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Editorial

Editorial: From Frontal Lesson to Other Forms of Teaching

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Among the urgent measures for the implementation of the PNRR of Law no. 79 of 29 June 2022, the word "frontal lesson" has been replaced by "for teaching in the various forms provided". In fact, the rule establishes the acquisition of a habit dictated by the change over time and the resolution of some misunderstandings on the number of hours to be covered by university teachers.

What does this recognition mean if not a definitive passage in the transmission of knowledge in which the frontal lesson was a cornerstone in teaching? The frontal lesson was in fact a test provided for by the teaching exam, the cornerstone of the competition test gradually forgotten in recent decades and replaced, for example, by the English test. In the correlation of time / change, the relationship does not indicate a relationship of cause but rather of direction.

Considering that the initial objective of the declaration of the sector M-PSI/08 attributes to Clinical Psychology a finitely applied beginning of psychology, the broader meaning of "other forms of teaching" of the normative dictation suggests two great reflective themes. A first articulation, purely abstract, based on the value of the ideals transmitted and on the meaning of this operation; a second area, certainly practical, remarked and underlined by the methodological

continuity with other disciplines, both psychological and medical, and makes it more clinical and less philosophical (Bermúdez, 2004; Bunge & Ardila, 1987; Davidson, 1974; Frisone, 2021; Novak, 1979; Wittgenstein, 1980).

The first reflective theme links its abstraction to the concept of purity proper to the ideals that in a transgenerational dimension are concentrated in what psychoanalysis calls the ideal transmitted ego. It is therefore necessary to distinguish individual transmissions or specific traits from those deriving from the intersubjective traits of a Cultural Super-ego (Mauger & Monette, 2000). The ideal of a discipline, at least in Italy, is legally guarded by disciplinary scientific declarers that are not always evident in the adoption of texts translated from foreign countries. The ideals have led, for example, to the creation of core curriculum (including our sector M-PSI/08) like other sectors but, given the planned reform of the bankruptcy amalgamations, it is not excluded that the declaration is subjected to further changes.

It is therefore a question of establishing that a teaching based on the purity of the transmission of knowledge must have its canons and registers that should recall the musical arrangement of harmony. In reality this purity is guaranteed by a scientific community but this style is not always perceived by those who are not part of it; first of all, from similar communities as in the psychological field and secondly from other disciplines which, even if they consider themselves highly cultured, poorly distinguish the qualities of affinities; in the practical field and by virtue of a concept of eclecticism not the whole academic world is able to underline the scientific disciplinary pertinence.

The great dissemination (even the technical one of magazines) produces a whole series of questionable interpretations that make psychology the daughter of common sense and therefore of something that everyone holds by virtue of the equilibrium achieved. For the above, the role of the III mission is only a recent acquisition of academic experience, not sufficiently consolidated and in search of a presentation suitable for the understanding of a wider audience. A thematic study of the purity of a discipline, especially if of the interpretative order such as the series of psychotherapeutic practices (Christopher et al., 2015; Clough & Casey, 2011; Frisone, 2019; Goldstein & Krasner, 1971; Gros et al., 2016; Richards & Potts, 1995; Sue et al., 2009), can be done by resorting to the passions with which these activities are exercised but in terms of passion, precisely because of the emotional turmoil, they are possible. a series of divergences among scholars that make the concept of purity questionable becoming anything but objective. The history of academic teaching shows that the transmission of knowledge finds an answer not only in the dimensions of purity but also in the need for application translations required

by society in terms of changes that improve man (Bliese et al., 2017; Cohen, 2006; Frisone et al., 2021; Keyes, 1998; Scheibe & Zacher, 2013; Tseng & Streltzer, 2008). If we were to create a tool aimed at measuring the purity of the transmission of a given discipline, what validity parameters should we adopt? Could we put doctrinal intransigence first, or technical rigidity? And the idealization that each subject supposes to have? And the temptation to occupy or dilute the relationship between transmission with other disciplines? And the ability to analyse one's own contribution in relation to the complexity of mental functioning?

In educational transmission there is a component of purity inevitably linked to its antithesis which is the fear of contamination. This is achieved above all in those fields where the reference theory does not allow dialogue, when archaic elements lend themselves to ritualisations for which adhering to a theoretical form corresponds to and includes an abjuration of other previous or coexisting forms. When knowledge excludes coexistence with other cultures, transmission implies the partial or total suppression of a proto-emotion that we can call curiosity.

Medical Humanities, for example, has European roots but has flourished in countries other than Italy (Settineri & Merlo, 2020b). In a psychoanalytic context, Denis (2000) poses the fundamental question on what is the relationship between the individual to whom the subjectivity of the experience is linked and the collective to which the ideal transmitted or to be transmitted is linked (De Vos, 2021; Mucci, 2018; Oliveira et al., 2019).

The cited author asks the question of what is the articulation between the personal register and the collective one whose violation of the boundaries raises doubts about the actual knowledge of those who place their experience at the service of the clinic. If metrics and in particular psychometrics place the boundaries of what is true only within their practices constituting their processes, it is questionable whether protest movements are necessary against psychopathological definers, as we have seen in this regard issues of identity, illness, etc. As previously stated, some contributions highlighted the need for deepening individual's states and possible pathological issues within the above-mentioned context (e.g., Buzzai et al., 2020; Esposito et al., 2020; Koushiou et al., 2021; Radeef & Faisal, 2018; Ramlan et al., 2020; Somma et al., 2020; Sommantico et al., 2017; Raineri et al., 2021; Zafar et al., 2020).

The second reflexive theme foretold moves the Legislator's need to expand teaching in a wider context by reducing the power of the "word" and its individual exercise that characterized the frontal lesson. The DAD (distance learning) dictated by the needs of the COVID pandemic isolation, has advanced several distinctions on the relationship between technology and

transmission (Alizadeh & Sharifi, 2021; Altaf et al., 2022; Commodari & La Rosa, 2021; Frisone & Micali, 2020; Milia et al., 2021; Petrakova et al., 2021). In unsuspected times (i.e., before the start of the pandemic) some sectors of knowledge stressed the need for an epochal change consisting in the transition from indoctrination to a culture of change (Chakraborty et al., 2021; Di Giacomo, 2020; Gomez, 2020; Iyigun & Lowen, 1999; Kedraka & Kaltsidis, 2020; Rapanta et al., 2021; Settineri & Merlo, 2020a; Sevy-Biloon, 2021; Tice et al., 2021; WHO, 2020).

The cited authors assume that technological change improves education also in terms of ability and adaptability, of improvement of intergenerational propagation if the technology changes rapidly during the educational development process and, on the contrary, if slow, it favours the maintenance of long-preserved norms and representations of the world (Blakemore & Frith, 2005).

The dynamic environment favours learning hence the need to make a learning-by-doing transmission that if for some subjects it has a historical tradition and intuitive application, for others as in the case of Clinical Psychology, the process seems to be slower (Settineri & Merlo, 2022). The fact that a discipline is more recent than an older and more consolidated one does not in itself mean that the new one is free from the danger of indoctrination, from the prejudices that reduce the angles of observation that are important in the construction of a well-made head (Morin, 2000). The latter is very different from a full head to quote Montaigne's famous aphorism.

MJCP wants to promote this kind of progress, albeit within the context of institutional purposes, and for the future will be happy to welcome articles that promote the dissemination of educational innovation. This is also what can be said for a personal progression in teaching that must venture into the discovery of the original and the creative also in teaching. Teaching is not always an expression of an automatic transformation of the goodness of scientific production.

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