Training for the Impossible?
Induction and identity formation among trainee teachers and psychoanalysts

David Mathew & Neil Hopkins

Abstract

This article explores the systems under which teachers and psychoanalysts are trained in England and how trainees in these professions are inducted into their respective cultures. Both of these were deemed as 'impossible professions' in Freud's evocative phrase and the authors enquire whether the training and resulting process of identity formation make teaching and psychoanalysis particularly open to such notions of 'impossibility'. The article acknowledges the complex and demanding routes offered to new entrants into these fields and how the person-centred aspects of both disciplines leave trainees susceptible to a certain professional and personal vulnerability. It is argued such vulnerability requires a particularly strong sense of belonging as part of the trainees' formation of identity. Processes such as effective mentoring, supervision and peer support are critical to ensuring new entrants are able to complete the course of training relatively unscathed and with a balanced idea of who they are and where they stand within their respective areas of work.

Keywords

Teaching, psychoanalysis, identity, training, professional

Introduction

What makes education and psychoanalysis 'impossible professions'? Such a verdict was delivered by Sigmund Freud in his late contribution, 'Analysis Terminable and Interminable' (Freud 1937) – the very title of which suggests the possibility of a never-ending, inconclusive process. What does the notion of 'lifelong learning' really mean (cf. Mathew, 2019)? Do either of these callings ever end?

Of the various factors that could go towards answering our initial question, the challenge of inducting practitioners into such professions must be high on the list. Indeed, Deborah Britzman has argued that '[w]hat may be most impossible is the education of the impossible professions' (Britzman, 2009, p.20). But if educating well-meaning professionals to practise in a chosen field is already 'impossible', at what point do we relinquish the responsibility of trying? The main focus of this article is to explore why (or even if) the 'impossible' contention is the case, and to establish an answer to an additional question. What are the similarities and differences between these two 'impossible' professions with regards to the training and induction of candidates?

If we agree with Alan Bainbridge and Linden West, that the 'roles of education and psychoanalysis are similar, in that each seeks to bring the individual into an understanding of their worlds and selves, to enable more thoughtful, life-enhancing decisions to be made' (Bainbridge & West, 2018, p.4), then we might concede that practitioners within each field have experienced (in common) at least some of the conditions that led them to their individual professions. On the surface, there would seem to be much in common between the training of teachers and psychoanalysts. For example: the close connection between schools of theory and how these are applied in practice; the vital role that relationships play at the heart of each endeavour; the aspiration towards some form of transformation for the people involved in the process.

However, there are also fundamental divergences in the way psychoanalysts and teachers regard the forms of training and the manner in which these are conducted. While observation of experienced practitioners is an integral part of teacher education, this would be unthinkable for trainee psychoanalysts, for a variety of practical and ethical reasons. The supervision of a trainee psychoanalyst takes on a different form. Similarly, there is nothing in the dynamics of teacher education (even at the level of the mentor and mentee) that replicates the intense and ongoing dyad between the trainee and training psychoanalyst. As no lesser an authority than Plato (summarising Socrates) would explain such dynamics and dyads: 'Rather, would it not be true that it never appears exactly the same to you, because you are never exactly the same?' (Jowett, 1892, p.155).

In the following sections we will undertake two parallel investigations - to give the reader a sense of the processes involved in training to become either a teacher or psychoanalyst in the English system, and to discuss how initiation and induction into these professions affects how trainees perceive themselves as emerging practitioners. It is hoped that by comparing these two 'impossible professions', we can witness how identity and professional formation takes effect within two person-centred disciplines.

What does ‘identity’ mean?

Ask any practitioner in any profession to state his or her job title and the response will likely be immediate. Ask that same practitioner to describe his or her *workplace identity*, and the response is likely to be less decisive. Why might this be? Is it possible that once inside the ‘skin’ of our own professional identity – once we have established our position and are broadly content with it – we do not consider the matter again? Or is it the case that identity does not cross our minds in the first place?

