

# PEA

Pedagogy Ecology and the Arts conference

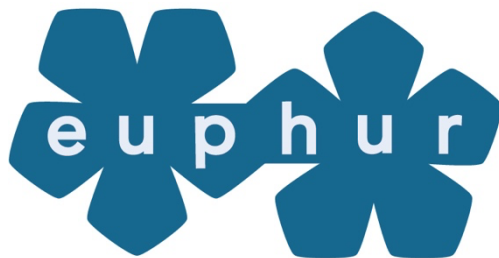
## BOOK OF ABSTRACTS



“polis”

8-9 September 2023 | Meran-o | South Tyrol | Italy

In collaboration with



Euregio Platform on Human Dignity and Human Rights

Academy Meran-o, Innerhofer Street 1

**TEATRO PRATIKO**

Center for culture, Cavour Street 1



## PROGRAMME

### FRIDAY, 8 SEPTEMBER 2023

*Academy of Italian-German Studies, Innerhofer Street 1*

**WELCOME DESK** Coffee and Registration 8 - 9

**INTRODUCTION** 9 - 9.30

*Institutional Greetings*

**Evi Agostini** and **Sabina Langer** – Framing PEA Conference

**KEYNOTES** 9.30

**Siegfried Baur** (Free University of Bolzano) – From the Development of Equality in the Difference to an Education for the Future

**Ines Giunta** (Ca' Foscari University of Venice) – For an Ecological Ethic

**Hans Karl Peterlini** (University of Klagenfurt) – Pedagogy of Sensitivity. Problems and Potentials for Overcoming Divisions between I and Thou, Humans and Nature, Subject and World

**FOCUS on Polis and Digital Ecology**

Chair: Nazario Zambaldi

**Paolo Landri** (CNR) and **Denis Francesconi** (University of Vienna)

**Open Discussion**

*Question and Answers*

*Convivial Lunch & "Chatting"*

**PARALLEL PANELS** 14 - 16.30

**Panel A** (in English/German)

*Academy of Italian-German Studies, Innerhofer Street 1*

Chair: Evi Agostini

**Gregor Eckert & Nina Grünberger** (Technical University Darmstadt) – Envisioning Futures with the Means of Art. A Pedagogical Approach of Polis in the Context of Education for Sustainable Development (ESD) (in English)

**Matteo Pra Mio** (Free University of Bolzano/Bozen) – Youth as a Factor of Political Discrimination, Youth as a Factor of Political Hope. On the Role of Education Towards More Desirable Poleis

**Jasmin Jossin & Tanja Godlewksy** (Karlsruhe Institute of Technology) – Urban Xtopia. Participatory Futuring through Creative and Transformative Envisioning Practices (in English)

**Petra Grabowski** (Free University of Bolzano/Bozen) – SEA. Social and Emotional Learning in Art Education (in English)

**Sandra Matschnigg-Peer & Tamara Peer** (University College of Teacher Education Vienna) – School as a Bridge between the Small and the Big World – School as Polis? (in German)

**Panel B** (in English)

*Center for Culture, Cavour Street 1*

Chair: Nazario Zambaldi

**Oliver Kauffmann** (Aarhus University) – Polis, Painting and Unlearning in the Late Work of Merleau-Ponty

**Alessandro Tollari** (Iuav University of Venice) – Playful Habitats. The Performing Arts and the Re-aestheticization of Education in Times of Ecological Challenges

**Paola Crespi** (Independent Researcher, Merano) – Rudolf Laban's Polis. How to Live Together in Rhythm



**Sibilla Montanari** (Ca' Foscari University of Venice) – Collective Agency as Developmental Learning in Socio-Ecological Systems to Address Super-Complex Challenges. Theatre-Based Research to Implement Collective Agency's Assessment Through Forum-Theatre

**Carla Cardinaletti** (Free University of Bolzano) – The Relational Depth of Field. The Experience of the 00A Gallery between Merano and Trento

**Panel C** (in Italian)

*Center for Culture, Cavour Street 1*

Chair: Denis Francesconi

**Gina Chianese & Barbara Bocchi** (University of Trieste) – Connecting School and City for a Sustainable and Widespread Educational Ecosystem

**Alessia Rosa & Michela Bongiorno** (INDIRE) – Truth Dare Create in the Spaces of the City. Educational Practices to Support the Creativity of Children between Three and Six Years Old

**Maddalena Sottocorno** (University of Milano Bicocca) – The Community-based Digital Archiving Practice in a Pedagogical Perspective. Reflections for a More Sustainable City

**Giacomo Zavatta & Brigitta Pia Alioto** (Ca' Foscari University of Venice) – Rediscovering Dewey's Concept of Experience, Knowledge and Education. Some Considerations Starting From the Ecological Theory

**Sara Baroni** (Free University of Bolzano/Bozen) – Building Resilience and Resistance in Emergency, *Polis* as Network

**WORKSHOPS 17 - 19**

*Center for Culture, Cavour Street 1*

**Workshop A 17 - 18**

Chair: Sabina Langer

**Luana Silveri** (teacher at Istituto di Istruzione "La Rosa Bianca", Cavalese/Trento) – How can We Turn Sustainability Education in a More Ecological and Systemic Way? (in English)

**Workshop B 17 - 18**

Chair: Evi Agostini

**Ulrike Barth & Angelika Wiehl** (Alanus University Mannheim) – Without Creativity No Pedagogy! Writing Perceptual Vignettes as a Creative Phenomenological Method (in German)

**Workshop C 18 - 19**

Chair: Denis Francesconi

**Anja Thielmann** (University College of Teacher Education Styria) – School for a Solidary Society. Philosophy for Children as an Access to Critical and Empathic Thinking (in English)

*Convivial Dinner in the Garden & Music*

*Academy of Italian-German Studies, Innerhofer Street 1*

**BOOK PRESENTATION 20.30 (public event)**

*Center for Culture, Cavour Street 1*

**Gert J.J. Biesta, Riscoprire l'insegnamento**, Raffaello Cortina Editore  
with the editors: Paolo Landri and Francesco Cappa

*Music on the Terrace by Raffaele Virgadola*



## **SATURDAY, 9 SEPTEMBER 2023**

*Center for Culture, Cavour Street 1*

Coffee and "Good Morning" 8 - 9

### **PARALLEL PANELS 9 - 11**

**Panel D** (in English)

Chair: Evi Agostini

**Cinzia Zadra & Maria Ventura** (Free University of Bolzano) – Exploring and Reimagining Education in the Polis. Bridging Place-Based Education and Public Pedagogy

**Victoria Konidari** (University of Patras) – The Eco-Political Approach of Educational Leadership. Familiar Concepts, New Challenges and New Roles for Schools and their Leaders

**Angelica Disalvo** (University of Foggia) – Polis' Crisis, Systemic Resilience, and School. What Strategies Can Support Italian High School Teachers?

**KEATS Aps** (group of educational professionals, Monza) – Educational Practices for Building Social Ties. TEDDY per il quartiere, a Collective Narration for the Neighborhood

**Panel E** (in English)

Chair: Denis Francesconi

**Dag Munk Lindemann** (UCL University College Denmark) – A Chiasmic Nature Bildung

**Georgios Bestias** (Consulate General of Greece in Korca) – Korczak's Pedagogy and its Contribution to Promoting Active Citizenship in Schools

**Janette Hoffmann** (Free University of Bolzano/Bozen) – LUNA – Kindergarten and Primary School Children Talking About the Moon, Imagining Fictional Worlds of living in Harmony with Nature

**Daniela Lehner** (University of Klagenfurt) – Pedagogies of Coexistence toward a Regenerative Future

### **CONSECUTIVE WORKSHOPS 9-11**

**Workshop D 9 - 10**

Chair: Nazario Zambaldi

**Laura Corbella** (University of Milano-Bicocca) – Pedagogical Improvisation. A Teacher Education Scenario to Embrace the Unexpected (in Italian)

**Workshop E 10 - 11**

Chair: Sabina Langer

**Francesco Riva & Elisabetta D'Agostino** (teachers at IC Cappelli – Milano) – Relaxing, Laughing, Sharing. A Way to Build a Democratic Community in a Class of Teenager (in Italian)

### **PANEL DISCUSSION 11 - 12:30**

**PEA, Polis: People and Territory – Connections and Networking**

*Invited speakers and conference's participants discuss the question: "Which desirable polis?" to connect the conference and the world, and to imagine the future of the conference.*

**Andrea Piccardo** – The Experience of Monte Olimpino and the Cinema made by Children

**Heidrun Demo** (Free University of Bolzano/Bozen) – Democratic School and Participation

**Michele Cagol** (Free University of Bolzano/Bozen) – Ecology and Wonder

*Convivial Aperitif & "Let's Stay in Touch"*

**City tour. Art Guide Tour 15.30** (in English)

Kunst Merano Arte organises a guided tour for conference participants of the current exhibition 'Vielheit [Multiplicity]: Stories from the postmigrant society'



Evi Agostini, Denis Francesconi, Sabina Langer, Nazario Zambaldi  
Curators and organizers of the conference

## WELCOME AND INTRODUCTION TO THE FIRST PEA CONFERENCE

It is a pleasure and an honour to kick off the first edition of the PEA Conference 2023 with the participation of researchers and practitioners from Italy, Austria, Germany, Greece, and Denmark.

Why PEA? PEA is an acronym that stands for Pedagogy, Ecology, and the Arts. When we first thought together about a conference that could bring our – the curator's – interests together, these were the key words that emerged. Indeed, the goal of our conference is connecting learning and education, ecological thinking and the visual and performing arts to discuss, in an innovative way, the human condition on our planet, from the individual and the social perspective.

Three main themes on which the conference is built:

- Pedagogy with learning and education in its inclusive, empowering, and developmental sense as the focus of the conference.
- Ecology and the ecological thinking where we link experiences, lives, and systems (places, institutions, classrooms...) within the systemic perspective.
- And then the Arts, which we intend in the sense of a qualitative enquiry that incorporates artistic processes and experiential dimensions as well as creativity and a critical stance.

Combining these three topics, we would like to promote a dialogue and a community of practitioners and scholars to understand and articulate the inter-subjectivity of human experience.

The initial letters of these three words form the word PEA – a legume, round and green. This also explains the logo we chose: a pea is never alone, it grows and lives in a pod, attached to the plant, in a garden, thanks to the water, the soil, the sunlight... We like this pun because of the irony, the humility of the intent, being small but together like peas growing in pods. And, last but not least, there is the connection of the pea with the greenness of plant nature. As well as single peas, humans can achieve very little without the support of the community, of society, and of the rest of the world.

