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As educators, we need narrations, personal histories, but seldom we do not manage to reconnect this necessity to our family history and consequently we seek to find histories from the outside, missing the opportunity to come in contact with ourselves.

The work on one's own family history is something that anyone is able to undertake and it proves to be a pivotal element for anyone who works in the educational field. The "Saying or not saying" phrases in a family should be situated within a plot: from personal life stories emerge one's childhood and one's personal struggles and exactly in the passage from the "saying" to the "telling", educational facts are developed (Demetrio, 1996).

If a family is a group of individuals in a significative relation and, for this reason, is different and greater from the sum of its parts, it's not possible to understand its own functioning without understanding the individual one.

In other words, if we can talk about a mental family function (systemic), we have to observe it in relationship with mental individual sub-systems, and the behavior themselves, as the emotions, are also an expression of this dialectic connection.

Family is that specific and unique organization that keeps together primary differences of the human soul, between genres (masculine and feminine), and among generations (fathers and sons) and lineages (the genealogical tree, both maternal and parental), that has generativity as its intrinsic goal and its originary element in the couple relationship.

"Transiction" is a term widely used in Social Sciences and, in family studies, it refers to critical moments of passage of family life. In transictions it's possible to discover the strengths and weaknesses, the meaning that a family attributes to events and the resources, within it and in the extended family network, on which it can count (Andolfi, Cigoli, 2003).

Cigoli (2006) says that "transiction is a passage from a certain condition to a new condition, which repropose to the members of a family the need to rework on their own relationship, giving to them new meanings, in view of changed conditions".

In a systemic way, this passage is seen as "difference" that changes the mother function, marks boundaries between different levels (husband – wife, couple – son, extended families – nuclear families) and also forces a rehash of the allegiances. In particular, it seems that for the mother this reorganization takes place within a new, peculiar and independent psychic organization.

For this reasons, the paper focuses on the need of exploring the use of autobiographical metaphors in educational work and on the chance to restore the meaning, the direction, the rhythm of the plot that is often misplaced through a family history.

Therefore, in this work we will analyze the opportunity for psycho-pedagogic educators still in training to meditate on their personal experience related to the connection between their own family history and their educational choices.

In this regard we present a study with the collaboration of the students attending the course of "Pedagogy of Family Relation" offered by the University of Naples "Federico II" in which the most prominent methodology used to shape the familiar plot has been the so called "tri-generational

genogram" (Bowen, 1979) used both in psychotherapy and in the field of education (Mazzoni, Veronesi, 2007) .

The genogram consists in a form of representation of a family tree able to report pieces of information concerning the members of a family and the relations among them over at least three generations, highlighting them through a graphic representation aimed to give an easy global outlook over the usually complex family patterns.

This "pencil-paper" favors the development of an individual perception of family relations, of the transformations that have been characterizing it over the different phases of the life cycle as well as the ways thorough which a family has guarded its own myths and has handled different critical situations.

It is a tool that allows to detect the physical and emotional distances between people, to highlight the most hidden emotional dynamics, to express the subjective and to observe formal redundancies, differences or regularities in the configuration of relationships, events or family behavior.

The genogram is a heterogeneous, flexible, ductile and multifaceted instrument; its use is transversal to different contexts and settings, of a therapeutic and not therapeutic nature, from couple counseling, to family therapy and training fields.

Bowen first spoke about it in 1967, during a conference on Family Researches. The motivation and the necessity for which Bowen elaborates this "technique of reconnaissance of family fields" is to retrace the transmission of family characteristics over the generations (Bowen, 1979).

According to Cigoli and Tamanza, the genogram graphically highlights family information, in order to provide a quick overview of complex family patterns and, therefore, it is a form of family tree that records information about family members and their relationships, for at least three generations. In reality, even if it derives from the prospect of the genealogical tree, it differs from it because it includes the relational and functional aspect. "It is what remains once the family tree has been forgotten" (Cigoli, 2006). It helps the person to become aware of family scripts, myths, secrets, roles, beliefs.

