

Representaciones metafóricas sobre la gestión educativa y su aproximación desde la hermenéutica y el psicoanálisis

Metaphorical representations about educational management and its approach from hermeneutics and psychoanalysis

Representações metafóricas sobre gestão educacional e sua abordagem a partir da hermenêutica e da psicanálise

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Resumen

El objetivo principal de esta investigación cualitativa fue identificar las representaciones metafóricas de siete alumnas de la clase de Gestión Pedagógica sobre la gestión en sus centros de trabajo, así como las relaciones sociales que en sus contextos laborales se suscitaban. Para ello, este documento se dividió en tres partes: en la primera se aplicó una entrevista de grupo a las participantes. En la segunda parte se compararon las representaciones metafóricas obtenidas con teorías organizativas que establecen metáforas entre los grupos humanos y sistemas que surgen de la cibernética, la biología, la política y otras áreas. Por último, se interpretaron, con base en un marco teórico del psicoanálisis, seis relatorías que las alumnas entregaron en clase. Como resultado se obtuvieron dos categorías que dieron cuenta de la forma en que las alumnas representaban su realidad interna y externa como miembros de sus instituciones: 1) autoridad y liderazgo y 2) compromiso con la tarea. Finalmente, a través de dichas representaciones metafóricas, las alumnas pudieron

concientizarse sobre su conducta y sus deseos dentro del grupo y asumirse como miembros de un complejo sistema social e institucional.

Palabras clave: gestión educativa, grupos, hermenéutica, psicoanálisis, representaciones metafóricas.

Abstract

The main goal of this qualitative research was to identify the metaphorical representations that 7 students of the educational management class had about management and the social relationships they experienced at work. Consequently, this paper was divided in three parts: in the first one, a group interview was applied to the aforementioned students. In the second part, those representations were compared with organizational theories that conceive metaphors between human groups and systems from cybernetics, biology, politics and other areas. In the last part, based on the psychoanalytic theory, 6 narratives made by the students were interpreted. As a result, two categories that show how students represent their internal and external reality as members of their institutions were obtained: 1) authority and leadership and 2) task commitment. Also, through metaphorical representations, those students became aware of their behavior and their desires within the group as part of a complex social and institutional system.

Keywords: educational management, groups, hermeneutics, psychoanalysis, metaphorical representations.

Resumo

O objetivo principal desta pesquisa qualitativa foi identificar as representações metafóricas de sete estudantes da disciplina de Gestão Pedagógica sobre gestão em seus centros de trabalho, bem como as relações sociais que surgiram em seus contextos de trabalho. Para tanto, este documento foi dividido em três partes: na primeira, uma entrevista grupal foi aplicada aos participantes. Na segunda parte, as representações metafóricas obtidas foram comparadas com teorias organizacionais que estabelecem metáforas entre grupos humanos e sistemas que surgem da cibernética, biologia, política e outras áreas. Por fim, foram interpretadas seis relatorias que os alunos ministraram em aula, a partir de um referencial

teórico da psicanálise. Como resultado, foram obtidas duas categorias que explicaram a maneira pela qual os estudantes representavam sua realidade interna e externa como membros de suas instituições: 1) autoridade e liderança e 2) comprometimento com a tarefa. Finalmente, através dessas representações metafóricas, os estudantes puderam se conscientizar de seu comportamento e de seus desejos dentro do grupo e assumir-se como membros de um complexo sistema social e institucional.

Palavras-chave: gestão educacional, grupos, hermenêutica, psicanálise, representações metafóricas.

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Introduction

Educational management as a concept and object of research has a recent history in Mexico (Barrientos and Taracena, 2008). This has arisen as a result of a resignification of forms of school organization within the framework of educational reforms implemented since the 1980s (Pérez-Ruiz, 2014), and has been established with particular differences compared to other concepts such as educational administration (Pozner, 2000), which is distinguished by considering as essential the human approach in organizations. In other words, while management always focuses on people, the administration can cover various aspects such as time or material resources. In fact, and although it is true that in order for there to be efficient management, there must first be an optimal administration (Chacón, 2014), the eminently social nature of the former makes it a repository of complexities that broaden its field of action, which It forces us to maintain a healthy interdisciplinary communication.