One’s professional identity might be defined in terms of attitudes, values, ethics and beliefs; or in terms of knowledge and skills that are shared with others inside a specific group. Former accreditation and experience will form a part of our identity as well. The idea of identity might also include workstyle behaviours and preferences that allow for success within one’s workplace. At the very least we are missing a definition to anchor our thinking. In his much-respected *A Critical Dictionary of Psychoanalysis*, Charles Rycroft starts his entry on ‘Identity’ with: ‘The sense of one’s continuous being as an entity distinguishable from all others’ (Rycroft, 1995, p.76). What we present as an identity is to some extent a matter of individual choice. But does this mean that the selected identity is the only one in existence? It is our contention that in order to appraise one’s workplace identity, we might consider (at least): identity formed by how I see myself; identity formed by how others see me; and identity formed by how I imagine that others see me.

To contemplate an identity is perhaps to consider authenticity; certainly, an authentic approach suggests a path that could lead to success at work. Authenticity is crucial to how we navigate our professional lives and make sense of who we are within them. But, as we have alluded to above, there is a tension potentially between how the individual perceives their professional identity and how it is perceived by others. Identity (and the authenticity that is perhaps encompassed within it?) is as much a social as a personal construct, and this will have implications for any discussion around professions such as teaching and psychoanalysis. This is probably even more the case when we are talking about those who are just entering the profession and are at the ‘trainee’ stages of their development. It is often here where questions of being ‘authentic’ or establishing a sense of professional identity are most pertinent and the answers most fluid and hard to capture.

Schools, colleges and teacher education in England: A complex set of systems

The educational landscape, in terms of teacher education and the organisation of schools and colleges, has become increasingly complicated over the past two decades. Schools in the compulsory state sector have been encouraged to opt out of local authority control and become 'academies', schools that obtain their budgets directly from the Department for Education and have considerable latitude over what they can teach. Parallel to this development, the government (in 2010) introduced legislation to allow the creation of 'free schools', educational institutions established on the initiative of parents, teachers, businesses, charities or organisations in the local community (subject to approval by the Secretary of State for Education). These two categories of school (academies and free schools) complicate a picture that already consisted of independent (private) schools, local authority controlled schools, state schools that have support from religious foundations, sixth-form colleges and further education colleges. It should be noted that academies and free schools are not required to teach the National Curriculum or hire fully-qualified teachers.

The scene is barely less congested when we turn to the training of teachers. Conventionally, this has been the responsibility of universities through their faculties of education. For students who already have a degree, they enrol (typically) on a one-year Postgraduate Certificate of Education (PGCE) that involves a combination of seminars and lectures on educational theory, policy and pedagogy at the university, alongside a series of placements in local schools (chosen to match the student's area(s) of interest and subject expertise). It is possible to obtain a PGCE in either primary or secondary education in England (although primary teachers train, mainly, as generalists while secondary teachers specialise in their first degree subject). Students are also able to train as primary teachers at undergraduate level by doing a 3-year BA (Hons) in Primary Education while teachers in further education have traditionally followed an 'in-service' programme where they complete a PGCE (for graduates) or Certificate in Education (for non-graduates) over two years while teaching in college - there has been a trend over the past several years, however, to also offer a one-year, full-time equivalent. For primary and secondary teachers, completion of the course leads to Qualified Teacher Status (QTS) or, in the case of further education colleges, Qualified Teacher Learning and Skills (QTLS) via a process of 'professional formation'.

However, as stated above, this process has become more varied in recent years. There have been concerns raised in certain quarters that university-based teacher education relies on lecturers who are not based, day to day, within schools and colleges, the assumption being that university lecturers are potentially removed from everyday classroom interactions in schools. With this in mind, there has been a trend towards moving some teacher education into the schools themselves through 'school-centred initial teacher training' (usually referred to as SCITT). SCITTs are usually a coalition of

local schools who are sometimes linked to a university but often not. Either way, they have the power to train teachers and award QTS if students are successful on completion of the programme. There have been further developments of school-based teacher education in the form of 'School Direct', a programme where schools recruit and train teachers with the intention of offering them a post (if successful) at the end of the course – School Direct trainees also receive a salary while in training. The other notable development is 'Teach First', an initiative aimed at recruiting graduate 'high flyers' and immerse them in a school environment (with supportive mentoring) after some initial training. All recently-qualified teachers now have to follow an Early Careers Framework (ECF) to support their professional development in the years immediately after graduation.