From this perspective the contact with the situations relating to the so called tri-generational histories proves to be less difficult that it allowing, in addition, to understand the symbolic meanings that are organised over throughout a series of transgenerational conventions (Byng-Hall, 1995).

Starting from a purely descriptive structure, like a map, the genogram stands as a syntactic, semantic and pragmatic instrument. Furthermore. In this piece of research we have made use of different narrative supports including texts, photographs and various significant exhibits.

The topicality of the genogram derives from the fact that events that embrace more than one generation are seen in a perspective that refers to the present, namely, to the meaning they may have in the here and now.

In this paper, the genogram has been analyzed as an intervention and training tool with the aim of describing its possible pedagogical uses.

Its application is very frequent in the training of the family psychotherapist (Lupoi et Al., 2009). The genogram experimentation allows the therapist in training to elaborate his family history, working on relations with the Family of Origin through the active and supportive participation of the group and the teacher and to deepen the work on the therapist's self, in order to promote personal and professional growth and evolution (Cirillo et Alii, 2011; Canevaro & Gritti, 1995).

Among the extra-therapeutic applications of the genogram, we examined university and career counseling developed mostly in the United States (Daughhetee, 2001).

Its applications in the university counseling allow to students and counselors to detect the influence exerted by family models on their educational background. In order to investigate this aspect, a variant of the genogram, known as the "academic genogram", has been proposed.

In this field of application, the genogram makes possible to identify the individuals who have proved to be significant for the formation of students' expectations of success. Moreover, in career counseling it is useful to determine the influence of family systems on career choices and decisions and also to identify the subjects that have conditioned the formation of client career expectations.

For instance, school counselors Mallott and Magnuson used the genogram to investigate family influences that affect career choice and to explain professional models, themes, and values.

In the professional consultation the genogram performs the accomplishment of different purposes. First of all, the genogram is a useful tool for the exploration of the family system influence on career decisions and a privileged approach modality to the treatment of intergenerational problems for those who take career changes (Moon, Coleman, McCollum, Nelson and Jensen-Scott, 1993).

It's a tool that can help the counselor and the client to define the subjects that, within the client's family, have assumed a significant role in the formation of the client's career expectations.

The counselor can achieve to a better understanding of the vision of the client's business world. It is possible to identify any barriers posed by significant others or that are perceived by the client as restrictions. Stereotypes related to sexual roles can be identified. It is also possible to detect a potential ambivalence between the positive perception that the client has of the lifestyle of another family member and the negative perception that he has of his occupation. Furthermore, it is useful to assess the reinforcements to role models.

Okiishi has extended the use of the genogram to career counseling in order to explore sources of influence, values, life roles, strategies for decision-making and obstacles to success (1987).

The approach proposed is an intervention divided into three phases:

- 1) the construction of the genogram by the counselor based on the client's instructions;
- 2) the registration of the professions carried out by the individuals mentioned in the genogram;
- 3) the exploration of the influence of family models on the vision of the world, on career values and on other related constructs.

With the client, during this third phase, we explore how these models have been perceived and internalized by the client himself and the reinforcements, that continue to support the models in question, are identified .

With the authorization of the client and based on a previous knowledge, the counselor can deal with omissions, inconsistencies and possible alternatives in a later stage.

The three- phase cycle ends with a discussion with the client about the members of his family.

The graphic construction by the interviewer follows the technical prescriptions of the genogram traditionally intended. The second phase opens a range of different alternatives. An option is to indicate the dates of significant life events in order to provide a temporal perspective.

Subsequently, during this second phase, are listed the working occupations of each family member included in the genogram. During the interview phase on the contents of the genogram some or all of the four evaluation areas suggested by Mitchell and Krumboltz are investigated, especially when the problems regarding the decisional processes seem to be related to a dysfunctional or inappropriate self-perception of the client.