Management, therefore, studies not only phenomena such as leadership, decision making and organizational culture, but also human groups with all their complexity, which are unique social formations that transcend their status as numerical aggregates. Therefore, authors like Weick and Roberts (cited by Bolívar, 2007) speak of an "organizational mind", while others like Spengler (cited by Martínez, 2012) are based on the scientific revolution

that represents the systems approach to locate the group not as an analogy of a living organism, but as a homology where people interact and even disagree, hence Fernandez (cited by Civale and Vitale, 2010) warns that the need to understand and address any conflict that may arise within of a group so as not to affect the achievement of the established objectives.

In thinking about groups, according to Balduzzi (2009), you can find a wide variety of analogies and metaphors that in different times and cultural contexts have "opened visibility" on phenomena and processes that were previously unthinkable. However, there are still those who deny that the metaphor is a valid form of scientific thought, hence it is classified as an element originated in the psychic processes of the researcher, and not as the structure of a theory.

Even so, in this work has been set as an objective to delve into the metaphorical representations that the teachers-students of the Pedagogical Management class of the Postgraduate Studies College of Bajío had about management in their work centers. To do this, it was hypothesized that the identification of metaphorical representations could help female students not only to understand the role of management in achieving the objectives of their institutions, but also to be aware of their own behavior within the group and of all those feelings that in one way or another influence their interpersonal relationships.

Conceptual framework

Education Management

The educational management (which in this work is an interchangeable concept with pedagogical management or school management) requires "the self-organization of the school as a way of favoring autonomy and an identity that allows it to decide its tasks and carry out the adjustments relevant to face different realities "(Elizondo cited by Pérez-Ruiz, 2014, p.361). According to Mucchielli (cited by Pozner, 2000), this term has several dimensions, although one of the most important is participation, since it is an activity of collective actors, and not only of individuals. It is distinguished from management because

it involves considering leadership as part of its processes, hence it can be defined as the art or science of participatory anticipation of change (Betancourt, 2006).

Metaphor

The metaphor is a rhetorical figure that "consists in transferring the straight sense of voices in another figurative by virtue of a tacit comparison" (Bleichmar, 2012, p.82). Considering its etymology, this word is composed of two Greek roots: *fora*, which means 'to carry or have', and *meta*, which means 'through' (Abreu, 2012). *Phora*, according to Ricoeur (2001), is a word taken from physics that means "modality of change according to the place", and was used as a metaphor by Aristotle to explain the metaphor itself.

On the other hand, Dor (2008), following Jacobson, establishes that the metaphor is the substitution of one signifier for another based on a relation of similarity, which serves as a support to Lacan not only to explain the autonomy of the signifier with Regarding the meaning, but also to argue in favor of the supremacy of the first (Bleichmar and Leiberman de Bleichmar, 2010).

For Vázquez (2007), metaphors help to define a reality beyond reasoning, which is why they are fundamental in the human task of giving an account of the perspectives of the world (Molina, 2001). The metaphor, following this same line, is a mechanism that traps the subject unconsciously turning it into a sentimental participant of the reality that is shown to him (Le Guern cited by Vázquez, 2007).

Balduzzi (2009), on the other hand, warns about the abusive forms of thought by analogy that have arisen in all scientific disciplines (such as animism or anthropomorphism). For Palma (2012), however, science has resorted to different metaphors to explain its theories, which is why instead of focusing on the supposed dangers they represent, it suggests that its potentialities should be better exploited both in science and in science. teaching to understand the type of conceptual, intellectual and epistemological commitments that are assumed when they are enunciated.

Metaphors in qualitative research

In the framework of qualitative research, according to Rojas de Escalona (2005), several studies have focused on the perceptions of the subjects about their work environment. Abreu (2012), for example, has analyzed the metaphor concept and its application in organizational management. In this regard, and based on the linguistic evidence collected, this author states that "most of our ordinary conceptual system is metaphorical in nature" (p.106). Ricoeur (2001), on the other hand, establishes that there is a hermeneutical point of view to understand metaphors. In this case, the metaphor would be "a discourse strategy that, by preserving and developing the creative power of language, preserves and develops the heuristic power displayed by fiction" (p.12).

The use of metaphor in research on school organizations, according to Díaz (2008), would open interesting perspectives that would allow understanding how diverse subjects represent the world of school life, which can help to understand, specifically, the professional thinking of teachers (Alarcón, Díaz, Tagle, Ramos and Quintana, 2014). On this element, Teacher's Mind Resources (cited by Abreu, 2012) assures the following:

One of the most important aspects of the metaphor is the role it creates for itself and others. If I am a pastor, my students must be sheep. What unconscious expectations create these metaphors in people's minds? (p. 102).