On psychoanalytic training (a British perspective)

To enter the world of teaching is to negotiate a complex environment, as is to enter the world of psychoanalytic practice. However, to become a psychoanalyst is arguably an even more robust and long-term project than it is to become a teacher. Although there is no minimum age for application to train, for many practitioners, psychoanalysis is a second career. Those who enter the profession are often experienced in other fields, such as psychology, psychiatry, counselling or social work - and also from the teaching environment. The important consideration - for many - is the gathering of human experience (one's own, and the learning gleaned from the experience of others), before one is fully qualified to practice. To put the matter bluntly, the practice of psychoanalysis is very rarely a graduate-scheme undertaking (although the completion of a degree is usually a prerequisite for a place on a training programme); nor are there are 'fast-track' routes or 'quid pro quo' job swap arrangements in place. (It should be noted, however, that at least one training organisation is keen to dispel some of the comments about maturity that we have made in this paragraph; about which, more will follow.)

To qualify as a psychoanalyst, candidates must complete a training course approved by the International Psychoanalytical Association (IPA). In the United Kingdom, the only approved training courses are those offered by the Institute of Psychoanalysis and the British Psychoanalytic Association (BPA). Here is an illustrative quotation from the Institute's website:

> Before you apply, we require that you have completed an undergraduate degree, though this does not have to be related to psychoanalysis, or any other kind of psychological discipline. We encourage applications from people of all ages and

> backgrounds, and with diverse professional and academic experience. We train experienced psychology and medical practitioners, those still near the beginning of their careers, and those who are changing direction professionally. Our candidates come from careers in law, the arts, academia, the media and finance, as well as mental health, to name only a few. (Institute of Psychoanalysis, 2023)

The Institute of Psychoanalysis is the training provider that was mentioned above. The Institute seems keen to dispel the idea of the profession attracting those who must be longer in the professional tooth. “[T]here is certainly an advantage in beginning the training at a younger age, and it is a myth that you should already be well established in your career before you train as an analyst,” is the application advice provided. “The Institute’s training is best suited to those who are curious about the world, their own and others’ internal lives, and the unconscious mind” (Institute of Psychoanalysis, 2023).

(Before we explore what the Institute’s requirements might entail, shall we pose a theoretical question? If an attempt to attract younger professional blood has developed, does this suggest a shifting of perceptions of the psychoanalytic field itself? Is the practice of psychoanalysis attracting younger *analysands* than ever?)

Ordinarily, a training course will involve a number of strands. The first is made up of theoretical and clinical seminars. These start after the student has completed one year of personal psychoanalysis (for more of which, see below). The second strand is made up of analytic work with two patients under the supervision of a qualified psychoanalyst. Work with the first analysand will typically begin in year two of training; work with the second patient will commence after a further year.

During the years of training, trainees hoping to enter both professions must undergo such periods of observation. And while it might be acknowledged that’ observation affects the outcome’ -- i.e. we can only deduce what a trainee is like while being observed -- it is as close to and as accurate a picture of the trainee as we might get. The difference between the two fields is, perhaps, that trainee teachers are observed while teaching. Trainee psychoanalysts cannot be observed while in consultation; therefore, best practice is for the trainee to be observed while he or she is observing. For example, the following quotation is from The Tavistock Model; it is part of a eulogy to the child psychoanalyst Esther Bick.

> Her introduction of Infant Observation within the family as a central part of the training of child psychotherapists was a stroke of genius which has helped to establish a tradition in child analysis founded upon attention to close observation and description rather than on ideology and theory. This exercise has now for

> some time been part of the training of all candidates at the British Institute of Psychoanalysis. It is used as a method of learning from experience by many other courses at the Tavistock which are concerned with the professional development of workers in various fields of child care and education … helping to increase internationally a body of professional people who are able to think of child development and of mother-infant interaction from a sustained experience of observation at close quarters which entails appreciation of the emotional issues involved in the growth of the personality. (Harris, 2011, p.95)

So far, might we agree that the training requirements have approximate comparisons with those of teacher training? However, the third strand is that of an applicant's undertaking of being psychoanalysed.'Every psychoanalytic institution, of whatever kind' writes Laurent Dupont (a Lacanian), 'awards the title of analyst to those candidates whom they consider, after a designated procedure, to have finished their analysis' (Dupont, 2020, p.13).

