
**EDUCATION- A PLACE TO THE SIGNIFICANT MEETINGS THAT RESTORE THE CREATIVE ACTION
IN THE MANAGEMENT FIELD**

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ABSTRACT

The objective of this study is to seek the phenomenological meaning of the 'who' of the human action that begins this hegemonic way of life. To weave this reflexive path we have to look to the understanding of the human in his educational area based on the school as a place of production of subjectivity and participant of the individualistic subjectivity and not supportive intensified in the contemporary world. In this context, the proposal is to discuss the education of the administrator in the contemporary world, based on the two aspects that is understood to be relevant to the understanding of the term "Management": the specific education of the management area and the recovery of the most original sense of what is to Administrate. Recover the creativity as a phenomenon that will enable the emergence of new ways to the Management to oppose the relationship of subjugation in which the world is recognized only as something where you need to fit, which requires adaptation, or involves a sense of futility. Thus, the administrator education arises as a path on the horizon of an action that humanizes, reframes the work and gives meaning to the human life.

Keywords: Management, education, training, learning, teaching, subjectivity

1. INTRODUCTION

The theme is studied from the Social and Institutional Psychology in its analysis of the basic social institutions Family, School and Work.

In this regard, addressing the theme implies seeking to understand the human being in its existence, whose formation is given by the dimension of the production of life, continuity of the species, survival and production of itself. It is to recognize that the organization of the psyche cannot be attributed only by an external, but on the attribution of senses and meanings that the human give. For example, the same external stimulus will have different meanings that are interwoven to the human experience.

A square can be a resting place for some (elderlies¹), housing for others (homeless), the tryst (loving couple), fear (who went through situations of violence - robbery, beating), disappointment (lovers' quarrel , unemployed), of political action (SBCampo Headquarter - union movement, PMMR), income generation (working children). A

¹ It was not used in the text inclusive language to keep the grammatical consistency with the Portuguese language. However, we believe that the issue of gender permeates the theme in the relations of production and appropriation of different spaces. The hierarchy, the naturalization of the difference and inequality that are legitimized by everyday social practice mark human relations. It is an exciting topic, especially in the world of labor and deserves to be addressed at another time.

red light "for a human being is not an external factor, is part of a Christmas tree, a light signal to stop at the intersection, the call of the passenger to the flight attendant or patient in the hospital." (CODO, 2004, p. 278). The red light or the square, only become the object of study of the Psychology when that it makes up a horizon of human meanings - Completion of social materiality. It is as a backdrop of the thematic of the clarity of the following issues: progressive alienation of the production processes, political and economic transformation of the end of the century XX. (Changes in work processes, consumption habits, in the geographical and geo-political settings) flexibilization, "knowledge" as a commodity, the global financial system reorganization and the emergence of vastly increased powers of financial coordination. However, the proposal is to make a dig and seek an understanding of the "who" of the human action that introduces this hegemonic way of life. In order to build a reflexive path I turn back to the understanding of the human being in his space of education, knowing beforehand that the "school" is also a place of the subjectivity production and participates in the individual subjectivity and the non-solidarity that is so intensified in the contemporary world.

Challenge: articulate the word - **education** - from the analysis of its origins and sedimentation that occurred, establishing a dialogue with the Management field.

Question: Is it possible a professional education of the administrator to enable the rescue of the original meaning of the teaching/learning as creative action in the Management field?

Proposition: The administrator's education stands as a path that opens the horizon of the action that humanizes, reframes the profession and gives meaning to the human life. The apprentice in the creative action shape himself.

About education

The proposal is to think the administrator's education in the contemporary world. The term "Management" has, among others, two relevant aspects of approaching mode, which are:

- a) The Specific education of the Management area which implies in the required curriculum for the student after completing the course to be enabled to practice the profession, the corporate ethics (specific to the profession), graduate's profile, field of work, which should be fulfilled to acquire the administrator's degree (although it is important I will not address this issue).
- b) Recover the most original sense of what is to administrate, through the issue of the administrator's education that is, getting back to someone - the human.

In the dictionary, the meanings of the word Administration appears as Administer: manage, direct, govern, minister; **manage** - administrate, direct, regulate (digest/ digestion), digester, digestive, manager ship, run, management, gestation and manager; rule - direct, manage, govern, government, governor, governing, **governance**...

Recovering the words that are associated with the term "administrate", allows a look at what is the most structural at the administrator's profession, to be able to manage processes. It is not possible to evade this intrinsic aspect to the profession that is to be in the co-direction of processes (direct, regulate). In other words, speaking in Management, or to be a professional of the management area touches in related topics such as the Administrator education, Ethics and Citizenship (Return to the 'who' of the action). Since it implies an eminently human relationship in the management of people and/or organizations. Therefore it is initiated the dialogue on what occurs prior to insertion in the labor market.