Institution from psychoanalysis

For Kaës (1989) an institution is "the set of forms and social structures instituted by law and custom: it regulates our relationships, it pre-exists us and imposes itself on us: it is inscribed in permanence" (p.22) . In other words, the institutional psychic space is internal and external at the same time in its topical and functional form, a condition comparable to the Freudian drive (bridge between the somatic and the psychic), since it has a biological edge that the body experience updates and a social edge updated by institutional experience. This idea coincides with the thought of Castoriadis (cited by Radosh and Laborde, 2004), who explains the following:

As in the "passage from the somatic to the psychic" there is emergence from another level and another way of being, and nothing is psychic if it is not representation; thus neither in the "passage from the natural to the social" there is emergence from another level and from another way of being, and nothing is as historical social if it is not meaning, apprehended by and referred to a world of instituted meanings (p. 377).

Anzieu (2000) supports this idea, so he adds that "while the individual [psychic] apparatus seeks support in the biological body, the group apparatus does so in the social fabric, but does not resign itself to dispensing with a" body "and willingly multiplies its metaphors, their substitutes, their appearances "(page 18).

The group is more and less than the sum of its parts

Every institution is constituted by collectivities of people, hence it is essential to mention how complex groups are as systems and structures. The word group comes from the Italian word *gruppo*, technical term of the fine arts that designates several individuals, painted or sculpted, that form a theme (Anzieu, 2004). At present, it is recognized that a group is "a group of people (more than two) that has a foundation of origin beyond coincidences (...); they relate to each other, communicate and influence each other (Viloria, Daza and Pérez, 2016, p.174).

According to Jacobo (2012), the epistemological relevance of the group rests on two fundamental ontological facts: 1) human life is a walk in groups and 2) the group is a privileged locus of knotting between social and psychological order. In other words, the group - and the thought, individually - are examples of how one phenomenon changes into another due to a quantitative change. This is what Morín (2001) called an "emergency". Therefore, for this author, the human is an emergent characteristic of the hypercomplex brain system of an evolved primate, while for psychoanalysis the group produces a very particular type of emergency. Anzieu (2000) puts it this way: "There is a group, and no longer a simple meeting of individuals, when from the individual psychic apparatuses there tends to be a more or less autonomous group psychic apparatus" (page 18).

Therefore, this research has taken the axiom of Lewin, who points out that the whole is more than the sum of its parts, although it must be clear that, speaking about groups, the whole is also less than the sum of its parts (Morín, 2001), since the qualities of the properties, together with the parts considered in isolation, disappear within the system and are constrained, making it impossible to fully develop them.

The group as a structure

In the group, individual phenomena are qualitatively transformed into a social one, hence for different authors the group is a structure. Following this position, it is important to mention what was referred by Ricoeur, who indicates that a rigorous hermeneutic research must be structural, since it must focus at the same time on the particular events and in the broad social context in which they are presented (in this case, the institution) (Martínez, 2006). Even so, it is worth limiting - as warned by Miliband (cited by Balduzzi, 2009) - that one must avoid falling into a hyperstructuralist trap that "strips" agents "of all freedom of choice and maneuver and turns them into 'carriers' of objective forces that are unable to affect (p. 232).

The group and its metaphors

Kaës (2010) believes that the group has psychic structures and processes that are its own, which creates psychic entities that would not exist without grouping. For this reason, the aforementioned author suggests that if there are human dimensions that can only be seen through the group, then the unconscious is structured as a group.

Taking into account this consideration, then the dream phenomena described by Freud on condensation and displacement have remarkable similarities with the metaphorical and metonymic processes proper to language. In fact, for Lacan (cited by Bleichmar and Leiberman de Bleichmar, 2010) the condensation is analogous to the metaphor.

In the case of psychoanalysis, this began with a metaphor thrown by a neurotic patient who named it "the cleaning of the chimney", episode that shows the undeniable and indissoluble relationship between psychoanalysis and linguistics (Arrivé, 2001). For Bleichmar and Leiberman de Bleichmar (2010) the linguistics in Lacan is not only a model applied to the resolution of problems or the example of an idea, but also a constitutive part of his theory and an access to the unconscious. That is why, for Lacan, the unconscious is structured as a language.