The idea to focus on the Polis for the first edition of PEA derives from our strong consideration of the social dimension, our interests in pedagogy being convivial, communitarian, ecological in an extended, intersubjective, and political sense. We intend *Polis* in a very broad sense: by it we mean living together in a complex world and society where all differences can find a way to coexist, where there is conviviality, good politics and active citizenship, as well as personal and shared responsibility arising from the care for the common good. Ecology and art-based research can provide a framework for individual and collective learning with the aim to define and construct an inclusive and sustainable polis. The keynote speakers will help to present different perspectives on the concept of polis and its various – and desirable – forms.



We sincerely thank our keynote speakers – Siegfried Baur, Ines Giunta, and Hans Karl Peterlini – to help us improve our understanding of polis, and Marijana Grandits who, unfortunately, cannot be here today, but who participated to the launch of the conference in May.

- We would like to thank all the people who contributed to the preparatory and accompanying events of the conference:
- Ippolita research group with whom we presented bell hooks' book *Teaching Community. A Pedagogy of Hope* (Italian edition for Meltemi's Culture Radicali series) which goes in the direction of the 'polis' we would like to imagine and practice here.
- The LiteraturClub of the OstWest with whom we presented *Brief an eine Lehrerin* by the School of Barbiana (Edizioni AlphaBeta Verlag), a German translation by Alexander Langer of one of the most important books for the Italian pedagogical discourse in the 70ies and later; the book has an afterword by Heidrun Demo.
- Michelangelo Pistoletto, an internationally renowned artist, with whom we presented his book *La formula della creazione* on the 1st of September together with Ruggero Poi, director of Cittadellarte's learning environments. This event was the continuation of a collaboration in the framework of the values of the Third Paradise.
- Andrea Piccardo who curated together with Nazario Zambald the exhibition dedicated to the Monte Olimpino research cinema and to "cinema made by children" – which had Bruno Munari and Marcello Piccardo as protagonists –, hosted by the Centro per la Cultura.
- Paolo Landri and Francesco Cappa, who presented the book *The Rediscovering of Teaching* by Gert J. J. Biesta (Italian edition for Raffaello Cortina).
- Raffaele Virgadola dj – group and organisational psychologist – for the music on Friday evening.
- *Kunst Merano Arte* for the Art Guid Tour on Saturday afternoon to keep 'making community' after the conference.
- The Centre for Culture and the Teatro Pratico for hosting the PEA conference and the exhibition.
- The EUPHOUR Euregio Platform on Human Dignity and Human Rights and the Academy of Italian-German studies for the fundamental support.

The publication that will follow this conference will collect the contributions of the participants and those who collaborated with us. We would like this publication to be more than a collection of papers from the presentations and the workshops: we hope that the final papers will be enriched by the dialogues and exchanges of ideas that will take place also during the moments of conviviality offered by the conference, hopefully overcoming possible language boundaries.

Enjoy the first PEA conference in the spirit of dialogue, respect, openness, and conviviality!



## KEYNOTE SPEAKERS

**Siegfried Baur** (Free University of Bolzano/Bozen) – From the Development of Equality in the Difference to an Education for the Future

**Ines Giunta** (Ca' Foscari University of Venice) – For an Ecological Ethic

**Hans Karl Peterlini** (University of Klagenfurt) – Pedagogy of Sensitivity

**FOCUS on Polis and Digital Ecology** (in English)

Chair: Nazario Zambaldi

Dialogue between **Paolo Landri** (CNR) and **Denis Francesconi** (University of Vienna)





Siegfried Baur  
(Free University of Bolzano/Bozen)

## From the Development of Equality in Difference to an Education for the Future

This presentation first outlines the ancient Greek concept of the polis as a constitutional society of free citizens, in which state and society are identified with each other. This is contrasted with the house and the domestic sphere as the living world of the family, which, however, according to Aristotle, belongs to the state and therefore represents a public interest. This lifeworld of private and economic interests, called oikos in ancient Greek, forms the core of the classical doctrine of economics (cf. Waldenfels, 2022) and expands in the modern age to the concept of the living environment, ecology, environmental protection and finally to the concept of social, cultural and climatic sustainability.

The concept of the polis and the dialectically related concept of the oikos, however, lack equality in the sense of modern democratic constitutions, since women, slaves and other dependents belonged neither to the state nor to society, but to the property of free citizens. Therefore, the constitutional principle of equality, which is not a privilege but a right, shall be outlined by way of example in the historical span of development from Pericles to the French Revolution to Abraham Lincoln. The members of the nation state are free and endowed with equal rights as human beings and not only as citizens of a polis (cf. Brunkhorst, 1994). Connected with this in modern and postmodern society are the conceptual pairs of equality and difference as well as inclusion and exclusion, which are in dialectical tension with each other (cf. Habermas 1996; Langer 1986, 1994).

In a second step, the dialectical tension between state, civil society and privacy will be presented. Civil society is the retranslation of Hegel's concept of "bourgeois society" (cf. Hegel, 1821/1970), which lies in the intermediate area between the private sphere, the market and the state. Civil society is a space "in-between" (cf. Bhabha, 1994), a space of public discussion, conflict and understanding, of pronounced diversity and dynamism, carried by individuals with an autonomous social and personal identity who have joined together in diverse groups. This implies social engagement, such as exercising the right/obligation to vote, commitment to social justice, peace, sustainability, as well as social self-organisation.

In a final section, following Edgar Morin (2015), the foundations of knowledge for an education of the future will be focused on. This requires a radical rethinking in the understanding, conception and design of learning and learning processes oriented towards sustainability (cf. Meyer-Drawe, 2012), towards the unfolding and consolidation of a democratic cultural and intercultural awareness of local and planetary citizens.

### References

- Aristoteles (1981). Politik. Hrsg.: Eugen Rolfes. Hamburg: Felix Meiner Verlag.  
Brunkhorst, H. (1994). Demokratie und Differenz. Vom klassischen zum modernen Begriff des Politischen. Frankfurt/M.: Fischer Verlag.  
Habermas, J. (1996). Die Einbeziehung des Anderen. Frankfurt/M.: Suhrkamp.  
Hegel, G.W.F. (1821). Grundlinien der Philosophie des Rechts. Frankfurt/M.: Suhrkamp, 1970.  
Homi K. Bhabha. The Location of Culture. London: Routledge, 1994.  
Langer, A. (1986). Miteinander, Nebeneinander. In: Baur, S./Dello Sbarba, R. (Hrsg.) (1996): Alexander Langer. Aufsätze zu Südtirol/Scritti sul Sudtirolo 1978 – 1995. Meran: Alpha&Beta-Verlag, S. 178-182.  
Meyer-Drawe, K. (2012). Diskurse des Lernens. München: Wilhelm Fink Verlag.  
Morin, E. (2015). Die sieben Fundamente des Wissens für eine Erziehung der Zukunft. Hamburg: Reinhold Krämer Verlag.  
Waldenfels, B. (2022). Globalität, Lokalität, Digitalität. Frankfurt/M.: Suhrkamp.



Ines Giunta  
(Ca' Foscari University of Venice)

## For an Ecological Ethics

**Keywords:** total crisis, active participation, ecological ethics, moral experience, beauty

The *crisis* we are experiencing, which we can name *total* by virtue of the mature awareness of the interconnections that characterize it, is, first and foremost, a crisis of the active and conscious *participation*. It likely finds its origin in the difficulty of perceiving ourselves within a profound ecological vision, thanks to which it would become possible, instead, to reverse course and build the premises necessary for the consciousness-raising of the planetary community of destiny not on the fear of a *common danger*, but on the (still fleeting and epiphenomenal) awareness of a *common responsibility* of humans as rational beings. Consistent with these considerations, a series of questions need to be fielded concerning first of all how this participation can be fostered in the form of a regenerated, revitalized, revitalized social and human ecological attitude, namely of a critical citizenship that consigns the *polis* to its original meaning as a space of dialogue and that sees its purpose achieved in the adoption of *ecologically responsible behaviors*. These behaviors are undoubtedly configured as the result of *rational experience*, based on specific knowledge and skills capable of enlightening the horizon of the possible and (at the same time) the desirable for the common good. But, it is also, and above all, a *moral experience*, which concerns our relationship with others (humans, animals, environment) and with ourselves in reference to norms and values (Baldacci, 2020) such as ecological ones in which, with all evidence, we fail to recognize ourselves.

These are, it should be emphasized, two areas that are highly problematic and on which much research still needs to be invested. However, the awareness that the hoped-for change of register has not taken place, despite the fact that so many scholars have offered sustainable and viable trajectories. It seems to suggest that there is an urgent need to get to the heart of the *structure of the moral problematic* (Baldacci, 2020). This will be done by first analyzing its component terms from an ecological perspective and then specifying the task of education with regard to the formation of both an *ecological ethics* and a *critical and conscious morality*.

In the dynamic balance that comes from having finally learned “[...] to be here (dasein), on the planet [...] that is, to accustom ourselves to live, to share, to communicate, to remain in communion” (Morin, Kern, 1994, p. 189), which would be the most proper definition of beauty.

### References and further readings

- Baldacci, M. (2019). *La scuola al bivio. Mercato o democrazia?* (Vol. 1, pp. 5-252). Franco Angeli.
- Baldacci, M. (2020). *Un curriculum di educazione etico-sociale. Proposte per una scuola democratica*. Carocci.
- Bertin, G. M. (1995). *Educazione alla ragione. Lezioni di pedagogia generale*. Armando Editore.
- Bertolini, P. (2004). *Dalla crisi dell'etica e dell'educazione, una sfida per la pedagogia*. Encyclopaideia 15:5-19.
- Calogero, G. (1969). *Filosofia del dialogo*. Edizioni di Comunità.
- Dewey, J. (2004). *Democrazia e educazione*. Sansoni (Original work published 1916)



- Frauenfelder, E. (2011). Introduzione. In E. Frauenfelder, O. De Sanctis & E. Corbi (Eds.), *Civitas educationis. Interrogazioni e sfide pedagogiche*. Liguori.
- Guattari, F. (2019). Introduzione. In F., Guattari, & F., *La Cecla, Le tre ecologie*. Sonda.
- Husserl, E. (1997). *La crisi delle scienze europee e la fenomenologia trascendentale*. Il Saggiatore.
- Kern, A., & Morin, E. (1994). *Terra Patria*. Raffaello Cortina.
- Mancini, P. F. (2012). *Socrate: democrazia e potere del dialogo*. In A. Ascenzi & A. Chionna (Eds.), *Potere, autorità, formazione. Dinamiche socio-culturali*. Progedit.
- Margiotta, U. (2015). *Teoria della formazione*. Carocci.
- Morin, E. (2002). *Il Metodo 6. L'etica*. Raffaello Cortina.
- Mortari, L. (2020). *Educazione ecologica*. Laterza.
- Naess, A. (2015). *Introduzione all'ecologia*. ETS.
- Polenghi, S. (2018). *Le emergenze educative nella società contemporanea: etica e pedagogia*. *Società Italiana di Pedagogia*, 2, 3-6.
- Santerini, M. (2001). *Educare alla cittadinanza. La pedagogia e le sfide della globalizzazione*. Roma: Carocci.
- Santi, M. (1995). *Ragionare con il discorso*. Firenze: La Nuova Italia.
- Zampieri, S. (2012). *Sofia e Polis: Pratica filosofica e agire politico*. Liguori.