Personal psychoanalysis with an approved training analyst is an imperative, throughout the training period. Traditionally, this has consisted of a 50-minute session, four or five days a week. It is, perhaps, this insistence on continuing professional development (CPD) - from the early stages - that serves to differentiate the two training models. Furthermore, in line with comments made above about the possibility of the psychoanalytic field changing, the traditional strict structure of four to five sessions per week has long since been challenged and compromised. The options agreed to by analyst and analysand are legion.

On psychoanalytic training (a Lacanian perspective)

In a recent edition of *Psychoanalytic Notebooks* entitled *Formation of the Analyst,* Laurent Dupont poses a question that counterpoises commonsense and frustration. 'Why can't we say, 'That's it, I am a blank slate wiped clean of jouissance, it's over. I am a psychoanalyst'?' (Dupont, 2020, p.21). Let us hold onto this pertinent question as we peruse the idea of training from a more specific analytical point of view. Until now we have discussed psychoanalytic training in necessarily broad strokes; and it remains beyond the scope of this paper to write specifically on the myriad Schools of thought when it comes to training alone. However, we hope that the reader might find it useful to consider training through the lens of at least *one* School. We have chosen that of an analyst who was notoriously impervious to professional traditions, manners or niceties; an analyst who developed and *acted out* an identity of his own. His name was Jacques Lacan.

In the Lacanian School, during the training of the analyst, the analyst's desire is formed and given shape. (Arguably, Lacan's entire *oeuvre* revolved around the topic of desire.) How does anyone know that the desire is present? Only (Lacan would venture) through one's own analysis, hence the importance of this part of this training. However, there is no guarantee that this desire will emerge. In short, a personal analysis is what is undertaken, out of which might come the desire to be an analyst, even if (perhaps paradoxically) this search might be a lifetime's work, or it might never emerge.

This analysis does not qualify as *therapy per se*, and there is no fixed amount of time that it will take. For Lacan, psychoanalysis is an art of *listening* rather than of *speaking clever things*: listening, primarily, to *one's own discourse*. Crucially, there isn't an end point to one's learning. And equally, psychoanalytic training is not reducible to the 'simple' acquisition of knowledge. Psychoanalytic training is a process of un-knowing and of un-learning. (Parenthetically, we might ask the reader to consider to what extent she or he believes something similar is true of the pedagogic encounter in teacher training.)

How do trainee teachers perceive themselves?

There have been various studies on the perceptions of trainee teachers while they are on their training programme (and sometimes afterwards). Britzman offers a controversial and poignant observation on embarking on any education (including teacher education):

> Is there something about being educated, about undergoing education, that incurs our regression to infantile dependency and invites defenses against helplessness? (Britzman 2009, p.5)

Britzman offers these thoughts as both an educationalist and a psychoanalyst - she highlights the sense of vulnerability we feel when we revert back to our role as students, trainees or analysands.

What is essential for trainee teachers is that this sense of belonging occurs especially at the school level with their immediate co-workers:

> the feeling of 'belonging' and the building of the first foundations of their identity as teachers depend upon the support that is received from the school

> administration and colleagues for their initiatives, as well as their professional and personal fulfillment (Caires et al. 2012, p.164).

Concern over subject expertise, particularly amongst primary school teachers who are, on the whole, generalists, is a recurring concern amongst trainees. This seems to be especially the case with the teaching of science and mathematics where trainee teachers frequently raise doubts over their own subject knowledge in order to teach these subjects to children. According to Blackmore et al.:

> This acquisition of subject based knowledge and pedagogy from trainee teachers needs to be embedded within training opportunities, not only for trainees to develop professionally in the field of science teaching, but also to shape their own beliefs, self-image and developing sense of professional identity (Blackmore et al. 2018, p. 532).