For Mannoni "the unconscious manifests itself through metaphors and is what the dream discovers" (Maillard, 1992, p.96). Anzieu (1981), for his part, affirms that the group functions for its members as a dream does, that is, as a hallucinatory realization of desires and as a debate with the underlying fantasy. Every group, according to this last author, is organized according to a metaphor or a metonymy of the body or some of its parts, although it locates others: 1) the group as a living organism, 2) the group as a machine and 3) the group as epidermis. On these representations, he explains that "they are strongly idealized; they make the depositary group of certain values; they provide prefabricated schemes of the group, from which it is difficult to get rid "(page 57).

Of course, there are other group metaphors, such as the one suggested by Vidal (1989), who believes that the group in its origins is represented as a family, or Kaës (2010), who suggests that there is a metaphor for the group as a scenario (with script and various performances). These metaphors, according to Balduzzi (2009), imply ontological, epistemological and methodological presuppositions that determine the way in which we perceive the group, although for Anzieu (1981) these "can be ridiculous and false in the plane of facts, but they are rigorous, persuasive and efficient (...) because it corresponds to the imaginary reality of the group " (p. 57).

Method

The present investigation was based on the qualitative paradigm, with a non-experimental, transectional, ex post facto design and with a descriptive scope. The method used was that of hermeneutical phenomenology because it focuses on the interpretation of human experience and the texts of life (Hernández-Sampieri and Mendoza, 2018), which, as suggested by Sañudo (cited by Hernández, 2015), is a path to the theorization of educational knowledge. Indeed, in its analogical version, hermeneutics "awakens us from a dogmatic dream and helps us not to fall into a skeptical nightmare" (Jerez, 2014, p.22).

Regarding the sample of the present study, this was not probabilistic, with an intact group composed of seven students. In this regard, it is worth mentioning that all the students presented their informed consent to participate in this investigation.

Instruments

In this work two instruments were used, which are detailed below:

Interview guide

The following questions were plated:

- If you had to use some metaphor to explain how management is lived in your workplace, what would you use and why?
- If you had to use some metaphor to describe how members of your school relate to each other, what would you use and why?

The analysis of metaphors in this research was adapted from the strategy used by Moser (cited by Alarcón, Díaz, Tagle, Ramos and Quintana, 2014), for whom this process has four stages: 1) appointment / labeling, 2) classification (clarification and elimination), 3) categorization and 4) external judgment. Below, each of these is explained:

1. *Appointment / labeling*

A preliminary list of all the metaphors provided by the participants was prepared; then the name was coded.

2. *Classification (clarification and elimination)*

The raw data was reviewed again and each metaphor was analyzed.

3. *Categorization*

The results were submitted to an analysis of semantic content to postulate categories, metaphors and salient aspects.

4. *Trial of external*

To ensure the reliability of the data, the categorizations obtained were submitted to group discussion in order to achieve consensus.

Rapporteurships on the perceptions that each student has about management in their workplace

In addition to the group interview on metaphors, an interpretative analysis of the rapporteurs that the teachers-students developed during the course was carried out. These were considered as projective situations that reflected representations and unconscious meanings about the group and the institution.

Results

Analysis of metaphors

Appointment / labeling

The group metaphors that the teacher-students of the Pedagogical Management class expressed were the following:

Tabla 1. Metáforas de grupo sobre gestión

Alumna	Metáforas sobre la gestión de su centro de trabajo	Metáforas sobre las relaciones sociales en su centro de trabajo
Alumna 1	La escuela es como un panal de abejas donde todas trabajamos en conjuntos, pero no falta.	Somos como las ardillas en la recolección de nueces para el invierno.
Alumna 2	Mi escuela es como una hacienda con capataz.	Mi escuela es como las ramas de un árbol de manzanas con un gusano que muerde cada una de ellas.
Alumna 3	Sería como una obra de títeres.	Como las hormiguitas trabajando en conjunto
Alumna 4	Un tren al cual no todos abordan.	La florería donde hay flores hermosas con espinas y otras sin espinas.
Alumna 5	Mi escuela es como una pandilla en la que el jefe ejerce su poder desde el título que los demás le otorgan y también como un padre autoritario.	El funcionamiento de mi escuela se asemeja al funcionamiento de los programas de una computadora.
Alumna 6	Mi escuela es como un mar bravío donde el capitán a veces se aleja de las aguas para navegar a otros horizontes.	Como una canasta con doce manzanas de distinta calidad, algunas apetitosas y otras mallugadas, pero todas nutren a los consumidores.
Alumna 7	Sería como un ave en un árbol frutal que pica y no se come todo.	No hay metáfora.

