

Ricerca educativa
e innovazione
pedagogica

2

La collana intende approfondire tematiche relative al cosa e come fare ricerca in educazione, affinché il ricercatore possa adeguatamente attivarsi e orientarsi negli specifici campi di osservazione scientifica; ma cosa e come ricercare? La ricerca non può che essere una ricerca duttile, allargata, aperta e composita, capace di tenere conto, al contempo, di diversità, luoghi, tempi, relazioni, contesti, comprensivi di una moltitudine di aspetti individuali, sociali e culturali.

La complessità è presente su due fronti, uno specchio dell'altro: sul fronte socio-economico-politico-culturale di una società postmoderna e tecnologica per la crescente complessificazione dei sistemi simbolico-interazionali e costruzionisti dei molteplici elementi in atto; sul fronte educativo, dove si è impegnati a rispondere alle esigenze di questi sistemi e a formare cittadini capaci di comprendere e adattarsi costruttivamente a una simile complessità.

Per eludere il rischio di spersonalizzare e rendere passiva la conoscenza, si è andata formando un'allargata spinta di revisione concettuale del modo di intendere il metodo o, meglio, i metodi della ricerca in educazione. Cade, di conseguenza, l'univocità interpretativa della ricerca: i teorici interagiscono con i pratici – pur nelle distinte professionalità – e non sono più depositari di sapere, ma veri e propri “costruttori di conoscenza”.

La collana intende sondare i punti fondamentali del discorso pedagogico contemporaneo, ritenuti indispensabili per la costruzione di un metamodello orientativo che recepisca, in modo flessibile e a seconda delle necessità, i momenti quantitativi e qualitativi dell'esperienza educativa, senza che questo faccia venir meno la fondatezza scientifica della pedagogia, anzi rafforzandola e dandole consistenza nel relazionarsi elasticamente con la complessità e le innovazioni anche creative degli orientamenti pedagogici contemporanei.

Ricerca educativa e innovazione pedagogica

Collana diretta da

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Il referaggio è affidato a colleghi che esaminano i contributi inviati all'editore (i revisori). I revisori sono scelti in ragione della loro competenza in determinati settori scientifici e campi di studio. Essi sono chiamati a fornire un giudizio di merito sullo scritto proposto, suggerendo anche eventuali modifiche da apportare al testo. I direttori della collana, sentito il parere del Comitato scientifico, decidono in ultima istanza se pubblicare un volume o se rifiutarlo. Il referaggio avviene secondo il metodo del doppio cieco (double-blind). Ciò significa che i revisori non conoscono il nome dell'autore dell'articolo che esaminano e che neanche l'autore conosce (né conoscerà mai) il nome dei revisori che hanno valutato il suo articolo. Solo la direzione conosce i nomi di entrambi. Il comitato di referaggio è composto da studiosi di chiara fama italiani e stranieri. I nomi dei revisori di ogni annata sono resi pubblici on line nell'annata successiva a quella del loro incarico.

Rita Casadei

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Table of Contents

Preface	7
Laura Cavana	

Part I

Rita Casadei

Introduction	19
A Few Basic Questions	27
Some Key-words to Open up the Dialogue	37
<i>Dialogue: the rhythm between silence and speech</i>	42
<i>A holistic approach:</i>	
<i>integrating to create integrity for the person</i>	56
<i>Well-being is the common good:</i>	
<i>being as a factor of wellness</i>	60
<i>Mind-body unity: acting attention</i>	68
<i>Expressiveness: the “sense” of learning</i>	72
<i>An education in introspection:</i>	
<i>the art of living a religious sense of interconnectedness</i>	82

Part II

Contributions

Learning to Be: beyond a Matter of Skills	101
Rita Casadei	
Questioning the Sense of “Non Cognitive Skills”	115
Roberto Travaglini	

What Makes a Professional Teacher? A Consideration from the Perspective of the Theory of Reflective Practitioner Kumiko Ikuta	127
Wonder and Pedagogy Michele Cagol	143
Current Challenges in Early-Childhood Teacher Education in Japan Noriko Inuzuka	155
“Re-Thinking of me”: an Interdisciplinary and Transdisciplinary Approach of Music and Arts for in-Service Teachers in Italy Antonella Coppi	171
Reconstructing the Relationship between the Teacher and the Learner. From the Theory of “Aims of Education” Perspective Hiromi Ozaki	187
On Impartiality: the Struggles of Intercultural Mediators in Intercultural Dialogue Haruna Takahashi	201
Development of Vygotsky’s View on the Relationship between Psychology and Educational Practice: Suggestions for Teacher Education Yoichi Yoshikuni	217
Beyond the “Standardization” of Teacher Competence: Transformation toward a Teacher Image with “Transformative Agency” Dai Hatakeyama	233
Final Remarks Rita Casadei	247
List of Authors	251