Blackmore et al. are connecting knowledge, pedagogy and identity, thus viewing the formation of trainee teachers as being a relationship between these important factors. How and what we learn to teach affects how we perceive ourselves as professionals and vice versa. One of the conundrums of training to be a teacher is that we have to go back into learning in order to do so. Britzman offers a psychoanalytical angle on this return to learning and return to school for the trainee:

> That teachers have grown up in school only to return as adults means that their relations to authority, knowledge, to school objects, and to differences between the teacher and the student are never neutral but rather are in conflict with their own infantile phantasies of education, now in the form of implicit theories of learning and teaching and their idealization of the profession (Britzman 2009, p.83).

Trainee teachers are perhaps unique amongst professionals in the sense that their own career in formal education is a sort of apprenticeship into what they finally hope to become. In some respects it is akin to the child who eventually themselves becomes a parent and learns of good and bad practice through the daily experience of living with their mother, father or other carer. The previous experiences of learning are rarely far from the trainee teacher's mind.

How do trainee psychoanalysts perceive themselves?

Predictably, perhaps, the literature available on how trainee psychoanalysts perceive themselves *at the time of training* does not constitute a motherlode to be mined. For a glimpse into those years we must rely on the memories of those working in the field… be these memories sharp or oneiric. As we discussed earlier, the likelihood is that psychoanalytic professionals may well have trained decades prior to such a claim on their recollections; and furthermore, as the analyst Juan-David Nasio suggests, even the telling of a case study, years later, takes on the stripes of creative storytelling. 'Please note,' he writes in *A Psychoanalyst on the Couch*, referring to an analysand, 'that the telling of a story, even the most faithful, is always a work of fiction, the fiction of the person who composes the story' (Nasio, 2012, p.87).

It is on the goodwill of hindsight, therefore, that we must depend. Edited by Arnold Rachman and Harold Kooden, *Different Paths Towards Becoming a Psychoanalyst and Psychotherapist* (2021) is a collection of personal reminiscences by practitioners in the field. And while it would be a fool's errand to try to summarise the book's findings in the space available to us, the noting of a few trends and patterns might be useful.

Should we regard the willingness to be curious as a given? If so, let us add the willingness to be *wrong*; to question one's faith in oneself and in others. 'Not being afraid to be wrong was incredibly refreshing,' writes Fergal Brady (Brady, 221, p.38). 'That was the complete opposite to the way of being in every version of the world I had operated in until then.' Brady is also infectious with his own enthusiasm for psychoanalysis itself: 'It was eye-opening and I had a thirst for more of it,' he comments. 'I just couldn't get enough of psychoanalysis. I still can't' (Brady, *ibid*.). This is echoed by Dan Gilhooley, who offers: 'Psychoanalysis changed my life. I couldn't get enough of it' (Gilhooley, 221, p.83).

To the ideas of curiosity and enthusiasm we should add those of trust and trustworthiness; not to mention the sensation of feeling *wanted*. Brady compliments 'a level of communication that has a kind of purity in it. An intimacy that feels like a privilege to be part of' (Brady, 2021, p.50). He even talks of how it had been hard to conclude the training: not for him but for his *trainers*: 'the closer it got to the end of the training,' he adds, 'things became a little fraught. There was a brief stand-off between us students and the course team. It felt to us like they were reluctant to let us go, reluctant to allow us take (*sic*) our place as fully formed analysts beside them' (*ibid.*).

The final trend to be discussed is that of creativity and the ineffable. Brady speaks fondly of the time he spent with his own analyst, a space

> where I could be my complete self and explore the limits of what I might be capable of…[where] I learned for the first time to think the unthinkable. Then to beg to say the unsayable. Finally, to begin to do some of what I had begun to think and begun to say' (Brady, 2021, pp.50-51).