The education in any area of knowledge is intertwined with the teaching-learning relationship. To reflect on the education we will explore some words that follow this relation. The term 'education' brings the words - teach, follow and learn. These words can be used as related in Portuguese, but keep structural distinctions. I present here some aspects:

Following - The tradition of the word "follow"² comes from the Greek word *akolouthéo* - it forms from *keleuthos*, "a path" (Homer onwards). With two meanings: a) go somewhere with someone else, "follow"; b) "go after someone," "follow", and with hostile intent, "stalk". It also has the metaphorical meaning of "follow the sense", "understand" (Plato), "following someone's opinion", "agree" (Plato), "adapt".

² It was used as a source in the preparation of the different meanings of the words follow and learn the International Dictionary of New Testament Theology, Colin Brown, Lothar Coenen (eds); translation Gordon Chown, 2nd ed, Sao Paulo, Vida Nova, 2000.

The following, however, does not always include the act of learning. The word is used in a neutral sense. One cannot infer from this any special vocation or conviction.

Following can be an engaging way and cause a person to become an apprentice or to the distance (losing out from the crowd). In Heidegger's language called impersonality. It is when human lives his existence marked by not being on property. A life shaped by the dimension where the singularity is not recognized, the speeches are from the others (family, school, market, state etc.). A way of life where there is no creation, but repetition of "clichés" legitimized by the spaces of power.

Learning

The word *akoloutheo* bring in its origin:

- A: (*mathetes*), "apprentice", "student", "disciple"; (*manthano*), "learn". In Homer writings, *manthano* means "adapt", "prepare", "get used to". In another area of the development, it means "acquire" or "adopt" (either through education or through experience) and "learn".
- B: *manthanó* means the process by which a person acquires the theoretical knowledge (Heraclitus, Pythagoras and others). The word therefore plays an important role from Socrates' speculative thought and on. **Go deep until getting to a level of knowledge of morality, so that the person can act with ethical principles.**
- C: A man is called *Mathetes* when he binds to another person in order to acquire their practical and theoretical knowledge. He can be an occupation apprentice, a medical student. One can only be a *Mathetes* in the presence of a *didaskolos*, a "master" or "teacher" ... In this regard, it is possible to identify development of the relationships between master and students, in which the disciples articulated and represented the arguments of his master.
- D: Teaching - instructing, education. *Didasko*, "teach", comes from *di-dak-sko* (*dek-* root, "accept", and "reach out". The reduplicated root and the inchoative suffix convey the idea to reach out repeatedly. The words are used typically for the relationship between teacher and students. The aim of all teaching is to communicate knowledge and expertise in order to develop the capacity of the student, but without forcing his will in a specific direction.

2. ADMINISTRATOR EDUCATION

Thinking the administrator education involves reviewing the origin of the words teach, follow, and learn. These terms indicate a reflexive way to understand the education as the space of building a bond relationship between students and teachers, which allows a significant learning. This relationship is not loose in the air, but at a socio-political-economic-historical and cultural context that does not determine, but can give the tone in the relations. The backdrop of the contemporary world presented at the beginning of the text cannot be ignored. However, the highlight is on the administrator education passing through the attribution of meaning given by the social actors (students and teachers) about what is Learning (or follow), Work and World.

Recalling the question initially placed: **Is it possible a professional education of the administrator to enable the rescue of the original meaning of the teaching/learning as creative action in the Management field?**

This question arises as provoking to the need to recover the human who gives sense and meaning to the experience of learning/teaching, educate and act in the world. It is to retake the issue of the subjectivity as central in the theories of organizations and in the power theory:

It is the subjectivity as lived experience in organizational context in which involve the inter-subjectivity, the expression, the participation, the emotions, summarizing it is the subject able to make choices, to make decisions, to examine the political dimension of his/her actions, the strategies or good reasons to act accordingly his/her way of thinking (CAPALBO, 2004, p. 57).

In this aspect, retrieving the meaning of the learning process that requests to go beyond the concept of "follow" that do not requires commitment and responsibility to the other and the world. Understanding that we are participants in the Western world with its culture fruit of the heritage of cartesianism, individualism, fragmentation that produce subjectivities translated in the criteria we use to guide us in the world. The overcoming of this way of being is always already put to human, since it is the human condition being-with-the-another-in-the-world. In particular, the issue of education implies reviewing the relationship between teaching and learning, between teacher and student. In other words, revisiting the issue of subjectivity and inter-subjectivity. The Interpersonal connections occur through the opening of the human being to another, as other self (through empathy) and to the world. It is the recognition that the other is distinguished from the world of things, as my equal, possessor of my

same connotations³. It is to make the world a common place, original sense of what is community. In this sense, we can infer that the teaching-learning relationship presupposes the quality of the bond made by teachers and students as a community. According to Ales Bello (2002), *as the individual is, at least in a certain way, the own boss of his life, in a sense to accept it, deny it, promote it or destroy it; thus, the community lives or vanishes if the members who compose it open up to each other or close breaking the ties that bound them.*