Preface

Laura Cavana

I met Professor Ikuta and her delegation in the fall of 2013, when Rita Casadei and I invited them to a Seminar we had organized for our students, at the Department of Educational Sciences of the University of Bologna. The purpose of this meeting was to discuss the similarities and differences that flow between thoughts from the East and the West, with respect to educational issues. Having no specific research on childhood to my credit, I wanted to participate in this second meeting, organized by only my colleague Casadei, solely as an auditor. Therefore, I thank Rita for reserving this space for me to reflect, which, in my intentions, is meant to be, first and foremost, a cordial greeting to my japanese and italian colleagues who are featured as authors in this volume, to express my pleasure in collaborating together again.

*Childhood education and adult educational distress.
What implications?*

When as a young researcher I began to deal with childhood, I quickly realized that the child is inseparable from the adult, because his being small, weak and speechless inevitably refers him to the latter, which becomes his guiding and organizing principle, to support him materially, instruct him, educate him, ultimately to lead him in the gradual development of his autonomy. So it was that instead of pursuing my studies on childhood, I ended up dealing with adults (Cavana, 1985), favored also by the fact that precisely in those years research on the adult and his educability, as well as that on adulthood, was regaining momentum with new orientations and perspectives compared to the past. It follows from what I have

just said that the responsibility of adults towards children and their education is very relevant. But implicitly it is also inferred that there is a need for adults to be aware of this, moreover that they are able and capable of performing the aforementioned function of guidance.

1. *The New Adults*

With issue 28, *The New Adults*, the journal *Adulthood* founded by Duccio Demetrio closed after 13 years of intense presence in the cultural debate around the themes of the adult condition and formative processes. In fact, it was the year 2008 and in the spring of 1995 its first issue had come out, in which, in opposition to the traditional stadial view of existence, the recursive one was affirmed, thus giving space to the multifaceted nature of this age of life, to its multiple histories and multiple identities, through looks, perspectives and disciplinary knowledge that were conceptually also very different, but capable of dialoguing together on the complex and multiform expressions of adult formation and growth. In this latest issue of “*Adulthood*”, which is also monographic like the previous ones, we wondered, among other things, whether a distance of 13 years from the first issue – in my opinion not negligible – was nevertheless sufficient to find aspects, even small ones, of differentiation and change with respect to some of the themes and motifs addressed previously. Well, from most of the contributions in this latest issue, it is clear that a deep “educational malaise” seems to constitute a prevailing identity datum common to many adults today (Cavana, 2015). A datum that was surprising and perhaps incredibly new at the time, but which today, a few years after its detection, unfortunately shows itself as a very visible reality, very generalized and therefore even more worrying. Therefore, precisely from issue 28 of the *Review*, as then, let us ask ourselves today in what way the educational malaise registered in new adults manifests itself and what training they need. It will therefore be in the light of this twofold question that I will develop the continuation of this reflection of mine.

According to Antonella Parigi (2008, p. 174), new adults are incapable of fully mastering their lives, because they are fragile adults

who postpone to the bitter end their effective entry into a universe of responsibility. It is true that contemporary society, with its new arrangements, for everyone, whether young, adult or elderly, is more of an obstacle than a help in overcoming one's frailties; but it is also true that unfavorable or negative social conditions should not be an excuse, or even less a justification, for neglecting one's fears and vulnerabilities. On the contrary, precisely when times are difficult it is necessary not to give up, but rather to set out, perhaps by getting help, to try to cope with the difficulties. The categories of reciprocal relationship and sociality, cooperation and participation, some of the intentional directions that Piero Bertolini (1988) understood as pedagogically significant "values", offer indications, for example, to counteract indifference and lack of solidarity, behaviors that are widespread among the lifestyles of our daily lives, insofar as they stimulate an interest in the other. We need only think, moreover, of all that has been written, said and done in the field of adult education, which has been particularly attentive in the last three decades to the subjective dimension of the adult condition and consequently to its inner formation.