Fuente: Elaboración propia

Classification and categorization

In this paper, the metaphors were placed in two categories: 1) authority and leadership (when talking about the actions or intentions of who runs the institution) and 2) commitment to group tasks (when talking about actions or intentions of group members and aspects such as belonging, teamwork, etc. are considered).

These categories are congruent with that stipulated by Kaës (2000), who suggests that "every group is constituted, organized and evolves according to the configuration of the system of representation of its members [including the leader], of the task, of the group itself and its surrounding environment "(p.83).

On the other hand, before the statement If I could use a metaphor to explain how management is lived in my workplace, the students explained the following:

Tabla 2. Metáforas sobre las vivencias de la gestión en su centro de trabajo

Categoría	Autoridad y liderazgo	Compromiso con las tareas del grupo
Metáforas	<ul style="list-style-type: none"> • Hacienda con capataz. • Obra de títeres. • Pandilla con jefe autoritario. • Mar bravío con buen capitán. • Ave en un árbol frutal que pica frutas. 	<ul style="list-style-type: none"> • Panal de abejas. • Tren que no todos abordan.

Fuente: Elaboración propia

Likewise, and regarding the statement If you could use a metaphor to explain how we relate as a group in my workplace, they expressed the following:

Tabla 3. Metáforas sobre las relaciones sociales en el grupo

Categoría	Autoridad y liderazgo	Compromiso con las tareas del grupo
Metáforas	<ul style="list-style-type: none"> • Ramas de un árbol de manzanas donde hay un gusano que las come. • Florería con flores que tienen espinas y otras que no. • Padre autoritario. 	<ul style="list-style-type: none"> • Ardillas que recolectan nueces para el invierno. • Hormiguitas trabajando en conjunto. • Programas de computadora. • Canasta con manzanas.

Fuente: Elaboración propia

Trial of external

The categories proposed in this paper were reviewed by the classmates of the postdoctorate in Pedagogy with Focus on Educational Innovation, who gave their approval.

Comparison between metaphors

Morgan (cited by Montoya, Montoya and Castellanos, 2010) points out different metaphors that have been generated in the study of organizations. Table 4 compares the metaphors mentioned by Morgan and those that the participants in this research produced:

Tabla 4. Comparación entre metáforas

Metáforas en el estudio de las organizaciones	Metáforas señaladas por las docentes-alumnas de esta investigación
La organización como una máquina: La mecanización se toma el mando.	<ul style="list-style-type: none"> • Escuela como los programas de una computadora. • Escuela como un tren que no todos abordan.
Las organizaciones como organismos: La naturaleza interviniente.	<ul style="list-style-type: none"> • Escuela como un panal de abejas. • Escuela como un hormiguero. • Escuela como una colonia de ardillas. • Escuela como un árbol frutal con un ave que pica. • Escuela como la rama de un árbol con un gusano que come manzanas. • Escuela como una florería.
Las organizaciones como cerebros: Hacia la autorganización.	<ul style="list-style-type: none"> • No se identificó metáfora de ese tipo en esta investigación.
Las organizaciones como culturas: La creación de la realidad social.	<ul style="list-style-type: none"> • Escuela como una pandilla donde el líder tiene favoritismos e impone castigos si no se hacen las cosas como él dice. • Escuela como familia con un padre autoritario.
Las organizaciones como sistemas políticos: Intereses, conflictos y poder.	<ul style="list-style-type: none"> • Escuela como una hacienda donde hay un capataz que es el director. • Escuela como un barco donde el capitán lleva a los navegantes por un mar bravío.
Las organizaciones como cárceles psíquicas, espacios de cambio y transformación, y sujetos de dominación.	<ul style="list-style-type: none"> • Escuela como los títeres que mueve un titerero.

Fuente: Elaboración propia

The information gathered and classified in the previous table is important because metaphors, as a linguistic resource, can act as "bridges" between disciplines, enabling interdisciplinary work and "extending the meanings of an established context to provide clarity in another" (Schuster cited by Balduzzi, 2009, p 219).