Hans Karl Peterlini  
(University of Klagenfurt)

## **Pedagogy of Sensitivity. Problems and potentials for overcoming divisions between I and Thou, humans and nature, subject and world**

Dominant educational discourses, mainly related to the Humboldtian ideal of education, emphasize the centrality of the individual, who constitutes himself as a subject by appropriating the world (cf. Tenorth 1988: 243-244). Lenzen divides education into the five dimensions of individual existence, individual capacity, individual process, individual self-transgression, and the higher formation of the species (cf. Lenzen 1997: 949-957). Although in the latter dimension, "species" refers to an aspect that transcends subject and generation, its further development as individual self-transgression also represents an achievement to be made by the subject. It is only in the fifth dimension that education is addressed as the "activity of educational institutions or persons," who thus also influence educational processes. The focus is thus consistently on being active, also in the sense of "self-activity" (Benner, 2005, p. 80), as the guiding principle for learning and educational processes. The pathic moment (Meyer-Drawe 2018: p. 38) of learning and educational processes has been lost in the functionalization of education, as it ultimately anticipated today's neoliberal tendencies with the Renaissance and once again accelerated by the Enlightenment (cf. Ribolids 2009). For Humboldt, self-activity is interrelated with a second important principle of life and education, namely "receptivity" or "sensitivity" (Humboldt 2017: 7). To what extent can pedagogical theory and action take up this faded principle again and make it productive for dealing with divisive tendencies between I and Thou, human and nature, subject and world? The presentation explores the problems and potentials of a pedagogy of sensitivity as an answer to the dystopias of the present in a global dimension. The polis – in an understanding of communicative action in the lifeworld according to Habermas (1981) – is thematized in terms of the extent to which receptivity can also be recast pedagogically on a global level in the sense of global citizenship education.

### **References**

- Benner, D. (2005). *Allgemeine Pädagogik. Eine systematisch-problemgeschichtliche Einführung in die Grundstruktur pädagogischen Denkens und Handelns*. 5. korr. Aufl. Weinheim/München: Juventa.
- Habermas, J. (1981). *Theorie des kommunikativen Handelns (I: Handlungsrationalität und gesellschaftliche Rationalisierung; II: Zur Kritik der funktionalistischen Vernunft)*. Frankfurt am Main: Suhrkamp.
- Humboldt, Wilhelm von (2017): *Theorie der Bildung des Menschen*. In: Lauer, Gerhard (Hrsg.): *Wilhelm von Humboldt. Schriften zur Bildung*. Stuttgart: Rec-lam, S. 5-12.
- Lenzen, D. (1997). *Lösen die Begriffe Selbstorganisation, Autopoiesis und Emergenz den Bildungsbegriff ab?* Niklas Luhmann zum 70. Geburtstag. In: *Zeitschrift für Pädagogik* 43/6, S. 949-968.
- Meyer-Drawe, K. (2018). *Die Welt als Kulisse. Übertreibungen in Richtung Wahrheit*. Paderborn: Schöningh.
- Ribolids, E- (2009): *Bildung ohne Wert – Wider die Humankapitalisierung des Menschen*. Wien: Löcker-Verlag.
- Tenorth, H.-E. (1988). *Das Allgemeine der Bildung. Überlegungen aus der Perspektive der Erziehungswissenschaft*. In: Hansmann, Otto/Marotzki, Wiefried (Hrsg.): *Diskurs Bildungstheorie I. Systematische Markierungen*. Weinheim: Beltz, S. 241-267.



Paolo Landri (CNR) & Denis Francesconi (University of Vienna)

## **FOCUS on Polis and Digital Ecology**

This session develops as a dialogue by starting with a series of questions that are now more crucial than ever for the educational community: Is it possible to develop an ecology of the digital world? What new meanings and practices can emerge to support civic and political engagement in the digital world? What are the possibilities of connecting pedagogy, ecology, and technology? And more specifically, how do schools and extra-school networks make use of new technologies?

Schools and education are privileged places to investigate the ways in which technology, the digital and the human meet the ecology of mind and the embodied lived experience.

In this dialogue, the two speakers will discuss the possibilities of developing a digital ecology in school and the extra-school networks (see FridaysForFuture) and will attempt to propose some examples of how the digital world can contribute to the construction of a more participatory and sustainable Polis.



## **PANEL A (in English/German)**

Chair: Evi Agostini

**Gregor Eckert & Nina Grünberger** (Technical University Darmstadt) – Envisioning Futures with the Means of Art. A Pedagogical Approach of Polis in the Context of Education for Sustainable Development (ESD) (in English)

**Matteo Pra Mio** (Free University of Bolzano/Bozen) – Youth as a Factor of Political Discrimination, Youth as a Factor of Political Hope. On the Role of Education Towards More Desirable Poleis (in English)

**Jasmin Jossin & Tanja Godlewksy** (Karlsruhe Institute of Technology) – Urban Xtopia. Participatory Futuring through Creative and Transformative Envisioning Practices (in English)

**Petra Grabowski** (Free University of Bolzano/Bozen) – SEA. Social and Emotional Learning in Art Education (in English)

**Sandra Matschnigg-Peer & Tamara Peer** (University College of Teacher Education Vienna) – School as a Bridge between the Small and the Big World – School as Polis? (in German)



Gregor Eckert & Nina Grünberger  
(Technical University Darmstadt)

## **Envisioning Futures with the Means of Art. A Pedagogical Approach of Polis in the Context of Education for Sustainable Development (ESD)**

**Keywords:** envisioning future/s, education for sustainable development (ESD), post-/digitality, posthumanism

Polis can be understood as an early democratic community that implies ideas of an ideal way of life as well as early forms of educational ideals (Welwei, 2017, p. 251). This is because the polis enables citizens to participate in the community and in shaping the present and the future (Böhm, 2013, p. 14). Two points are noteworthy: First, the polis aims at a high degree of participation, but this participation was only granted to a small circle of citizens. Second, an education oriented towards the polis is, etymologically speaking, always inherently *political*. In order to be able to participate in the polis, human beings step “out of the calm, unity and self evidence of a mythical world view” and into the “turmoil, questionability and uncertainty of a self-reliant human existence” (ibid., own translation). A contingency that is typical for the context of postmodern and postdigital education (Leineweber, 2022; Thompson, 2021), which intensifies in the context of sustainability such as climate change (Rieckmann, 2021).

Following Haraway (2016), we propose an understanding of art as a crucial way of designing futures that go beyond the existing. In “Staying with the Trouble”, Haraway establishes an approach to thinking that operates at the interface of biology, cultural studies analysis and art (pp.67ff). Radically new elements can be envisaged and put up for discussion in experimental representations. But art, as technology, “is neither good nor bad; nor is it neutral” (Kranzberg, 1986, p. 545). Art can make designs for the polis discussable and expand the agenda with aspects that are beyond the management of the status quo. Given the disastrous management of ecological systems (e.g., the overshooting of planetary boundaries (Steffen et al. 2015), this is precisely what is needed. Business as usual makes the catastrophe worse, a change of course can perhaps still prevent it. In the iterative interplay with politics, ecology and pedagogy, art can bring openings.

We are going to discuss the limitations and opportunities of the polis as a pedagogical setting for ESD in the context of post-digitality. In doing so, we link the challenges of a culture of post digitality (e.g. Stalder, 2019) with questions of sustainable development, as has already been done elsewhere (Grünberger, 2021; Macgilchrist, 2021). What becomes clear is the need for a key to unlock designs for diverse future scenarios. Art can be this key. On the basis of selected artistic projects linking sustainability issues and digitality, we will outline whether and how these can be made fruitful for ESD. We discuss whether and how art can be used at the centre of a polis-style participation for envisioning futures.



## References

- Böhm, W. (2013). *Geschichte der Pädagogik. Von Platon bis zur Gegenwart* (4., durchgesehene Edition). C.H. Beck.
- Grünberger, N. (2021). Postkolonial post-digital: Forschungsfelder und Anschlussstellen für die Medienpädagogik durch eine postkoloniale Perspektive auf eine Post-Digitalität. *MedienPädagogik: Zeitschrift für Theorie und Praxis der Medienbildung*, 16 (Jahrbuch Medienpädagogik), 211–229. <https://doi.org/10.21240/mpaed/jb16/2021.02.25>
- Haraway, D. J. (2016). *Staying with the Trouble: Making Kin in the Chthulucene*. Duke University Press. <https://doi.org/10.1215/9780822373780>
- Kranzberg, M. (1986). Technology and History: „Kranzberg’s Laws”. *Technology and Culture*, 27(3), 544–560. <https://doi.org/10.2307/3105385>
- Leineweber, C. (2022). Paradoxien im Digitalen – Zum Phänomen der Mensch-Maschine-Interaktion aus bildungstheoretischer Perspektive. In S. Gerlek, S. Kissler, T. Mämecke, & D. Möbus (Hrsg.), *Von Menschen und Maschinen—Mensch-Maschine-Interaktionen in digitalen Kulturen*. Hagen University Press.
- Macgilchrist, F. (2021). Rewilding technology. *On\_education. Journal for Research and Debate*, 4/12. [https://doi.org/10.17899/on\\_ed.2021.12.2](https://doi.org/10.17899/on_ed.2021.12.2)
- Rieckmann, M. (2021). Bildung für nachhaltige Entwicklung. Ziele, didaktische Prinzipien und Methoden. In K. Demmler & B. Schorb (Hrsg.), *Medienbildung für nachhaltige Entwicklung*. (S. 12–19). Kopaed-Verlag.
- Stalder, F. (2019). *Kultur der Digitalität* (4. Aufl.). Suhrkamp.
- Steffen, W. et al. (2015). Planetary boundaries: Guiding human development on a changing planet. *Science*, 347(6223), 1259855-1-10. <https://doi.org/10.1126/science.1259855>
- Thompson, C., & Ferraro, E. (2021). Zur datengestützten Selbstoptimierung aus bildungstheoretischer Sicht. *MedienPädagogik: Zeitschrift für Theorie und Praxis der Medienbildung*, 45 (Pädagogisches Wissen), 19–33. <https://doi.org/10.21240/mpaed/45/2021.12.16.X>
- Welwei, K.-W. (2017). *Die griechische Polis*. Franz Steiner Verlag.





