that satisfies his desire, he can more easily internalize it and, when this is not allowed, he must submit to the will of the teacher or parents, deviating from his own desire. This has been the main task of education. The proposal of psychoanalysis is that the teacher seeks with the student to bring individual pleasure and social needs to a successful conclusion.

FINAL CONSIDERATIONS

“None of the applications of psychoanalysis has excited so much interest and aroused so much hope [...] as the employment in the theory and practice of education” (Freud, 1925/1996).

Through studies and research on Freudian psychoanalytic theory, it is known that psychoanalysis had an important influence on cases referring to the constitution of the I and the subjectivity of human beings from birth.

Freud hoped that Psychoanalysis, an explanatory theory of the nature, functioning and form of development of the psyche, could contribute to reforming educational methods and objectives, thus exerting a prophylactic action. Authors such as Catherine Millot, in *Freud anti-pedagogue*, and Maria Cristina Kupfer, in *Freud and Education – the master of the impossible*, show that Pedagogy and Psychoanalysis walk in opposite directions. While the first aims at stability and predictability, the second works with a highly unpredictable tooling (SHIRAHIGE; HIGA, 2004, p. 35-36).

The teacher can contribute to the formation of the student, helping him to balance his emotions in the construction of the “I” and, thus, the development and learning will occur in a more effective way. The school, through the study of psychoanalytic theory, can make the subject seek alternatives and develop the pleasure of learning. Within the

psychoanalytic perspective, the educator can carry out activities that optimize the child’s development and bring psychoanalysis to the classroom. It is necessary, however, to understand that education and psychoanalysis cannot promise good.

The contribution of psychoanalysis to education, therefore, would consist essentially in the discovery of its harmfulness, at the same time, of its necessity. There is no possible application of psychoanalysis to pedagogy; there is no analytic pedagogy in the sense that the pedagogue would align his subjective position with that of the analyst, and would adopt ‘an analytic attitude’ towards the learner. All that the pedagogue can learn from and through analysis is knowing how to set limits to his action – a knowledge that does not correspond to any science, but to art (MILLOT, 2001, p. 154).

It is concluded, therefore, that the contributions of psychoanalysis were of fundamental importance in relation to the teaching-learning process because, as the educator acquires psychoanalytic knowledge such as desire, libido, drives, transference and sublimation, there is a possibility of understanding the nature of the other in the individual learning process.

As for the teacher’s intermediation in the relationships established between the students, his main task is to enable the opening of cracks in the domes that cage each student in certain roles-function in the classroom. As we can see in any teaching-learning situation, the network of relationships destines, to each one or to small cells formed by more than one individual, certain roles-function that sustain the set of the delimited group in the classroom or in the school as a whole (JUSTO, p. 101, 2004).

It is necessary to rescue the teacher’s inner child as a way of improving the teaching-learning relationship and, regarding the statement that educating is impossible, it is believed that it is impossible as a ready

and finished process, since it is a living and infinite process, because while you live, you learn through experiences.

The proposal of Psychoanalysis for education is that the teacher can seek in the student the right balance between individual pleasure and collective needs. Thus, the teacher will make it possible to reassess

their attitudes, their everyday practices in the classroom and their conception of learning and it serves to remind them that they have psychological devices as well as the learner. Thus, the learning process involves a meeting of the teacher's desire to teach with the student's desire to learn.

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