Husserl suggests the need for an “ethic love⁴” that enhances the own vocation for good and it is considered possible to use the vocation for the good of others provided by the mutual responsibility in interpersonal relations (inter-subjectivity). The possibility that the interpersonal relationship occurs is given originally as founding in the way of friendship, which is the root of every community and society. But it can also be expressed in the way of non-foundational of the not friendship, such as: aggression, hatred or other destructive elements of conflicting character in the interpersonal⁵ relationship; in relationships where some consider themselves more than the other; in oppression and humiliation situations; asymmetrical power relations, etc. On the other hand, mutual assumption of a liability to each other is valid for any human community (Family, friends and the peoples) and it has availability in promoting life.

In psychological language the human capacity to open up to each other and the world is given at birth when "dipped in the bottom of the maternal body, it was not more than a virtual visible, it becomes at once visible for us and for him/herself. It was given birth and came to light"(FRAYZE-PEREIRA, 1996). This birth condition implies a dimension of maternal care (figure of who takes care). The first relationship that occurs with the contact of the body of the other allows to talk about 'being' in the first instance to the recognition of the I-am:

The important thing is that "I am" means nothing, unless, at the beginning, 'I am with another human being' "who has not yet been differentiated. For this reason, it is truer to talk about 'being' than using the words 'I am', which belong to the next stage (WINNICOTT, 1990, p 9).

The quality of this first relationship can occur through a "good enough mother" able to accept and give security to the baby allowing him/her to happen - thus, the continuity of the being of the baby. It is closely linked to the primitive emotional development that is marked by the first and structural relationships into adulthood. The mother who has a mature capacity (willingness and ability to divert the interest of her own self to the baby), in other words, the ability to develop the "primary maternal preoccupation" welcomes the baby and he can throw himself/herself on her lap safely.

Here there are two important aspects, the initial relationships and the identification of the mother with her baby that are fundamental to the human development. The 'primary maternal preoccupation' ensures the mother the ability to do the right thing for her baby - feel (or know) what she feels. The mother's availability also depends on other factors such as the presence of the father (or either one) that can be co-responsible for the provision of a sufficiently good environment (SANTOS, 2004). The child is sensitive to the relations established between who take care of him/her, if all goes well he/she will be the first to "*show his/her appreciation by finding life easier, showing himself/herself happier and more docile to guide. I suppose this is what a child understands for 'social safety'*". (WINNICOTT, 1945, p. 129).

The child experiences the belief in the mother's return to feed him/her, heat him/her, play, talk ... this presence allows the baby later to bear with her absence. The baby in ludic expresses symbolically that he/she is learning to wait and endures separation (stress, frustration), but that is because he/she relies on the mother's return.

Gradually the baby passes from the absolute dependence to the relative dependence (transitional object) when the subject consists in a unit bounded by the skin and when there is an inner world in which is possible the accumulation of memories from the experiences.

³ Stein, E. Zum Problem der Einfühlung. Halle: Buchdruckerei des Waisehauses, 1917; trad. It. Elio and Erika Constantini. The problem of empathy. Rome: Studium (1999), quoted by Alles Bello, 2002.

⁴ Husserl, E. Manuscripts not published: Ms. A V 21, Ms. A VI 34, Ms. B III 9, Ms. E III 1.

⁵ CAPALBO, Creusa, 2004, p. 56.

It is the mother's job offering protection to the baby. Therefore, he/she can face the complications that he/she still cannot understand. It is also; gradually start introducing the real world in the life of her baby (SANTOS, 2004). It is in this intimate and meaningful contact with the other that the baby learns to act and to play (origin of the capacity of creating). "There is no possibility of learning and therefore of humanization out of the social interaction, and, more than that, without experiencing and really feel an emotional, stable and reliable link, which in the beginning is a lot more felt than manifested" (OLIVEIRA, 2000).

It makes it possible to understand that the subjectivity is the basis of the personal enrichment and primary creativity and especially in the creating life:

The innate creative impulse can go off, unless the child recreate the world in touch with the external reality. Creativity is thus a phenomenon that opposes the relation of subjugation in which the world is recognized only as somewhere you need to fit, which requires adaptation, or involves a sense of futility (ANFUSSO; INDART; KRECL, 1998, p.13).