Analysis of the rapporteurships

For Castoriadis (cited by Radosh and Laborde, 2004), the social individual - as manufactured by society - is inconceivable without unconscious, since society and psyche are inseparable and irreducible to each other. Even Radosh and Laborde consider that for an approach to the institution from psychoanalysis, the most pertinent way is through the representations given by the subjects about it.

In this document -in addition to identifying through a group interview the metaphorical representations that seven students had about management in their work centers- the specific objective was to analyze the reports that the students produced during the course to compare them with the metaphors and with the theory of psychoanalysis. From this task emerged the following themes:

School as organisms (hive, anthill and squirrel colony)

Beehives, anthills, herds, etc., are metaphors that refer to hard and organized work, discipline, division of tasks, solidarity and the defense of the common good (Anzieu, 1981). However, it should also be noted that in these metaphors there may be bees that live on the work of others. In this regard, student number 1 mentions the following in one of her rapporteurships:

Referring to the metaphor of the bees that I used at the beginning, this management is still alive, because there are bees that resist change and only wait for the positive changes to fly and prostrate on the honey enjoying the work of others.

Boat in wild sea

In other cases the members of a group have the feeling of being led by a psychic process whose course, once unchained, seems inexorable. In this sense, they are compared with sailors trapped in storms where their ship is dragged by a whirlwind, and they have the impression of being prey to a force that surpasses them and before which they are unarmed (Anzieu, 1981). A teacher-student mentions:

My school is like a "wild sea" where the captain sometimes moves away from the waters to navigate other horizons and when he returns to those same waters he must calm them down and be able to navigate calmly in them.

The metaphor of a ship and the calm or wild sea in which it is navigated can represent "the work climate" where the members of a school are related and the social context in which they work. It is also important to locate that a boat is, like a train or a car, a machine in which you can be a pleasant trip crew member or passengers "carried" against the will to an uncertain or predetermined trip that you do not have control.

Computer and train program that not all address

The idea of self-programming and self-regulation of groups is a myth that can refer to a predetermination or a hope (Anzieu, 1981). A metaphor obtained in this work compares the school with "a train that not everyone approaches". This representation can be understood as the hope that all members contribute to meeting the group's objectives (where everyone gets up); However, one student explained that this does not happen in her institution, perhaps due to lack of motivation.

The motivation, for Anzieu (1981), is the energy that moves the groups that are metaphorized as machines or programs. It could be asked if she gets on the train by honking the horn to call others or just imagine the train walking without everyone addressing it. On the other hand, about the groups as programs, one of the teacher-students referred:

The relationships in my workplace could resemble the operation of a computer program, for example: in a computer there are "friends" programs that can export their contents without losing their essential characteristics and are functional for the performance of the equipment; thus, there are also other obsolete programs, but they are still in the team because there are files in that format that can not be "opened" in another program and there are also other programs that do not work individually and without any relationship with others.

The previous metaphor could represent a lack of identity and group belonging in the institution

where he works. This represents subgroups and individuals that according to group psychoanalysis are defenses produced by the "group illusion" or an effect of leadership, as will be seen later.

Leadership

The phenomena of leadership, according to Béjarano (cited by Anzieu, 1981), constitute the division of the groups into subgroups. In a report from teacher number 6, an example of this phenomenon was found. She says that due to the need to speed up the times the director of the school where she works decided to use the WhatsApp social network, which brought problems to the members of the institution:

In some moments before the request of the director via WhatsApp there have been hostile reactions from some teachers generating alliances and also provoking the director to react and exercise her leadership in an authoritarian way (it is done and not in discussion).

Titerero

In this document, a student represented the members of her school as puppets and the director as a puppet. On this element, Bleger (2009) explains that there is, in addition to sociability by interaction, a type of relationship that structures the groups called syncretic sociability. This is characterized because it does not need to emerge from words or looks, but rather through a paradoxical relation of non-relation and non-individuation that ends up being symbiotic and that - in front of the threat of something new and unknown, besides mobilizing paranoid defenses and schizoid- stripe in the sinister and in the fear of the unknown in the known.