These four areas investigate: a) the contents of the client's self-perception and the generalizations concerning his personal vision of the world; b) the processes for which these beliefs have been structured; c) if these beliefs really create problems; d) if such beliefs conceal even deeper and, at the same time, unexpressed convictions.

Discussion areas may include client perceptions about: a) the success of the members of his family; b) the increase or decrease of mobility related to being a member of the family and having a career; c) the way to manage time, space, money and relationships inside and outside the family; d) the integration by each member of the different roles of life.

Moon, Coleman, McCollum, Nelson and Jensen-Scott have further expanded Okiishi's career decision-making processes and predictions for career changes.

Combining Bowen's theory and Super's career development theory, formulated in 1984, these authors use the genogram to investigate and explain gender roles, decision models, career values within intergenerational family related issues.

More specifically, the genogram in this field of studies can be used to explore seven areas:

1. Multigenerational themes concerning education, career, gender roles.
2. The multigenerational decision models of the family.
3. Family rules about the acceptable range of possibilities and occupational positions.
4. Changes in career patterns across the generations.
5. The influence of important social changes and / or historical events on the professional choices of family members.
6. The career models of the various family members, the effects of the professional role in leisure time, the role of citizens, the roles that the members of the family are expected to transmit over time.
7. Influence of the family loyalty system, broken dreams, expectations on career issues.

It is not necessary to investigate all the seven areas described above, but the counselor will be guided by his professional judgment in deciding which areas to explore for specific clients (Moon, Coleman, McCollum, Nelson and Jensen-Scott, 1993).

The aim of the exercise was firstly to help students to reflect on the relationship between generations and their own training path and, secondly, to acquire a methodological observation and evaluation of family relationships that can be used both with families and with groups, couples and individuals. Students also deepened what they learned in the course of Pedagogy of family relationships, working on a fragment of their family history.

In fact, for several years the genogram has been used in a pedagogical perspective as a reflective device on its own formative history and on the professional choice.

The telling of oneself can arise spontaneously, within families, just to try to break the barriers of silence, especially in the presence of (or later on) strong conflicts. We need narration, but sometimes we are not able to transpose this need into our family history and so we look for stories outside. Therefore, we have to ask ourselves, on the use of the autobiographical metaphor, on how our personal and family history can take back the sense, the direction, the rhythm of the plot and of the weave that very often we're missing. For these reasons, "to say and not to say" in the family must be placed in the outline of the story, because educational and training facts are created right in

the passage from saying to telling.

Hence, as part of the academic year 2017-2018, students who participated in the Course in Pedagogy of Family Relationships, Degree Course in Sciences and Psychological Techniques, were asked to draft their genogram through its design, possibly with the help of a specific software (Genopro), at the level of three generations (children, parents and grandparents, with related uncles and nephews).

The criteria of assignment included a further develop of the genogram through the drafting of a brief elaboration of the story centered on three points:

1) Observation: the genogram shall be followed by a short narration that included an introduction on the family with some essential characteristics (components, context in which it grows and / or lives, essential kinship, life cycle in which it is located, some of its particularities)

2) Evaluation: students were asked to identify in the previous narrative resources and bonds that are perpetuated in the family through generations. In this sense, family history served as a context to better understand the family. In the criteria of assignment, it was stressed how important was that everything said had a precise reference to what was told in the genogram.

3) Intervention: in conclusion it was necessary to draft a reflection on what would be useful to “untie the knots” in that family and to promote its own resources with reference to both present and future development tasks.

This research analyzed 10 stories of students in Family relation Pedagogy at the University of Naples “Federico II”.

In order to analyze the texts from a qualitative perspective, we choose *NVivo*, a qualitative data analysis software often used in the grounded theory researches (Glaser & Strauss, 1967). *NVivo* helps researchers to organize and explore links between ideas. In this work, the use of the software has to be considered as a guide tool to address the reasearcher’s analysis (Gambacorti – Passerini B., Biffi E., Zannini L., 2017).