Matteo Pra Mio  
(Free University of Bolzano/Bozen)

## **Youth as a Factor of Political Discrimination, Youth as a Factor of Political Hope.**

### **On the Role of Education Towards More Desirable Poleis**

**Keywords:** Youth, Political Discrimination, Political Education, Education as Politics, Hope

The fact that young people are discriminated against in political participation processes is so common that it is perceived almost as a matter of course. It is taken for granted that young people are underrepresented within political processes and institution, and it seems obvious that, if allowed to take part, they should be relegated to decision-making processes of secondary importance rather than having a say on matters that matter. A similar attitude towards young people can be found in every aspect of life and it is especially visible within conventional schooling systems at all levels, where students often have no voice and no decision-making power on what is learned and through which methods learning is supported.

So, why is youth such a ubiquitous factor of political discrimination? Which role does education play in enforcing and counteracting it? And what could be done to change the status quo?

In this paper, I draw on contemporary critiques on adultism (Liebel & Meade, 2023), exploring and questioning the common prejudices on which political discrimination against young people is based, contrasting them with the qualities that young people embody and which I argue are sources of political hope, understood as desirable political behaviour to counteract dystopian presents and futures.

Within this discourse, drawing on Paulo Freire (1972), Ivan Illich (1970) and bell hooks (1994), education is framed as a political practice that either enforces oppressive power dynamics or lays the foundations for a free, equitable and empowered society of which youth is a valued and respected part. Becoming more aware of the political role of education in nurturing or discriminating certain knowledges, values and behaviours over others, in selecting and designing methods to transmit them, and in creating and enforcing power structures to ensure that the nurturing and transmission takes place, is therefore a fundamental step towards shaping and putting into practice less discriminating and more hopeful poleis.

#### **References**

- hooks, b (1994). *Teaching to Transgress Education as the Practice of Freedom*, Routledge.  
Freire, P. (1972). *Pedagogy of the Oppressed*, Penguin Classics.  
Illich, I. (1970). *Deschooling Society*, Harper & Row.  
Liebel M. & Meade P. (2023). *Adultismus. Die Macht der Erwachsenen über die Kinder – Eine kritische Einführung*, Bertz + Fischer.



Jasmin Jossin & Tanja Godlewksy  
(Karlsruhe Institute of Technology)

## Urban Xtopia.

### Participatory Futuring through Creative and Transformative Envisioning Practices

**Keywords:** utopia, dystopia, futuring, participation, toolbox, transformative learning

Our common way of futures thinking is outdated; non-linear, pluralistic futures and multi-perspective assessment of their qualities require new skillsets for a more democratized and co-productive way of futuring. For this purpose, a research collective developed the concept of an xtopia. Xtopias are interventions that facilitate people's mental and emotional access to different possible futures. They combine a content and a format side: The content consists of thought-provoking (utopian/dystopian and ambivalent) ideas, which are addressed in an active participatory format to involve specific target groups in a transformative learning process. The aim of xtopian interventions is to train specific future competencies and engage people in societal transformations towards a more sustainable future. 'Urban Xtopias – Open Future Spaces' is a transdisciplinary and transformative research project that developed xtopian interventions around four topics: The future of work, death in the future, reinvention of public spaces, and alternative future human-animal relations. The formats we used included multi-stakeholder workshops, university project courses, public space interventions, an 'artefact from the future', serious gaming, graffiti, and calls for creative action dispersed among different target groups. In most of them, material elements as hands on participatory material played a key role. All interventions were evaluated regarding their potential to facilitate envisioning and reflection processes in the target groups (individually or collectively) using mixed-method approaches.

In our talk, we introduce the concept of an xtopia and present our experiences and success factors for designing xtopian interventions, which can serve as a suitable format in the envisioning and development of polis. Furthermore, we give an overview on the open access toolbox we derived from our project for use in research, higher education and in transformative practices. It includes tools such as a human-animal perspective taking game, a guided visualization into the future and a digital legacy configurator. The talk includes interactive elements to encourage participants' reflections on their own future visions.

#### Further readings

- Arnold, M., Bernstein, F. & Voigt, A. (2023): Das Ende der Dominanz des Menschen. Eine Lehrveranstaltung als Xtopie mit transformativem Potenzial. In: Leibenath, M., Gailing, L. & Birnbaum (Ed.): Landschaften und sozial-ökologische Transformationen. Springer VS. in print
- Voigt, A., Rothfuss, D. & Jossin, J. (2023): Über das Visionieren von Spielräumen der Zukunft. – In: Singer, K.; Schmidt, K. & Neuburger, M. (Ed.): Artographies – Kreativ-künstlerische Zugänge zu einer machtkritischen Raumforschung. transcript. (September 2023)



Petra Iris Grabowski  
(Free University of Bolzano/Bozen)

## **SEA - Social and Emotional Learning in Art Education**

**Keywords:** SEL and Art, Social and Emotional Learning in Art Education, aesthetic education and emotional intelligence, empirical research in Art Pedagogy

The positive benefits of SEL are well examined and evidence is given that SEL has an important impact on supporting students' cognitive, social, and emotional development (Cefai et al., 2018; Zins & Elias, 2007). More recently the intersections between SEL and Art education have been gaining attention, as art practices simultaneously offer opportunities for artistic and social-emotional learning (Sandberg, 2023). SEL itself plays a key role to build loving relationships, empathize and work with others, resolve conflicts constructively and make good, responsible and ethical choices (Mahoney et al. 2018). Several questions regarding how art education is connected to social-emotional learning remain to be addressed. Thus, the dissertation study SEA, examines if and how SEL is fostered in art classes (Lashley & Halverson, 2021). The aim is to map empirical research results for instructional practice and to consolidate aesthetic education as a key resource for individual educational processes and societal development.

During one academic year, a secondary class in Meran (South Tyrol, Italy) and their art teacher were participating in the case study of the SEA Project. The researcher participated in meanings of ethnographic participation while the active teaching was held by both, the art teacher and the researcher. In two cycles the students redesigned the garden as a sensory garden and then realized an art installation for it. The data collected included audio recordings of the lessons and debates in the class, interviews with students and photos of the working process and the learning environment.

Quantitative content analysis was carried out with the support of MAXQDA software considering five deductive main categories which were adapted from CASEL (Collaborative for Academic, Social, and Emotional Learning framework), namely: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making (Kuckartz & Rädiker, 2022).

The first outcomes showed evidence of SEL and that key triggers were also particularly related to aesthetic education (Wulf, 2007). A resulting insight is that social awareness and social management can be fostered in art education through collaborative group work where students share their ideas with others through dialogues as well as through Art work reviews. Moreover, significant triggers were: (1) a common target to achieve, (2) sharing and evolving ideas in collaboration, and (3) working in a self-organized way. It was highlighted that finding a common way of artistic expression resulted to be an excellent pathway to evolve students' authentic participation.



#### References

- Cefai, C., Bartolo, P., Cavioni, V., & Downes, P. (2018). Strengthening social and emotional education as a core curricular area across the EU: A review of the international evidence: Analytical report. Publications Office of the European Union.
- Kuckartz, U., & Rädiker, S. (2022). Qualitative Inhaltsanalyse: Methoden, Praxis, Computerunterstützung: Grundlagentexte Methoden (5. Auflage). Grundlagentexte Methoden. Beltz Juventa. <https://www.beltz.de/fileadmin/beltz/leseproben/978-3-7799-6231-1.pdf>
- Lashley, Y., & Halverson, E. R. (2021). Towards a collaborative approach to measuring Social-Emotional Learning in the arts. *Arts Education Policy Review*, 122(3), 182–192. <https://doi.org/10.1080/10632913.2020.1787909>
- Mahoney, J. L., Durlak, J. A., & Weissberg, R. P. (2018). An update on social and emotional learning outcome research. *Phi Delta Kappan*, 100(4), 18–23. <https://doi.org/10.1177/0031721718815668>
- Sandberg, B. (2023). Mit Kunst zu Future Skills, Wie kunstbasiertes Lehren und Lernen wirkt. *Career Service Papers* 20, 17-29.
- Wulf, C. (2007). Der andere Unterricht: Kunst. Mimesis, Poiesis und Alterität als Merkmale performativer Lernkultur. In C. Wulf (Ed.), *Lernkulturen im Umbruch* (pp. 91–120). VS Verlag für Sozialwissenschaften.
- Zins, J. E., & Elias, M. J. (2007). Social and Emotional Learning: Promoting the Development of All Students. *Journal of Educational and Psychological Consultation*, 17(2-3), 233–255.



Sandra Matschnigg-Peer & Tamara Peer  
(University College of Teacher Education Vienna)

## **School as a Bridge between the Small and the Big World – School as Polis?**

**Keywords:** Primary school, school as polis, politically public spheres of life, beauty ideals, phenomenologically oriented vignettes

In her article *The Crisis of Education*, Hannah Arendt calls for the exclusion of the political – education must be sharply separated from politically public spheres of life (Arendt, 1954, p. 13; 1994, p. 275f.). Beyond this account, Hartmut von Hentig points out that children must be prepared for life in the lifeworld of school (von Hentig, 1996, p. 124). For this purpose, he opens up the possibility of shaping school as *polis*: Pupils should build up a political understanding and judge/learn about principles, problems as well as procedures already in educational institutions (von Hentig, 1996, p. 124). For the implementation von Hentig substantiates six theses: He states that schools should focus on life and thus the place of learning can become the place of living. According to Hentig's second thesis, it is important to consciously affirm the differences of the learners and to preserve the freedom of the individual. The school also has the task of challenging and promoting life in the community. Holistic learning must be initiated, the extracurricular world must be included, and mistakes must be understood as opportunities. Teachers should also accompany students on their way and confront them with *big problems in the small world of school*. School is described as a *bridge between the small and the big world* – as a *polis* – it should prepare students for their future (Schmidt, 2014, pp. 24-31; von Hentig, 1996, p. 128; 2012, pp. 215-234).