The metaphor of the puppeteer could be representing, in this way, a fear of the unknown in the known that is the self, but at the same time a dissolution of the personality in the group, becoming unable to differentiate the self from the non-self. The threads that move the group members in this case seem to have the function of integrating them into the

group and of taking away some of their individuality. In other words, a puppet does not speak and his movements are directed by someone else. This brings us back to the Lacanian (or rather Hegelian) idea that our desire is the desire of the other.

Protective or authoritarian parents

For Fürstenau, regression is the privileged terrain for psychoanalysis, and the school creates and maintains this type of situation. According to this author, there is a "kinship" between the school and the family, hence the need to resort to psychoanalysis to study these two basic institutions (Vidal, 1989). Indeed, the institution offers, through the imaginary and symbolic dimension, the representation that we have protective parents again (Radosh and Laborde, 2004).

The fragment of a rapporteur may expose the identification, by a student, of a protective mother with the director of her school. Student number 6 reports that when her school had to be compared with another institution her principal pointed out the importance of supporting her staff, unlike what was done by the leader of another school. The student noted the following:

The director of my work center said that as a leader she should support her staff in charge and never show it to her in public as her colleague did. That she feels happy that as an institution we try to work in a coordinated and cooperative way. And that the skills of each one must be highlighted and to share what is known with the partners in order to improve the quality of the educational practices.

Kaës (2000) it tries to think about the relationship established with the institution, which would not be taken as a total object, but rather mobilizes the relation of partial objects; This at the same time produces idealization and persecution, which in turn creates-re-creates imaginary and symbolic identifications, and on this depends "the institutional chain and the plot of our belonging" (Radosh and Laborde, 2004).

On the other hand, we can highlight another case where the manager was placed in the position of authoritarian father, a situation that serves to understand that they are not

always identified as protective parents, but as agents that hinder personal or group development. Student number 5 mentioned in one of her rapporteurships that before a proposal that she and other colleagues considered ideal, another important number of teachers opposed to implement it because it would represent a lot of work, which led to a disagreement.

A couple of compañeras were totally in disagreement in returning to realize the activity alleging that "it is too much work" because it is necessary to review according to a rubric the produced text (...). Thus, the controversy between leaving the activity or removing it was unleashed, and so the discussion went on for a long time. Finally, the director just stood up and said that the activity would be removed, period, because even he did not like the activity (...). The resistance to change, the lack of openness to new activities and poorly exercised leadership annulled a proposal that could have had an impact on the improvement of learning.

It would be worth rescuing what Fürstenau (2008) sustains, who states that the role of the teacher in the school can be represented in two ways: one towards the student and another towards the director. In both, according to this same author, there are unconscious oedipal reactivations that have a direct influence on the behavior. The relationship that the teacher establishes with children is complex for the following reasons:

The encounter with the child provokes in the adult an unconscious reactivation of the Oedipus complex, that is, of all the processes in which the drives, the feelings, the positions are involved, which have conditioned their conflict with the parents in their own childhood and who have remained active without my awareness (latently) (Fürstenau, 2008, p. 127).

This author adds, around the relationship with the director or school authorities, the following:

The authority relationship between adults can, under some conditions, have a psychological effect analogous to that of the relationship of adults with children. In this case, reactive -from the parental pole- infantile conflicts with parents (p. 130).

Idealization of the group and schizoid defenses

Enríquez (quoted by Radosh y Laborde, 2004) points out that the institution does not work without an ideal that confronts us with the risk of avoiding the presence of the death instinct, since we are deluded by the presence of the loving (Eros), with which an egalitarian imaginary meaning is created. completeness without any failure, functioning as a community of denial. For this reason, it can be affirmed that groups feel narcissistically threatened when the weak points that they themselves prefer to ignore are exposed to danger and when they see their own ideal image that they maintain costly (Anzieu, 1981).

The above could be evidenced in the report of the student number 4, who explained what happened at their school. To be evaluated, this school was subjected to a process of observation by another institution, and that caused a stir among its members. When talking about the situation the student pointed:

In my work center there are teachers who show resistance to change to work with other schools, because the comments made by some of the teachers are negative, saying: "I do not want to be observed; it is more time that is lost".

That fear of being observed may show fantasies of being "eaten" by the group, which may cause equizoparanoïd defenses to emerge. This can explain the following metaphor thrown by a student: "Bird that eats apples from a tree".