The creative capacity is developed in this bond relationship between mother and baby that when she takes care of him/her, it enables the security needed for him/her to happen as being- in the- world. The creative act has its genesis in a first relationship of trust, in which the separation of the world of objects and the self by the baby is only achieved through the absence of a space between the baby and the mother, with the potential space being filled with illusions, with playing and symbols. The transitional field has its origin and finds its articulation between the subjective and the objective overcoming the internal - external dichotomy, objectivity and subjectivity creating a third area based on interpersonal experience. "It's what Winnicott calls the **field of illusion**, field marked by paradox and the ambiguity, beyond the cleavage of the inside and outside, subject and object, of being and non-being, space of the creation and the future experience cultural "(FRAYZE-PEREIRA, 1996, p.51). In the word "follow" one of the designations is to adapt and in the word learn, we have the experience that deepens until you get to act with ethical principles. It is possible to infer that the student who "follows" cannot develop an autonomous and creative process. He/she is inclined to repetition and adequation without questioning the processes of labor relations in iniquitous situation. In turn, the teacher who cannot establish a bond of trust with his/her students perpetuates this way of being in the daily practice of the relationship of power.

3. WALKING TO A SYNTHESIS THAT DOES NOT CLOSE

It is good to remember the way here performed in reflexing. The proposal was to recover the original meaning of Management and training. The distinction of the terms following and learning are fundamental to understanding the mutual responsibility required for the process of teaching and learning. The relationship between teacher and student can be a place where the recovery of a meaningful existence can happen with the help of someone who is willing to reach out without forcing the direction and someone who is willing to learn and not just follow. The administrator education has to rescue this subjective dimension so the intersubjective dialogue can flow.

When retrieving this subjective dimension in the process of teaching/learning one is trying to rescue the human relationship as a key issue in the education process of the administrator. Human development occurs in the presence of someone who establishes a secure and reliable connection that allows the baby to develop. The 'good enough' mother is the one that welcomes the baby, meets his calls and feeds him, plays, talks and knows how to get away to meet other demands. She does not abandon him to his own luck (with the feeling that he will not be nourished) nor offers in excess (with the feeling of fullness). Both the abandonment and the excess of care imply in not very good experiences for the baby.

Bringing this contribution of Winnicott for the theme presented here, we can think of the relationship established between the teacher and the student in the classroom, in the chats in the corridors and the extra-curricular activities as a possible and significant meeting place. Meetings that enables affecting and to be affected by the presence of the other. We deal with parental figures and not with the solid reality. The others that are "significant" who we have established relationships throughout life (teachers, friends, and spouses) allow us to redefine the experiences that were not good. In this sense, the teacher can take the place of the 'good enough' mother in the relationship with the students. When the human meeting is authentic, something transforms because as we welcome the presence of each other we are affected. As we gather the experiences, we change each other. This can occur even with those whose early experiences were not good (mothers who did not develop the maternal capacity). You can reframe these experiences through new relationships centered on authenticity with 'significant' others.

The ability of teaching/learning, acting and creating has its genesis in the human condition of plurality, in other words to be-with-the-other-in the world. Primitively in the bond relationship between the mother and her baby

(subjectivity – intersubjectivity). Coexistence is part of being human and opens the horizon for the birth event to be the inauguration of something new. The administrator education requires this return to the world of life (Lebenswelt) giving visibility to the sedimentation that starts obscuring the original sense of what is to be an administrator and its close relationship to the process of teaching/learning. The human way of inhabiting the world is marked by the Western culture that produces subjectivities on the centrality of the individual, the success, the competition, in the hierarchical demarcation of power (generational, gender, ethnicity) naturalizing the social inequality (political, economic and cultural) in rhetoric speeches about rights. The Management that do not turn to the human is bound to the sameness of "to do for" and not "with" the other, the 'following' (adapting) and not of the learning (social actor - subject of the action). Initiating processes that legitimize and perpetuate inequalities built upon the different. Making it impossible to experience the Management in its most original sense as the governance that has the beauty of the creative and democratic exercise. The Management starts to be lived in the centralization of the power over each other. The invitation is for students and teachers to recover the dimension of care and the extent of mutual responsibility. The size of affection (not your artificial and romanticized view), but the affecting and being affected. Transforming the classroom in a place of significant meetings. Open up to the adventure of living a human relationship in authenticity. Essentially ethic, since this possibility is already given in the form of friendship, root of all community and society. When recovering the subjectivity as a lived experience we go back to the real human who feels, chooses, makes decisions and can scale the political developments of their actions. Recovering the creativity as a phenomenon that will enable the emergence of new ways to the Management opposing the subjugation in which the world is recognized only as somewhere you need to fit, which requires adaptation, or involves a sense of futility. Enhancing the creative action that establishes new discourses in the public sphere of action and word introducing fairer relations in the workplace. Action that retrieves the original meaning of the Politics in the space of the polis. Therefore, the administrator education arises as a path on the horizon of an action that humanizes, reframes the work and gives meaning to human life. This forms the apprentice in the creative action. Retrieves the human dimension and participates in the construction of a new Ethos. A common world as a safe and reliable place for everyone.

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