These latter observations have a direct correspondence with another characteristic trait of new adults, this time highlighted by Nadia Fina. As the author points out, our age is characterized by the speed of life rhythms and confusion, within which «mental disorders are paradigms of life and reveal ways of living» (Fina, 2008, p. 98). Making even more incisive and widespread that sense of unease that Zygmunt Bauman (1999) defines as typical of postmodernity and which assigns to the feeling of "security" too limited a space, is the prevalence of a narcissistic register, by which the principles of competition and success contribute to nurturing subjective vulnerability. Unfortunately, within such an uncertain and tumultuous horizon, the idea that it is possible to think and plan for the future disappears. Our age thus appears crushed on the dimension of the present time, and time has become a permanent present. Politics itself, unfortunately, has renounced wide-ranging projects; the emphasis has rather shifted to the attributes of speed, agility, rapidity, flexibility, in short to expressions that presuppose continuous change and acceleration, without ever stopping the direction of the march

and what is worse without showing the sense of this march (Cappelli, 2008). All this is accompanied by a disturbing impoverishment of the human condition; young people in particular are accepting their precarious condition as if it were a normal fact, and many adults seem to have lost faith that, by engaging, change for the better can happen. Openness to the possible, however, is not decoupled from effort, nor from individual and collective commitment and effort; but neither is it decoupled from the uncertainty of the outcome and thus from the need to keep our minds in the dimension of waiting for the “don’t-know”. As adults, therefore, we need to face the problematic nature of project and choice.

2. The training needs of new adults

Having so far highlighted the most frequent frailties of today’s adults, let us now ask, as I had proposed again at the beginning, what formation they need. According to the authors of issue 28 of “Adulthood”, today’s adults need formation that is attentive to the care of the inner life. And this is my opinion as well. Such a training space refers back to adult education and its very ancient origins highlighted by Michel Foucault in his volume *The Care of the Self* (1985), where the author points out that a concern for adults and their educability was already present in the classical world, not so much as a simple concern, but as a possibility and duty to know oneself and to acquire the necessary training to care for and guide others. In the 1990s of the last century, this space of adult education came back into the limelight thanks to the studies of Duccio Demetrio (1997), who re-proposed in the field of adult education the subjective and self-referential dimension, to refer to the existential paths of individuals and their histories of formation. Indeed, there are several occasions and circumstances that even in the absence of precise intentional purposes cause the adult to rethink and revise his or her role, tasks, and being-in-the-world. Therefore, it would be reductive to overlook or underestimate this area of the education-adult-life relationship. Which has not happened. In fact, this sphere of adult education, which we have seen legitimized historically as its field of

relevance, in the last abundant two decades, after a long silence has been the subject of a wide multiplicity of studies and initiatives of different sign, which have re-evaluated and justified its function on the educational level.

Education in adulthood thus invites work on the self.

If the ability to take responsibility for others, as I mentioned earlier, is rightly considered an inescapable adult identity trait, with the reference to the self-referential dimension of adult education, it is stressed at the same time that the ability to take responsibility for oneself, that is, to “take charge”, represents another very strong and characterizing identity trait. A further significant adult identity trait that is in line with the formative needs of today’s adults is connected to a certain degree of seriousness, which is not to be confused with being sad or opaque people, but according to Antonella Parigi (2008), should be understood as being people capable of evaluating within themselves both the consequences of their actions and the impossibility of achieving conflicting things; as if to say, in short, that seriousness and awareness of the inevitability of choice are closely related. Responsibility and seriousness, again for Parigi, are connected to a third component of adulthood, which is also necessary and indispensable: loneliness, not to be confused with being physically alone, but rather to be connected to the awareness that no one but us can carry the burden of our lives. Hence, finally, the distance from the things whose relativity is grasped: everything is important, but not sufficient to guarantee us a sense of personal fulfillment. If what I have indicated so far may constitute some of the fundamental components that adult education studies attribute to the adult condition and thus to being, perceiving and representing oneself as an adult, it seems clear that in contemporary society it seems impossible to become an adult without resorting to the formative potential of caring for the inner life. In my opinion, therefore, today’s education-age-adult relationship should pay attention to such a direction of meaning. But toward what direction? And in view of what ends? We shall see in the turning of the discourse.

3. *Toward what orientation?*

I have repeatedly argued elsewhere that self-care, whether in its uniquely existential aspects or in its predominantly educational and/or formative ones, cannot be regarded as an end in itself and to be held back, but must be considered as an experience to be poured out on others and to be shared with others. It thus becomes a way of life, a way of being, a medium that governs our personal relationships, both in the private and professional spheres. In our specific case, let us now consider it in relation to the adult educational distress just highlighted and its main implications on the existential and educational levels.