The two horizons mentioned are understood as a theoretical framing to illuminate school as *polis*. It will be questioned in which way politically public spheres of life – using the example of beauty ideals – have an effect in the *small world* of the school class, in which way students relate to it and which experiences can be revealed in a reflexive examination. The following methodological steps will be taken:

An artistic debate in a third grade primary school is stimulated by a frame story. The drawings of the students make it possible to visualise which ideals of beauty are effective in the *small world of primary school classes* and how the students relate to them. In a further step, the drawings are used as a basis to stimulate a reflective discussion in the plenary. During the discursive exchange, phenomenologically oriented vignettes are created as concise condensations of the teaching scene (Agostini et al., 2023) in order to approach the experiences. The focus is on the question in which way school can be understood as a *polis* in this teaching sequence and which of Arendt's counterarguments seem significant in this context.



#### References

- Agostini, E., Öztürk, N., Prummer, S., Schatz, V., Symeodnidis, V. & Thielmann, A. (2023). Die Vignette als Reflexionsinstrument. In E. Agostini, H. K. Peterlini, J. Donlic, V. Kumpus, D. Lehner & I. Sandner (Hrsg.), *Jenseits des Gewohnten. Die Vignette als Übung zur Wahrnehmung* (S. 35-46). Opladen: Verlag Barbara Budrich.
- Arendt, H. (1954). The Crisis in Education. Verfügbar unter [https://thi.ucsc.edu/wp-content/uploads/2016/09/Arendt-Crisis\\_In\\_Education-1954.pdf](https://thi.ucsc.edu/wp-content/uploads/2016/09/Arendt-Crisis_In_Education-1954.pdf)
- Arendt, H. (1994). Die Krise der Erziehung. In H. Arendt (Hrsg.), *Zwischen Vergangenheit und Zukunft. Übungen im politischen Denken I*. München: Piper.
- Schmidt, S. (2014). Bildung und schule zwischen Anspruch und Realität : Die schul- und Bildungsvorstellungen Hartmut von Hentigs auf dem Prüfstand. Hamburg: Diplomica Verlag.
- von Hentig, H. (1996). *Bildung. Ein Essay*. München: Carl Hanser.
- von Hentig, H. (2012). Die Schule neu denken. Eine Übung in pädagogischer Vernunft. Weinheim: Beltz.



## **Panel B (in English)**

Chair: Nazario Zambaldi

**Oliver Kauffmann** (Aarhus University) – Polis, Painting and Unlearning in the Late Work of Merleau-Ponty

**Alessandro Tollari** (Luav University of Venice) – Playful Habitats. The Performing Arts and the Re-aestheticization of Education in Times of Ecological Challenges

**Paola Crespi** (Independent Researcher, Merano) – Rudolf Laban's Polis. How to Live Together in Rhythm

**Sibilla Montanari** (Ca' Foscari University of Venice) – Collective Agency as Developmental Learning in Socio-Ecological Systems to Address Super-Complex Challenges. Theatre-Based Research to Implement Collective Agency's Assessment Through Forum-Theatre

**Carla Cardinaletti** (Free University of Bolzano/Bozen) – The Relational Depth of Field. The Experience of the 00A Gallery between Merano and Trento



Oliver Kauffmann  
(Aarhus University, Denmark)

## Polis, Painting and Unlearning in the Late Work of Merleau-Ponty

**Keywords:** Merleau-Ponty; painting; unlearning; polis; pedagogy

Maurice Merleau-Ponty's reflections on the painter's work in *L'oeil et l'esprit/Eye and Mind* (1961) is about seeing and learning to see. Merleau-Ponty's critique of Descartes' explanation of vision as thinking and his critical stance towards any science treating our world as 'objects-in-general', reflects familiar culturally critical phenomenological themes. Also, arguments for the transcendental role of the living body and the intimate connections between vision and movement, discussed by Husserl and by Merleau-Ponty himself earlier on, are prominent in the essay.

In my presentation, however, I direct the attention toward another, more silent, and underdeveloped theme of the essay: Its ethical tone, Merleau-Ponty's thoughts about 'polis', and add some pedagogical afterthoughts. The painter is able to, paradoxically expressed, open our eyes, make us unlearn certain habits, 'make us see again'. But for what purpose? Who precisely are the blinded ones? Why is the painter in a privileged position for this purpose? How should unlearning take place?

In my presentation, I first justify the claim that an ameliorative voice is found in the essay. Ameliorative towards a future conception of humanity, and for finding the right places for science and philosophy. Secondly, I present a reading of Merleau-Ponty's occupation with the painter's world as an ontologically supported illumination of (what he elsewhere says about) the child's world. (In the Sorbonne lectures (Merleau-Ponty, 2001), but also in the posthumously published chapters and working notes *Le Visible et l'Invisible/The Visible and the Invisible* (1964)).

What right do adults have, Merleau-Ponty asks, to understand the child's world from their perspective? (*Le Visible et l'invisible*, notes de travail: 253). This question only makes sense, I suggest, if we are getting the ontology 'right'. Merleau-Ponty is dissatisfied with a seemingly ineradicable subject-object dichotomy, he even finds in his own earlier thinking. But through the painter's working, we are able to grasp a fundamental cohesion between the world and us – which also throws light on the 'lost' child's world. The painter transcends the given visible things, opens up towards the texture of Being, a texture in which the eye lives, like man, in his house ("et que l'oeil habite, comme l'homme sa maison") (1961: 20). We are (of) the same nature, and in *that* fundamental sense live together, 'haunted by others, whom I haunt', in the same 'polis', a 'koinos kosmos' (1961: 21). And the possibility of pedagogical afterthoughts relies on (is constituted by) this 'togetherness', of an ontological kind.

### References

- Merleau-Ponty, Maurice (1961). *L'Oeil et L'esprit*. Edition Folio Plus, avec dossier et notes réalisés par Lambert Douson. Paris: Éditions Gallimard (2006). English tradition: *Eye and Mind*. In: *The Merleau-Ponty Aesthetics Reader*. (Ed.) Galen A. Johnson. Translated by Michael B. Smith. Evanston: Northwestern University Press (1993), pp. 121-161.
- Merleau-Ponty, Maurice (1964). *Le Visible et l'Invisible*. English translation: *The Visible and the Invisible*. (Ed.) Claude Lefort. Translated by Alphonso Lingis. Evanston: Northwestern University Press (1968).
- Merleau-Ponty, Maurice (2001). *Psychologie et pédagogie de l'enfant*. Cours de Sorbonne 1949-1952. Paris: Éditions Verdier. English translation: *Child Psychology and Pedagogy: The Sorbonne Lectures 1949-1952*. Translated by Talia Welsh. Evanston: Northwestern University Press (2010).





Alessandro Tollari  
(Iuav University of Venice)

## **Playful Habitats. The Performing Arts and the Re-aestheticization of Education in Times of Ecological Challenges**

**Keywords:** education, live arts, ecology, playfulness, embodiment, performance

This contribution aims to illustrate the possible role of *live arts* (contemporary theatre, dance, performance, and visual arts) in the development of new forms of education. In fact, at least from the *pedagogical turn in the arts* (Coleman, 2023), and the reflection on *relational aesthetics* (Bourriaud, 1998), there has been a proliferation of proposals (by artists, collectives, museums, theatres, and festivals) that move the paradigm from the spectacular to the participatory, with a pedagogical purpose, creating alternative schools or entering the walls of classrooms.

In a problematic horizon, where schools are often unable to help young persons in dealing with the many contemporary struggles, live arts can give suggestions for the embodiment and (re)aestheticization of pedagogical practices. The objective, in fact, is that *artistic practices* can be read as *educational experiences* (Dewey, 1934; Ingold, 2014), with the purpose of *political empowerment* (Freire, 1971; hooks, 2014). To facilitate this translation, it can be helpful to borrow the literature about *playful activity* (Huizinga, 1967; Caillois, 1958).

The first step is a focus on a performative educational process for and with students: *Fake Uniforms/La scuola ha riaperto come dopo una nevicata*, by Sara Leghissa (Milan) in collaboration with Maddalena Fragnito and Marzia Dalfini: an experience of *otium* (the etymological meaning of *skolé*), dialogue, and expression of agency, which unveils the anaesthetic condition of school as it is now (before, during, and after Covid-19).

Thus, following the *three ecologies* (Guattari, 1989), three performances are outlined, even if not intended for education, that can nonetheless serve as educational tools:

- Mind & Body. *Sonora Desert* by Muta Imago (Rome) is a performance that focuses on the sensory capabilities of the body: an experience of *vertigo*, involving not just the eye but also other senses, and exploring, as to say, the doors of perception;

- Polis. *Nightwalks with Teenagers* by Mammalian Diving Reflex (Canada) addresses the theme of youth empowerment, urban playfulness, and intergenerational clash, enhancing the dimension of *alea*, i.e., of openness to the unexpected;

- Environment. *Eutopia* by Trickster-p (Switzerland) is a performance based on a boardgame that questions the possibility of building a “good place” in a non-anthropocentric way, considering non-humans, too: a funny yet severe experience of combining *agon* (competition) with collaboration.

As a result, these performances are translated into didactic units (clarifying *à rebours* their goals and imagining forms of evaluation) to help them enter the school and possibly transform it into a playful, empowering habitat.