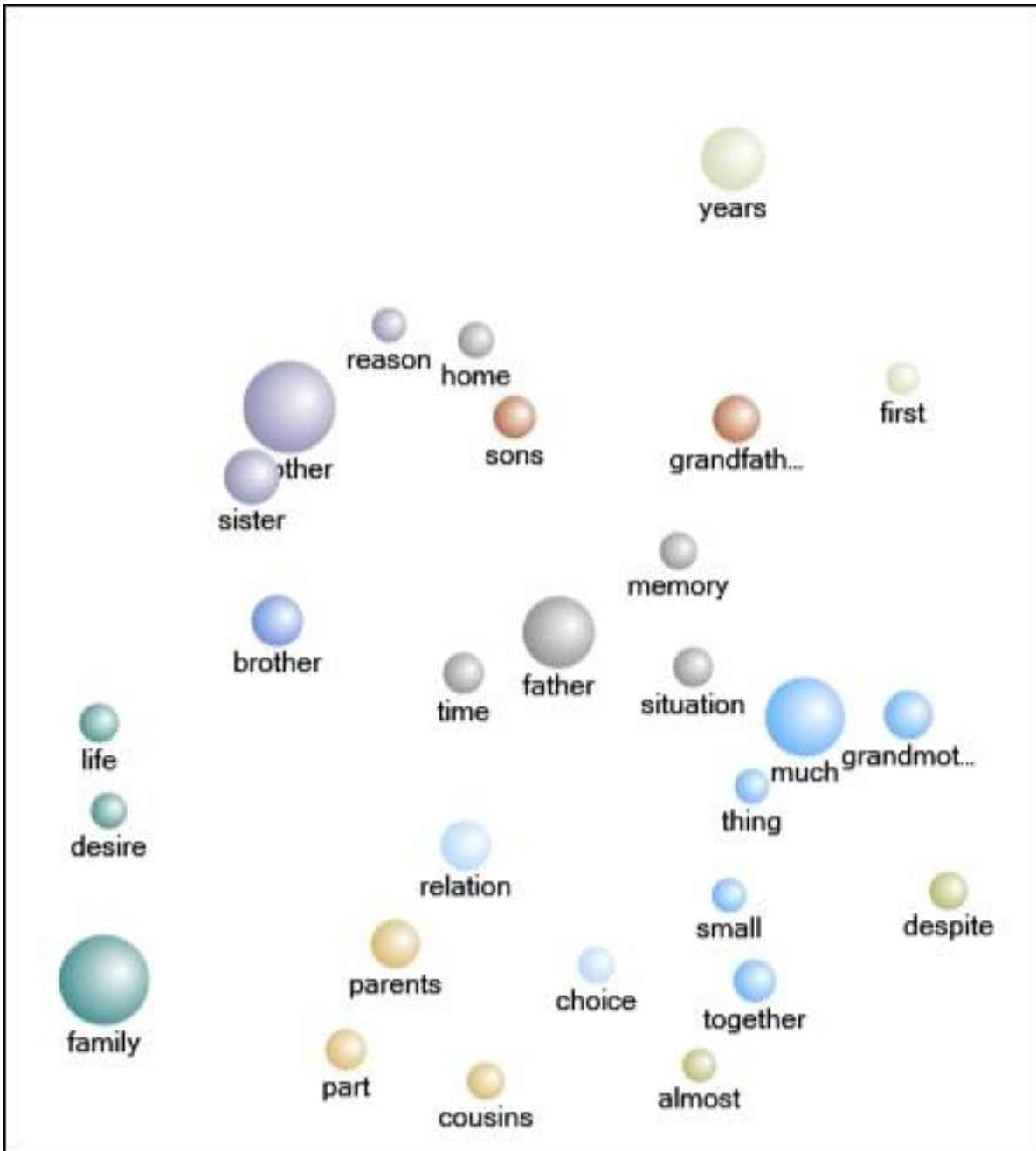
In first instance, we examined the word frequency in the texts, highlighting the most common.