It can first of all be stated that the educational malaise shared by many adults today, as a whole, is largely configured with the face and guise of a real “crisis of educational authority” (Pati, Prenna, 2008), in other words as a “vacuum of adult authority”. Secondly, it can be said that this crisis mainly refers back to relational difficulties. Therefore, it is toward this direction that care work should be oriented in order to counter and overcome the educational crisis generated by the lack of adult role models. Thus, it is a matter of bringing attention to the following thematic nodes:

a) on the inconsistent communicative style of adults, which makes them oscillate between authoritarianism and permissiveness. The latter, nowadays, seems to have become synonymous with democracy, while in the wake of its progress people fall into the error of identifying authority with authoritarianism, of which it is instead only its degeneration; confused with authoritarianism, authority is given repressive meanings, which do not belong to its symbolic universe at all. Authoritarianism is domination, subjugation, instrumentalization, blind, uncritical obedience that does not lead to independence, nor to responsibility;

b) on improper and inappropriate educational relations, as symmetrical relations (Bertolini, 1988). Educational relationships of this kind occur as a result of the inconsistency of adults just reported: this is the case of the “friendly” parent or the “complicit” teacher. As Vanna Iori (2008) points out, young people, on the other hand, have a “dramatic” need for reference points and directions of meaning;

in her opinion, therefore, in the educational relationship the concept of asymmetry should be reevaluated and maintained; she also points out that its presence does not imply an imbalance or disproportion, since it is necessary for the one who educates to be in a position of broader existential and cultural experience with regard to the subject of whom he or she cares. On the contrary, Iori further notes, asymmetry on the existential and social level, can hinder the educational process if it degenerates into authoritarianism and abuse;

c) on the lack of authority of adults and the absence of directivity on their part. For example, in schools in particular, as Luisa Santelli Beccegato writes (2008), «there has been a shift from an authority interpreted in terms of “power”, an authority that intimidated, that demanded and obtained obedience and discipline, that subjugated... to a “democratic” authority that is able to give confidence, encourage, arouse interests, emancipate» (p. 140). A change of course that shows the transition from an authority that commands and imposes itself on the other, to an authority that is recognized and knows how to get involved and listen. However, this is a transition that is still far from having been accomplished (*Ibidem*), since in everyday school life many teachers, without an authority that intimidates, but also without adequate preparation for an authority that encourages, feel alone and disoriented. A very complex and problematic reality, which, in my opinion, still remains not only unresolved, but even aggravated; just think in this regard of the difficult relationship frequently found between parents and teachers, which instead of developing on the level of confrontation and dialogue, so that the mutual exchange of opinions intentionally returns to the benefit of the child/student, very often expires in a clash and unjustified attacks;

d) on the crisis of adult exemplarity, that is, on the disappearance of adult educational models of reference for the younger generations. According to Luigi Pati (2008), those who are invested with educational responsibilities nowadays seem to have lost the ability to transmit the values and styles of behavior that they intend to promote in growing subjects; so that the assumption of models and patterns of conduct transmitted by the mass media ends up prevailing. In this regard and incidentally, neither should we forget the adaptation to relational models acquired on social media which, we know, are

often responsible for aggression and violence, verbal and otherwise.

From the points just highlighted, it is clear that for the contemporary adult the most urgent and priority evolutionary task becomes that of recovering that guiding function that classical Greece had already attributed to him, through the possibility and duty of taking care of himself, in order then to be able to take care of others. For the adult of our time, it is therefore a matter of possessing, first of all, a clear and precise awareness of the educational responsibility he or she has towards the younger generations; secondly, but not subordinately, of making himself or herself a model or witness to those traditional “values”, now almost completely disappeared or at least obscured and considered to be out of fashion, of which, however, there is a shared and urgent need. I am referring to values such as respect, toward oneself and others, one’s own and others’ dignity, humility as an expression of openness, knowledge and awareness of limits, gratitude and thankfulness, kindness, courtesy, attention, smiling, caring, solidarity in place of indifference, etc., etc., etc. Educate to educate then. Not only once, but also today this appears to be the primary formative need of adults. On this formative reading all the most accredited studies on adult education agree; similarly, there is agreement on the idea that means and ways to achieve this goal should be traced, in particular, from the subject and his interiority. The space of introspection can thus become a space of adult care (Castiglioni, 2008, p. 102). Education in fact has a great need for meaningful adults.

Caring for one’s inner life is not accomplished in only one way, but rather through singular and different paths and modes that greatly depend on each person’s life histories and formation opportunities. As far as I am concerned, the answer to the questions that this paragraph raises is to be found in the discourses and practices that refer back to my studies on the interaction phenomenological paradigm – oriental conceptions and, within that analysis, its declination in pedagogy and education (Cavana, 2000; Cavana, 2020). I say this only by way of information, mainly to clarify the meaning that led me to initiate the first contacts with Japanese colleagues.

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