Whereas Gilhooley offers a warm smile of a compliment along similar lines. 'My analyst was the first audience for my creations. I was taught as an artist, and as a patient, to be personally expressive and truthful. I believed creativity was the heart of psychoanalysis' (Gilhooley, 221, p.83). It is important, in terms of balance, to note that not all psychoanalytic memoirs are so positive with regards to training. Jeffrey Masson, in his autobiography *Final Analysis* (2012) is damning of the training he received at the hands of the Toronto Psychoanalytic Institute in the 1970s for its lack of creativity and encouragement of trainees to think laterally or with initiative around their practice or engagement with key psychoanalytic theories. As with any selection of reminiscences, the memories of training will vary according to the writer's experiences and perspectives.

Conclusion: What are the observations that can be drawn around identity by comparing the training of teachers and psychoanalysts?

We hope to have shown the complexity that comes with discussing the induction and identity formation of both trainee teachers and psychoanalysts in England currently. This complexity is partly due to the various routes and processes an applicant can choose to go along in their journey to become a fully-fledged teacher or psychoanalyst. Where the two professions differ is that the various training routes for psychoanalysis are more rooted in theoretical or philosophical perspectives associated with a particular individual or school (be that Freud, Jung, Klein or Lacan) whereas, in the state education system in England at least, the different routes are more associated with pragmatic concerns such as prerequisites required for enrolment and whether the trainee wants to be based in a school, college or university whilst undertaking their training.

The multiplicity of pathways open to the trainee in either of these fields will inevitably have implications for their induction. New starters, as part of their training, are slowly introduced into the cultural norms and expectations of the institute within which they will be learning and working; the various sites where this takes place will have their own methods for bringing people into the values, norms and expectations associated with their particular philosophy of professional induction and development. One of the things that appears to be important to early teachers and psychoanalysts (wherever they

happen to work) is the vital sense of belonging, of being associated and accepted as a member of their chosen profession by their more experienced peers. Mentoring plays a key role in this - the relationship between mentor and mentee is integral to ensuring the trainee is guided and supported in the early stages of their practice by a supportive, trustworthy and knowledgeable colleague. According to Carol Thompson,

> mentoring is seen as a … long-term relationship based on trust and authenticity, in which knowledge is openly shared … [M]entors are able to make the hazy clear and the impossible possible (Thompson, 2019, p. 8).

What teaching and psychoanalysis have in common is that they are both intensively person-focused - there is an inherent vulnerability in undertaking a new role where people's education or mental health is in jeopardy. The ability to share successes, fears and mistakes with someone who has been through a similar rite of passage is of the utmost benefit to trainees and is often a make-or-break when it comes to staying the course. Effective mentors (or supervisors in the case of psychoanalysis) can also provide sound role models for what it means to be a practising teacher or psychoanalyst - positive identity formation is often a result of internalising the attributes of those we respect and admire (although the opposite can also be the case as well).

This need for belonging is also, perhaps, because both teaching and psychoanalysis are lonely jobs where the work is done in isolation from colleagues. This might be partly the reason why Freud considered both professions to be 'impossible' - the job is never complete because people are, by definition, 'works in progress' and the teacher or psychoanalyst hold their triumphs and failures internally, as they are often viewed as ultimately responsible for the process. This sense of loneliness is a hard psychological lesson for the trainee to learn and part of forming a professional identity involves coming to some kind of accommodation with this situation. However, the dynamics differ because psychoanalysis is, on the whole, a one-to-one interaction whereas education tends to take place in groups. Psychoanalytic training places emphasis on a personal analysis and the presentation of ongoing cases to a mentor or supervisor - the dyad is the central means of communication and learning. In teaching, often one of the main worries for the trainee is facilitation and management of groups - 'How can I ensure my classes focus on their learning and don't descend into some form of anarchy?' These interactions make for subtly different ways of viewing identity in the early stages of professional identity. For the trainee psychoanalyst, the isolation of working with individual analysands and the singular importance of the transference is the key element in making sense of their chosen role whereas for new classroom teachers, it is the realisation of loneliness within the crowd, their emerging identity a realisation that they are primarily responsible for learning in a collective.