## References

- Bourriaud, N. (1998). *Esthétique relationnelle*, Dijon: Les presses du reel.
- Caillois, R. (1958), *Les jeux et les hommes*, Paris: Gallimard.
- Coleman, K., Uzhegova, D., Blaher, B., & Arkoudis, S. (2023). *The Educational Turn: Rethinking the Scholarship of Teaching and Learning in Higher Education*, Singapore: Springer.
- Fischer-Lichte, E. (2014). *Estetica del performativo. Una teoria del teatro e dell'arte*, Roma: Carocci.
- Freire, P. (1971), *La pedagogia degli oppressi*, Milano: Mondadori.
- Dewey, J. (1934), *Art as Experience*, New York: Minton, Balch & Co.
- Guattari, F. (1989). *Les trois écologies*, Paris: Galilée.
- hooks, b. (2014). *Teaching to transgress*, New York: Routledge.
- Huizinga J. (1967). *Homo ludens*, Milano: Il Saggiatore.
- Ingold, T. (2017). *Anthropology and/as Education*, New York: Routledge.
- Schechner, R. (2017). *Performance studies: An introduction*, New York: Routledge.
- <https://saraleghissa.com/Fake-Uniforms>.
- <https://www.mutaimago.com/sonora-desert/>
- <https://mammalian.ca/projects/nightwalks-with-teenagers/>
- <https://www.trickster-p.ch/it/projects/eutopia>



Paola Crespi  
(Independent Researcher)

## **Rudolf Laban's Polis. How to Live Together in Rhythm**

**Keywords:** Rudolf Laban; rhythm; topology; practice as research

Rudolf Laban is mainly known for his work as a choreographer and practitioner in the field of performance at the turn of the XXth Century. Laban did, however, not only master the art of dance and performance, but he also helped shaping theoretical approaches to it. He did, indeed, theorise extensively not only on movement, but also on bodies and rhythm, and, more importantly in answer to this call, he thought of art as a methodology to understand reality in its more complex aspects, such as how we organise ourselves in societies, the shape this should take and how might the individual relate to 'Polis'.

My paper will focus on an article written in German for the journal *Die Tat in 1921* (Laban, [1921] 2014) in which Laban proposes to allow the concepts of Eurhythmy and Kakorhythmy to guides us into living together in harmony. I will also put this text in relation to Rudolf Bode's 'Rhythm and its Importance for Education' ([1920] 2014). This comparison will help me setting the scene for a more encompassing reflexion on how to live together (Polis) in rhythm, which will explore the writings of philosophers such as Barthes, Deleuze and Foucault.

The concept of rhythm also in its topological aspects will be further explored to help clarifying how this might provide a milieu for thinking about Polis in a non-hierarchical, non-binary, inclusive and ecological way.

Final remarks will look further into Laban's own concept of rhythm, as developed in his unpublished writings held at the National Research for Dance Archive in Surrey and in his drawings, with the aim of showing how Laban the practitioner anticipated some of the philosophers' thinking on rhythm.

### References

- Bode, R. ([1920] 2014). Rhythm and its Importance for Education. *Body and Society*, 20 (3&4), pp. 51-74 ISSN (Print) 1357-034X.
- Laban, R. ([1921] 2014). Eurhythmy and Kakorhythmy in Art and Education. *Body and Society*, 20 (3&4), pp.75-78 ISSN (Print) 1357-034X.



Sibilla Montanari  
(Ca' Foscari University of Venice)

## **Collective Agency as Developmental Learning in Socio-Ecological Systems to Address Super-Complex Challenges. Theatre-Based Research to Implement Collective Agency's Assessment through Forum-Theatre**

**Keywords:** collective agency, theatre-based research, forum-theatre, active citizenship

Current challenges, like sustainable development, are increasing in their complexity, hence it's fundamental educating citizens to cope with these "super-complex problems", known also as wicked problems (Alford and Head, 2017), which have individual and collective consequences not only in rational decision-making terms, but also in managing the emotions connected to them, i.e., sense of uncertainty and eco-anxiety (Clayton, 2020). The agency could have a key role in shaping the polis. According to Sokol and the capability approach, agency includes agency freedom, otherwise, it could have also a negative impact on integral wellbeing and development, i.e., those related to fulfilling obligations (Sokol et al. 2015). This kind of freedom in communities and socio-ecological systems couldn't be individually exercisable (Elmqvist, 2019), for this reason, collective agency could be essential in coping with changes, defining needs, interests and functionings to achieve, and to participate in the achievement process, developing active citizenship (Sen, 1985). In the scientific literature, there is not a great amount of research concerning the collective agency's assessment, hence more research needs to be done on it (Valdivia-Quidel, 2023; Yount, 2019; Pers, 2012). According to a recent case study conducted in Scotland in youth studies, collective agency could be improved through forum theatre from *Teatro del Oprimido* by Augusto Boal yet could be implemented by comparing different levels of collective agency development between the beginning and end of the project (Ward et al. 2022; Boal, 2005). For this reason, this proposal aims to reflect on the key role of collective agency to co-create the world through collective and transformative learning with theatre-based research, using initial, in itinere, and final assessments addressed to participants and the audience. *Teatro del Oprimido* has already been used to assess transformative learning in participants (Romano, 2016, 2018), but this research extends the reflection to collective learning in a socio-ecological systemic view, with the idea that the "learning 4" of Bateson's theory of logical levels of learning, is possible and desirable as developmental learning (Bateson, 2003). According to Bateson, this type of learning is only a hypothesis, and probably for this reason it is the least studied level of learning among scholars (Baldacci, 2010). It is the combination of ontogenesis and phylogenesis, which is a change in the process of learning 3, namely the modification of habitus (Bateson, 2003). Bateson did not think it could show in any living adult organism, yet this proposal suggests that it could be observable as organisational learning in the socio-ecological system.



## References

- Alford, J., Head, B. W. (2017) *Wicked and less wicked problems: a typology and a contingency framework*. Policy and Society, 36:3, 397-413, DOI:10.1080/14494035.2017.1361634
- Baldacci, M. (2010). *Curricolo e competenze*, Mondadori.
- Bateson, G. (2003). *Verso un'ecologia della mente* (32nd ed.). Adelphi. (Original work published in 1977: Steps to an Ecology of Mind)
- Boal, A. 2005. *Games for Actors and Non-Actors*. Online. Taylor and Francis.
- Clayton, S. (2020). *Climate anxiety: Psychological responses to climate change*. Journal of Anxiety Disorders 74.
- Ellerani, P. (2017). *La prospettiva attuale di Freire per l'educazione degli adulti e un sistema capacitante*. Sapere pedagogico e Pratiche educative, n. 1
- Elmqvist, T. Andersson, E. Frantzeskaki, N. McPhearson T. Olsson P. Gaffney O. Takeuchi K & Folke, C. (2019). *Sustainability and resilience for transformation in the urban century*. Nature Sustainability
- Freire, P. (2018). *Pedagogia degli oppressi*, Gruppo Abele (first edition: 1968)
- Margiotta, U. (2015). *Teoria della formazione. Ricostruire la pedagogia*, Carocci
- Pers J. (2012). *Expanding collective agency in rural indigenous communities in Guatemala: a case for El Almanario approach*. International Development Planning Review, 34 (1) 2012 doi:10.3828/idpr.2012.6
- Romano, A. (2016). *The Theatre of the Oppressed as an Imaginative Metaphor for Transformative Learning*. In *Engaging at the Intersections. Proceedings of the XII International Transformative Learning Conference* (pp.503-511). Tacoma (WA).
- Romano, A. (2018). *Transformative Learning: A Review of the Assessment Tools*. Journal Of Transformative Learning, 1(1), 53-70.
- Sen, A. (1985). *Well-being, agency and freedom the Dewey lectures 1984*. The Journal of Philosophy. Vol. 82, No.4 pp. 169-221
- Sokol, B. W., Hammond, S. I., Kuebli, J., & Sweetman, L. (2015). *The Development of Agency*. In R. M. Lerner (Ed.), *Handbook of child Psychology and Developmental Science*. 7<sup>th</sup> Edition (Vol. 8, pp. 1-39): John Wiley & Sons.
- Valdivia-Quidel, P. (2023) *An Ex ante Evaluation of Collective Capability Development: A Case Study of an Emergent Indigenous NGO in Southern Chile*. Journal of Human Development and Capabilities, 24:1, 118 140, DOI: 10.1080/19452829.2022.2141698
- Ward, S. et al. (2022). *Evaluating youth empowerment in neighborhood settings: applying the capabilities 3C model to evidence and extend the social justice outcomes of youth work in Scotland*. Journal of Youth Studies DOI:10.1080/13676261.2022.2112160
- Yount, K. M. et al. (2019). *Measurement properties of the project level Women's Empowerment in Agriculture Index*. World Development 124



Carla Cardinaletti  
(Free University of Bolzano/Bozen)

## The Relational Depth of Field. The Experience of the 00A Gallery between Merano and Trento

**Keywords:** photography, visual literacy, cultural community development, 00A Gallery, imagery

Just a hundred meters apart, separated only by Laurin Street – Laurin being the legendary king of the Dolomites who had the gift of invisibility (Gschleier & Gasser, 2019) – Christian Martinelli and Andrea Salvà materialized their passion for the visible by founding the 00A Gallery in Merano. With fellow artists interested in analogue photography, they experimented through precise and scientific research the most immaterial *substance* ever: light. The crossover between epistemological and aesthetics investigation becomes the stylistic hallmark of the board of creatives of the cultural association.

The name of the Gallery is a metaphor for its mission: a 00A is the first frame of the photographic roll, that non-rewindable start of the film that allows it to be loaded into the camera. Firstly, the Gallery aims to create a community capable of pursuing a dialogue around this art form and its declinations; and secondly, it is a physical space where to exhibit contemporary photography.

If the number of photos taken every two minutes in 2014 was bigger than the entirety of pictures produced in the 19th century (Alison, 2015), today the scale of this “avalanche of images” (Fontcuberta et al., 2019, p. 10), both taken and shared, will reach unimaginable proportions. For 00A, the antidote to this “informational and visual *overload*”<sup>1</sup> (Mirzoeff, 2007, p. 37) of our time is the re-establishment of the culture of photography not only as a mean to record reality, but also as a *medium* to build meaning.

The extraordinary amount of exhibits organized since 2014 has enabled the Gallery to reach and involve its network of contacts by expanding the *depth of its relational field* to the regional territory. This was made possible by the opening of its new exhibition venue in Trento. By interweaving a participatory system of cultural and scientific actors, 00A is activating a phenomenon comparable to the “Resonanz”-effect as stated by the contemporary sociologist Rosa (2016) and described in ancient times as the “law of consonance” by the Neoplatonic philosopher Plotinus (cited in Adorno, 1992/1961, p. 108). Photography captures an instant in a frame, while 00A opens its *diaphragm of reality-understanding* to the community with art exhibitions and outreaching activities on photography culture so as to foster visual literacy<sup>2</sup>.

This study highlights how the 00A cultural community manages to refigure our visual imaginary by re-dignifying photography as an artistic medium, thus questioning Sontag’s (1973) omen intuition that “Today everything exists to end up in a photography”<sup>3</sup> (p. 23).

---

<sup>1</sup> Translated by the author from Italian: “*overload* informativo e visivo”.

<sup>2</sup> “Visual literacy can be defined as a set of abilities that enables an individual to effectively find, interpret, evaluate, use, and create images and visual media” (Lundy & Stephens, 2015, p. 1058).