Mouth that eats (worm that eats apples and bird that itches fruits in a branch)

A basic fantasy is to consider that the group not only feeds us, but also devours us, because the look can be distressing (Anzieu, 1981). In accordance with this idea, a student represented her school as a fruit tree where the director of the organization is a bird that bites and a worm that eats apples on a branch. Anzieu explains that every group situation

causes a threat of loss of the identity of the self. To imagine being eaten can be a representation of that fear.

The fantasies that the psychoanalysis of Kleinian children have theorized can be extrapolated to a group analysis and explain the metaphor in the following way: every group awakens the fantasy that maternal wombs live in feces that try to destroy each other; in this scenario, the way to defend oneself is through a phenomenon called group illusion, in which the anxiety is projected onto a scapegoat (in some cases the leader) so that the members of the group are exclusively idealized (libidinal) relations). Del Cueto and Fernández (1985) suggest that this illusion refers to the Lacanian register of the imaginary.

Interstices

The interstice refers to the common places for all members of the institution, which are used as transients between one activity and another. In matters of time, it is a pause in which one gives in to the temptation to "lower one's guard", abandon professional vigilance and create a friendly environment (Roussillon, 1989). From this point of view, the interstices are the corridors, the stairs, the cafeteria or the places outside the institution where the members meet to establish informal conversations.

According to this idea, an interstitial analysis can be developed from the Freudian metapsychology, specifically from an economic perspective, where the pauses that represent the interstices serve so that people who work in an institution are given "a break", "recharge energies", "Regain your vitality", etc. In a report, student number 1 explained the following:

At present, it is necessary that the worker [teacher] be motivated and encouraged to work, because he faces many challenges that lead him, sometimes, to stop for five minutes and to take a break or a sip of coffee (...). In the work center needed a coffee maker, because the one that had decomposed and had no repair, leaving the teachers without the precious and vital liquid necessary for their daily hard work. Faced with this situation, the teachers as a whole and by mutual agreement, opted

for (...) buying a heater or coffee machine that was for the service of the educational community, and so everyone could work while enjoying a cup of coffee.

As can be seen, for the student and for the members of her school, having a coffee represents that necessary break in which they can replenish their energies to continue with their work activities. However, what stands out is that recharge is more psychic than physical, because the "low guard" and the abandonment of professional surveillance allows them to work like the bees of the metaphor and fulfill a common goal. The interstice is not alien to institutional psychoanalysis because, as can be seen, it is rich in psychic dynamism. When buying the coffee machine there were no loose bees or drones; in fact, for the precious liquid they all worked collectively.

Discussion

While it is true through language human beings can make representations about the world and about themselves, it is essential that in all research on human action the mistaken conviction that people are fully aware of their actions and thinking is avoided. (Ricoeur cited by Martínez, 2012). For this reason, Kaës (2000) considers that through a controlled projective situation the representations of a person or a group can be analyzed, although - as Martínez (2012) warns - introspection as a technique to collect data has to be complemented with a good interpretation.

The rapporteurs that the teachers-students elaborated in this work were analyzed from psychoanalytic theory, a situation that broadened their understanding of the social relationships that are developed in their institutions and their own conception of internal and external reality, since -as it indicates Anzieu cited by Kaës, 2000) - there is no representation that is not at the same time representation of an internal reality and an external reality.

However, as Del Cueto and Fernández (1985) suggest, "the group is not an island." This allows us to understand that neither the group is a mirror reflection of the institutional framework nor can there be an institution without group knotting. The group, from this

point of view, is a complex network of multiple inscriptions: desiring, economic, sociohistorical, political, etc.

Conclusions

Through metaphorical representations analyzed, the students who participated in this research were able to become aware of their behavior and their desires within the group and the relationship they have as part of a complex social system. In fact, they represented their schools as honeycombs, trains, boats, computer programs, fruits in a tree eaten by a worm or bitten by a bird, children of a loving mother or children of an authoritarian father, to mention a few cases . These metaphors were compared with other organizational generated from various disciplines, such as biology, politics and cybernetics, and were compatible. This situation allows us to think about the possibility of carrying out later interdisciplinary analyzes.

Finally, by appealing to the theoretical framework of institutional psychoanalysis, interpretations could be made of the way in which individuals consciously and unconsciously represent the group they belong to and how they structure their psychic reality and social world (double sided). internal and external). Due to the above, phenomena such as unconscious reactivations of the Oedipus complex, group illusion, syncretic sociability, among others, could be identified in this work.

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