Finally, we want to return briefly to authenticity and personal identity and how this interacts with professional demands and requirements. To be 'authentic' in a training environment is difficult in any profession - there is inherent vulnerability and uncertainty (even bewilderment, at times). These feelings are, perhaps, exacerbated when training in education and psychoanalysis because the trainee is always 'on show' to supervisors, mentors, analysands/students and others. The question of 'Who am I?' in such circumstances is a potentially troubling one that is not easily answered. We have noted the professional cultures that new entrants are expected to adopt and the often powerful desire to diminish the personal and characteristic in the effort to belong to the larger community. At the extreme end, trainees might even have a sense of 'identity … no longer [being] seen as an overarching and unified framework but, instead, as being fragmented along with the multiple social worlds that people engage in' (Akkerman and Meijar, 2011, p. 309). How training institutes and universities address these concerns (or even see them as concerns) will vary according to the culture and means of practice unique to the field or institution. The balance between the personal and professional with regards to identity will also vary in teaching and psychoanalysis based on the discussion we have alluded to earlier on the interpersonal dynamic. However, we would argue that the mentoring process at least should accommodate concerns that trainees in both these fields might have in this respect, especially when attrition (in terms of failure to complete the course of training or the tendency to leave the profession relatively soon after qualifying) is a significant factor in both contemporary teaching and psychoanalysis in England and elsewhere.

References

Akkerman, S. F. and Meijer, P. (2011) 'A dialogical approach to conceptualizing teacher identity', *Teaching and Teacher Education*, 27, pp. 308-319

Bainbridge, A. and West, L. (2018). Introduction: minding a gap. In. A. Bainbridge & L. West (Eds.) *Psychoanalysis and Education: Minding a Gap.* London: Karnac, pp.1-22.

Blackmore, K., Howard, C. and Kington, A. (2016). Trainee teachers' experience of primary science teaching, and the perceived impact on their developing professional identity. *European Journal of Teacher Education*. 41 (4), pp. 529-548.

Brady, F. (2021). Comprehending:harnessing oblique defiance in the formation of an analyst. In: A.W. Rachman & H. Kooden (Eds.) *Different Paths Towards Becoming a Psychoanalyst and Psychotherapist.* Abingdon: Oxon: Routledge, pp. 30-55.

Britzman, D.P. (2009). *The Very Thought of Education: Psychoanalysis and the Impossible Professions.* New York: New York University Press.

Caires, S., Almeida, L. and Vieira, D. (2012). Becoming a teacher: student teachers' experiences and perceptions about teaching practice. *European Journal of Teacher Education*. 35 (2), pp. 163-178.

Dupont, L. (2020). Formation of the Analyst, the End of Analysis. In: *Psychoanalytical Notebooks.* Issue 36. London: London Society of the New Lacanian School, pp.11-38.

Freud, S. (1937). Analysis Terminable and Interminable. *The Standard Edition of The Complete Psychological Works of Sigmund Freud* (ed. James Stracey). Volume XXIII. London: Hogarth Press.

Gilhooley, D. (2021). Imagining the impossible: creativity in psychoanalytic practice. In: In: A.W. Rachman & H. Kooden (Eds.) *Different Paths Towards Becoming a Psychoanalyst and Psychotherapist.* Abingdon: Oxon: Routledge, pp. 81-101.

Harris, M. (2011). Esther Bick (1901-1983). In: Harris, M. & Bick, E.(eds.) *The Tavistock Model.* London: Karnac Books.

Institute of Psychoanalysis.(2023). Before You Apply. https://psychoanalysis.org.uk/training-at-the-institute-of-psychoanalysis/before-you-apply. Accessed 15th February 2023.

Mathew, D. (2019). *Psychic River: Storms and Safe Harbours in Lifelong Learning.* Newcastle: Cambridge Scholars.

J. M. Masson. (2012). *Final Analysis*. Untreed Reads Publishing [electronic book].

Nasio, J-D. (2012). *A Psychoanalyst on the Couch.* Albany, NY: SUNY.

Rachman, A.W. & Kooden, H. (2021). *Different Paths Towards Becoming a Psychoanalyst and Psychotherapist.* Abingdon, Oxon: Routledge.

Rycroft, C. (1995). *The Critical Dictionary of Psychoanalysis*. London: Penguin.

Thompson, C. (2019). *The Magic of Mentoring: Developing Others and Yourself*. London: Routledge.