<sup>3</sup> Translated by the author from Italian: “Oggi tutto esiste per finire in una fotografia”



## References

- Adorno, F. (1992). *La Filosofia Antica*. Milano: Feltrinelli. (Original work published 1961).
- Alison, I. (2015). *iRevolution. Notes towards a History of MOBILE PHOTOGRAPHY*. Postcart: Roma.
- Fontcuberta, J., Jernejšek, J., & Djukić, E. (2019). "Homo Photographicus: Interview with Joan Fontcuberta". *Membrana - Journal of Photography, Theory and Visual Culture*, 4 (1):4–11. <https://doi.org/10.47659/m6.004.int>
- Gschleier, K., & Gasser, E. (2019). *Meine Südtiroler Sagenwelt. Geheimnisvolle Geschichten von den Wundern der Natur*. Weger: Brixen.
- Lundy, A. D., & Stephens, A. E. (2015). "Beyond the Literal: Teaching Visual Literacy in the 21st Century Classroom", *Procedia - Social and Behavioral Sciences*, Volume 174, pp. 1057-1060.
- Mirzoeff, N. (2007). *Introduzione alla cultura visuale*. Meltemi: Roma. (Original work published 1999).
- Rosa, H. (2016). *Resonanz: eine Soziologie der Weltbeziehung*. Berlin: Surkamp.
- Sontag, S. (1978). *Sulla fotografia. Realtà e immagine nella nostra società*. Einaudi: Torino. (Original work published).



## **Panel C** (in Italian)

Chair: Denis Francesconi

**Gina Chianese & Barbara Bocchi** (University of Trieste) – Connecting School and City for a Sustainable and Widespread Educational Ecosystem

**Alessia Rosa & Michela Bongiorno** (INDIRE) – Truth Dare Create in the Spaces of the City. Educational Practices to Support the Creativity of Children between Three and Six Years Old

**Maddalena Sottocorno** (University of Milano Bicocca) – The Community-based Digital Archiving Practice in a Pedagogical Perspective. Reflections for a More Sustainable City

**Giacomo Zavatta & Brigitta Pia Alioto** (Ca' Foscari University of Venice) – Rediscovering Dewey's Concept of Experience, Knowledge and Education. Some Considerations Starting From the Ecological Theory

**Sara Baroni** (Free University of Bolzano/Bozen) – Building Resilience and Resistance in Emergency, *Polis* as Network





Gina Chianese & Barbara Bocchi  
(University of Trieste)

## **Connecting School and City for a Sustainable and Widespread Educational Ecosystem**

**Keywords:** sustainability, diffuse educational ecosystem, community educational pacts, generativity, co-design

Today's social, cultural, techno-scientific revolutions together with the ecological progress pose unavoidable challenges to the various education professionals which should promote a vision of a sustainable, empowering, and inclusive human development (Chiappero Martinetti et al., 2009; Sen, 2000).

Therefore, in a transformative perspective, conscientised subjects act as active agents of change (Freire, 2004). Such transformation requires educators to develop generative contexts, which prompt a connective sense both in thinking and acting. Thus, an actual widespread educational ecosystem develops and while on the one hand, it connects school, social community, territory and agencies, on the other hand, it encourages the co-generation of community educational agreements. A project that marks the continuity between physical environments in different contexts and the digital ones, and nonetheless the alliance between agencies and educational professionals.

In such a perspective, the city and its spaces become an outdoor educating space, a 'decentralised didactic classroom' (Frabboni, 2007) that promotes widespread education, whereby their co-design becomes an actual educational device to promote social cohesion, exchange between generations and to prevent old and new educational poverty (Vanacore, Gomez-Paloma, 2020).

Using a connective perspective, the present research involves professionals belonging to different areas (pedagogy, architecture-urban planning, schools, etc.) and a network of 10 schools in Friuli Venezia Giulia (kindergarten, primary, secondary, first and second grade). It's aimed at discovering and investigating new and innovative models of learning environment as a continuum between architectural and pedagogical design, formal education and the city as an informal educational space. Therefore, an integrated widespread educational ecosystem will be developed, which will comprehend the school and the city spatial models and architectural proposals, both inside and outside the school.

### References

- Chiappero Martinetti E., Pareglio S. (2009). *Sviluppo umano sostenibile e qualità della vita. Modelli economici e politiche pubbliche*. Roma: Carocci.
- Consiglio dell'Unione Europea (2022). *Raccomandazione del Consiglio del 16 giugno 2022 relativa all'apprendimento per la transizione verde e lo sviluppo sostenibile. (2022/C 243/01)*
- Frabboni F. (2007). *La scuola che verrà*. Torino: Erickson.
- Freire P. (2004). *La pedagogia degli oppressi*. Torino: EGA.
- Sen A. (2000). *Lo sviluppo è libertà. Perché non c'è crescita senza democrazia*. Milano: Mondadori.
- Vanacore R., Gomez-Paloma F. (2020). *Progettare gli spazi educativi. Un approccio interdisciplinare tra architettura e pedagogia*. Roma: Anicia.



Alessia Rosa & Michela Bongiorno  
(INDIRE)

## **Truth Dare Create in the Spaces of the City. Educational Practices to Support the Creativity of Children between Three and Six Years Old**

**Keywords:** territory, creativity, kindergarten, polis

School is made of “articulate and living matter, given first of all by people, objects and spaces” (2021, p. 9) as pointed out by Bartolino and Guerra. This matter takes shape through a complex system of sharing and welcoming the different peculiarities of each one. This principle combine school and polis as a potential space for encounters, collaborations and active citizenship aimed at the realisation of a common good (Rossi-Doria, 2014). School and polis can therefore welcome horizontal continuity projects, mutually nourishing through the same principles of development. Thus it will be created a system of functional correspondences to the processes of educational transfer and growth. Through the acquisition of divergent and creative sights, citizens can grasp the beauty that characterizes the ordinary and identify multiple strategies to cope with the problem situations of everyday life (Leggett, 2017).

The creative experience in its widest meaning can represent from early childhood a bridge between school and polis, through practices that enhance collaboration, well-being and care of environments. The spaces surrounding schools can become an artistic environment to be explored also in order to co-build encounters, collaboration and citizenship spaces.

The contribution intends to present, within a shared terminological framework, the survey “Creative Practices 3-6” aimed at exploring the educational proposals in the field of creativity through a mixed method approach. The collected data through the responses of 4.000 teachers are intended to give account of how the creative experiences held in the kindergarten surrounding and supported by artistic or natural elements, can contribute to the development processes of divergent thinking that turns to be functional to a conception of polis in which all the differences can be given value.

### References

- Bartolino F., Guerra M., *Contesti intelligenti. Spazi, ambienti, luoghi possibili dell'educare*, 2021, Edizioni Junior: Bergamo
- Leggett N., *Early Childhood Creativity: Challenging Educators in Their Role to Intentionally Develop Creative Thinking in Children*. *Early Childhood Educ J* 45, 845–853 (2017). <https://doi.org/10.1007/s10643-016-0836-4>
- Rossi-Doria M., *Polis e politiche educative: per una comunità educante*, in *Educazione sentimentale*, 2014/21, pp. 143-151, Franco Angeli: Milano.



Maddalena Sottocorno  
University of Milano - Bicocca

## **The Community-based Digital Archiving Practice in a Pedagogical Perspective.**

### **Reflections for a More Sustainable City**

**Keywords:** sustainability; community-based digital archiving; territorial community

The task Creation of a Digital Documentation Centre on Sustainability Practices planned in the Multi-layered Urban Sustainability Action project (MUSA) aims to develop a digital platform to make visible and to share a culture of sustainability in the Bicocca District, in the city of Milan. The research wants to take into consideration activities implemented throughout the project itself and actions realized by associations, cultural and social entities who are settled in this metropolitan area.

The conceptual framework to define sustainability is the United Nations 2030 Agenda (UN General Assembly, 2015), which describes this from an integrated perspective, where environmental, social and economic aspects are linked. Consequently, the study implies the creation of a digital observatory to represent different aspects of sustainability as a cultural practice in the mentioned context. This proposal can be ascribed to an overall notion of polis as a context, where it is possible to enhance a collaborative, lifelong and lifewide learning process (Balázs, 2019) supported by different stakeholders (political actors; universities; citizens).

The first turns of the literature review have explored the digital humanities area, to understand how enlarging the possibilities of traditional archiving practice using the web 2.0 opportunities. The theoretical reference of the community-based archiving (Ridolfo, Hart-Davidson & McLeod, 2011; Cantillon, Baker, & Buttigieg, 2017; O'Quinn, 2022) has been seen as a flourished perspective to connect the task's objective with the overall viewpoint of the project, directed to realize a participative research, useful for the whole citizenry. This sustainable approach to metadata can generate opportunities of dialogue between academic community and people outside universities and promote a real open science. It implies, indeed, a «purposeful communication and activities among participants» (O'Quinn, 2022, p. 5) and foresees a durable collaboration and an iterative design, conceived as an «ongoing dialogue with all stakeholders, [with the objective of a final interface that] can reflect the needs of the community as well as their goals for the archive» (idem, p. 27).

The ongoing research for the creation of a digital documentation centre on sustainability practices can assume some elements of the community-based archiving, to design a platform really useful for different users, not only in the academic community, but also in the organizations and in the territorial community. The paper presents different features from this approach, giving evidence to their pedagogical implications, in order to describe the interrelation between this conceptualization and the purposes of the task.



#### References

- Cantillon, Z., Baker, S., & Buttigieg, B. (2017). Queering the community music archive. *Australian Feminist Studies*, 32(91-92), 41–57. <https://doi.org/10.1080/08164649.2017.1357004>
- Balázs, N. (2019). Learning cities. *Sisyphus. Journal of Education*. 7 (2), pp. 9-23. <https://doi.org/10.25749/sis.17702>
- O'Quinn, E.L. (2022). A practice in collaboration: Communities, universities, and the community-based digital archive. [Dissertation, North Carolina State University] ProQuest Dissertations Publishing.
- Ridolfo, J., Hart-Davidson, W., & McLeod, M. (2011). Rhetoric and the digital humanities: imagining the Michigan State University Israelite Samaritan Collection as the foundation for a thriving social network. *The Journal of Community Informatics*, 7 (3).
- United Nations General Assembly (2015). Resolution adopted by the General Assembly on 25 September 2015.