Using this input, we created a word cloud, showing the key words used by students.

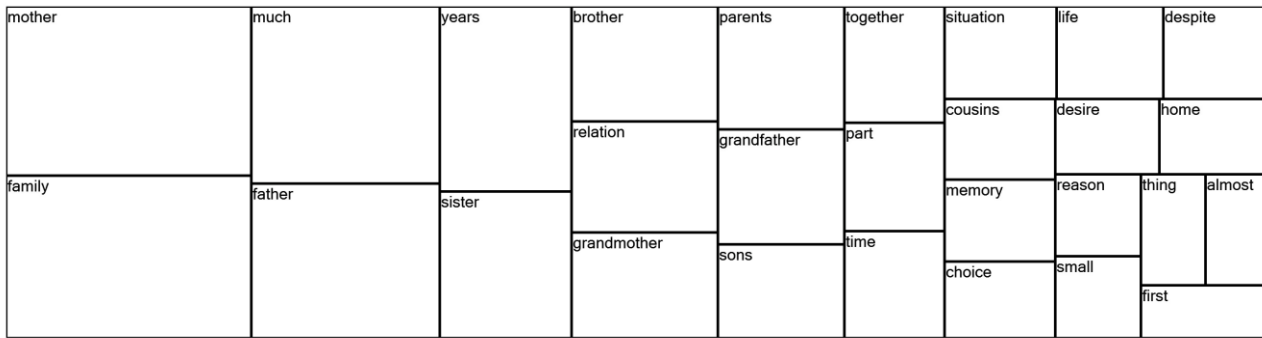
In the cloud, the most important terms are shown bigger than others, underlining also their weight.



The cluster analysis, instead, gave us the relationships between elements, through similarity and affinity, comparisons and distance present in the corpus (Giuliano e La Rocca, 2008).



In the tree map, as in cluster analysis, the mother's role seems to coincide with the whole family one, since the motherly, as the organizer of the sense, leads what derives from it. Moving from the "roots" to the side area of the graph, we can notice an openness to external relations in which desires and reason, memories and situations, life and choices connected to it take form; the compromises (represented by "almost" and "despite") that involve the challenges of the adult age and of the processes of individuation.



The genogram presents an image of the family system that is both current, historical and evolutionary.

The actuality derives from the fact that events that embrace more generations are seen in a perspective that refers to the present and to the meaning that behaviors of individuals belonging to a family system can have (Montagnano, Pazzagli, 1989).

It helps to reformulate, re-signify and subject one's own story. Only by re-acquiring the plot written in the family memory, an individual can open his life to the generativity of his desire, freeing himself from "invisible loyalties", breaking the chain of credits and debts that nail our desire.

Giving, receiving and reciprocating: this is how some authors have effectively summarized the dynamic that is clearly evident in the family bond. As Scabini, emphasized "if we place ourselves in a truly relational-intergenerational perspective, we understand that the gift / obligation relationship is not one-way but rather mutual (Scabini, 1985).

Parents are not solely on the side of the gift, just as children do not place themselves only on the side of the debt, with the obligation to repay the life received;

Thus, even the parents were children and, therefore, these two generations are united by both the gift and the debt, they are invited to recognize in themselves the gift of life received and urged to retransmit to the next generations the care that makes life meaningful and human, through a generative project that, as Erikson reminds us, can coincide with the generation of a new life but also be directed towards other creative and donative forms".

The genogram, as an instrument of "growth", is an opportunity to write a new story that, while accepting the history of one's own family of origin, allows to differentiate itself, opening the individual to his own desire and enabling him to get out of triangulation (Bowen, 1979).

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