Giacomo Zavatta & Brigitta Pia Alioto  
(Ca' Foscari University of Venice)

## **Rediscovering Dewey's Concept of Experience, Knowledge and Education.**

### **Some Considerations Starting from the Ecological Theory**

**Keywords:** Dewey, agency, neuroscience, ecological approach, education

In this paper we propose to revisit Dewey's concepts of experience, knowledge, and education. Starting from the ecological interpretation of Dewey, offered by Gert Biesta and Umberto Margiotta, our attempt aims to offer a solid justification for the use of ecological thinking (Maturana & Varela 1988) to frame the reflection on education (Rossi, 2011) and polis.

As Spadafora (2017) points out, the work "Democracy and Education" stresses the relation among political, psychological, and pedagogical issues. In the book "the young philosopher analyzes the body-mind continuity, the centrality of the individual as an expression of democracy and, above all, the sense of contextual adaptation of the individual in his specific situation with respect to the environment of life" (Ibid, p. 60). By analyzing the complex elaboration of the psycho-biological structure of the human being, it is possible to grasp the dynamics of the educational process. According to Dewey, the education must be declined in a perspective of reconstruction and growth of the individual and the society. "Our net conclusion is that life is development, and that developing, growing, is life. Translated into its educational equivalents, that means (i) that the educational process has no end beyond itself; it is its own end; and that (ii) the educational process is one of continual reorganizing, reconstructing, transforming" (Dewey 1916, p. 55).

Exploring the connection between education, psychology and politics, Biesta and Margiotta develop the ecological approach via Dewey's pragmatism. The standing point is the construct of agency deepened from two different perspectives. On the one hand, Biesta declines Dewey's transactional theory (Biesta 2014) starting from the agency construct (Emirbayer & Mische 1998; Biesta 2006; Biesta & Priestley 2014); on the other hand, Margiotta integrates the same theory with the thoughts of the school of Santiago (Maturana & Varela 1988). The overall aim of both is to redefine the relationship between school, curriculum, and teacher within the knowledge of society (Margiotta 2012: 2014).

Thus, this paper is positioned interdisciplinary. Firstly, we draw from the rich works of Margiotta and Biesta when they analyze the importance of the trio "cognition – body – environment" in shaping the educational and cognitive processes. Cognition is defined by Margiotta (2015) as a dynamic that reconfigures the internal organization of the living being and, at the same time, reconfigures the relation of the living being with its surrounding environment. Secondly, we also draw from the ecological perspective and the feedback loop acting theory, which summarize the search for balance between the organism and the environment and their mutual transformation in the perspective of the educational process (Gomez, 2013). Finally, neuroscience highlights the "cognition – body – environment" trio by analyzing the creation and modification of synaptic networks as a result of action/experience (Gomez, 2009).



In summary, we reflect on the possible connections between the neuroscientific ecological approach (Olivieri, 2011) and the Dewey's pragmatic approach.

#### References

- Biesta, G. J. J. (2009). Pragmatism's contribution to understanding learning-in-context. In R. Edwards, G. J. J. Biesta, & M. Thorpe (Eds.), *Rethinking contexts for teaching and learning: Communities, activities and networks* (pp. 61–73). London: Routledge
- ID (2010). Pragmatism and the philosophical foundations of mixed methods research. In A. Tashakkori & C. Teddlie (Eds.), *Sage handbook of mixed methods in social and behavioral research* (2nd ed., pp. 95–118). Thousand Oaks, CA: Sage
- ID (2014). Pragmatism: bringing knowledge back into the curriculum conversation, but via pragmatism. *The Curriculum Journal*, 2014 Vol. 25, No. 1, 29–49, <http://dx.doi.org/10.1080/09585176.2013.874954>
- Biesta, G. J. J., Priestley M., Robinson S. (2014) *Teacher Agency. An Ecological Approach* Bloomsbury Publishing Plc New York
- Dewey J (1916). *Democracy and Education: An Introduction to the Philosophy of Education*, Macmillan, New York (trad. it. *Democrazia e educazione*, La Nuova Italia, Firenze 1949)
- Dewey J. & Bentley F. (1949). *Knowing and the Known*, Bacon Press, Boston (trad. it. *Conoscenza e transazione*, La Nuova Italia, Firenze 1974.
- Di Paolo E., Thompson E. (2017). *The Enactive Approach*. London: Routledge.
- Emirbayer M., Mische A. (1998). What is agency?, *The American Journal of Sociology*, 103: 962–1023.
- Gomez, P. F. (2009), (a cura di). *Corporeità, didattica e apprendimento. Le nuove neuroscienze dell'educazione*. Salerno: Edisud.
- Gomez, P. F. (2013). *Embodied Cognitive Science. Atti incarnati della didattica*. Roma: Nuova Cultura.
- Margiotta U. (2007). Educare la mente o il cuore? In: N. Filigrasso e R. Travaglini (a cura di), *Piaget e l'educazione della mente*. Milano: Franco Angeli.
- Margiotta U. (2015). *Teoria della formazione*. Roma: Carocci Editore
- ID. (2011) (a cura di). *The changing mind. From neural plasticity to cognitive modifiability*. Lecce: Pensa Multimedia.
- ID (2014). La trama enattiva della relazione educativa: morfologia della persona, in AA:VV., *Saggi in onore di Giuseppe Acone, La persona come discontinuità ontologica e l'educazione come ultima narrazione*, Pensa, Lecce, pp. 341- 390. ISBN: 978-88-6152-182-7
- ID. (2015). *Teorie della formazione. Nuovi orizzonti della pedagogia*. Carocci Roma
- Olivieri D. (2011). *Mente, cervello ed educazione. Neuroscienze e Pedagogia in dialogo*. Lecce: Pensa Multimedia.
- Maturana R., Varela F. (1988). *Autopoiesi e cognizione*, Marsilio, Venezia.
- Rossi, P. G. (2011). *Didattica enattiva. Complessità, teorie dell'azione, professionalità docente*. Milano: Franco Angeli.
- Spadafora G. (2017). *Democracy and Education di John Dewey. Il senso e le possibilità della democrazia*. In Fiorucci & Lopez (Ed.) *JOHN DEWEY E LA PEDAGOGIA DEMOCRATICA DEL '900*, RomaTrE-Press, Roma, pp. 59–75.
- Thompson E., Stapleton M. (2009). Making sense of sense-making: Reflections on enactive and extended mind theories. *Topoi*. 28: 23–30.
- Varela F. J. (2009). Neurofenomenologia. Un rimedio metodologico al “problema difficile”. In: Cappuccio M. (a cura di) *Neurofenomenologia. Le scienze della mente e la sfida dell'esperienza cosciente*. Milano: Bruno Mondadori.
- Varela F. J., Thompson E., Rosch E. (1991). *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge: MIT Press. Trad. it. 1992, *La via di mezzo della conoscenza. Le scienze cognitive alla prova dell'esperienza*. Milano: Feltrinelli. Revised edition 2017.



Sara Baroni  
(Free University of Bolzano/Bozen)

## **Building Resilience and Resistance in Emergency, *Polis* as Network**

**Keywords:** pedagogy of emergency; network; participatory action research; polis.

Emergency, from the latin *ex-mergere* (coming to the surface, appearing suddenly) is the definition of a phenomenon that nowadays dominates media communication and has unfortunately become part of the everyday lexicon. Let us recall, just as example, the pandemic, the war, the floods and all those phenomena of intensity and severity that changed the pre-existing order of things, in accordance with the definition given by emergency pedagogy (Isidori & Vaccarelli, 2013). This is a relatively young discipline inspired by militant pedagogy, active in the territories, attentive to the needs of individuals and communities, which constituted the theoretical framework of a doctoral research project begun in early 2020 with the advent of Covid-19.

As well known the pandemic represented a shock for the entire school system and required urgent responses to restore the well-being of children that had been compromised by the sudden interruption of the relationships with teachers and classmates. To offer a concrete help to the schools the project RipARTiamo! was implemented in collaboration with a group of student teachers, the MultiLab of the Free University of Bozen and 14 partners. Four teaching paths containing activities to encourage the expression of emotions through different expressive languages were published and 62 primary school classes and kindergarten sections were involved. The approach of participatory action research was used. To foster individual resilience as well collective resistance, participants were involved in both individual activities and interviews as well as sharing moments in groups.

Today, almost three years after the launch of the project, rereading the lived experience through the concept of polis allows us to question the key element that proved successful in sustaining the resilience of the participants: the possibility of constructing a network and thus re-establishing interrupted relationships (Dozza, 2018). The presentation will briefly illustrate the work conducted and discuss some of the data collected through interviews with teachers, activities with children and participatory meetings held with the project promoters regarding perceptions of networking and supporting relationships.

The intention is to open reflection on what it means today to conceive of the polis as network in a time of new emergencies.

### References

- Dozza, L. (2018). Nuovi modelli dell'apprendere/insegnare all'università. Laboratori in rete partecipati con la comunità. In S. Ulivieri (A cura di), *Le emergenze educative della società contemporanea. Progetti e proposte per il cambiamento*. Lecce: Pensa Multimedia.
- Isidori, M. V., & Vaccarelli, A. (2013). *Pedagogia dell'emergenza Didattica nell'emergenza. I processi formativi nelle situazioni di criticità individuali e collettive*. Milano: Franco Angeli.



## WORKSHOPS

### **Workshop A** (in English) – 17-18

Chair: Sabina Langer

**Luana Silveri** (teacher at Istituto di Istruzione “La Rosa Bianca”, Cavalese/Trento) – How can We Turn Sustainability Education in a More Ecological and Systemic Way? (

### **Workshop B** (in German) – 17-18

Chair: Evi Agostini

**Ulrike Barth & Angelika Wiehl** (Alanus University Mannheim) – Without Creativity No Pedagogy! Writing Perceptual Vignettes as a Creative Phenomenological Method (in German)

### **Workshop C** (in English) – 18-19

Chair: Denis Francesconi

**Anja Thielmann** (University College of Teacher Education Styria) – School for a Solidary Society. Philosophy for Children as an Access to Critical and Empathic Thinking (in English)





Luana Silveri  
(Istituto di Istruzione “La Rosa Bianca”, Cavalese/Trento)

## **How can We Turn Sustainability Education in a More Ecological and Systemic Way?**

**Keywords:** ecology, sustainability, system thinking, education

A system is defined as a set of relating components that interact to form a whole and with the ability to change themselves when undergoing to external pressure. At the same time, as indicated by the United Nations Convention on Biological Diversity (CBD), an ecosystem is defined as “a dynamic complex of plant, animal and micro-organism communities and their non-living environment interacting as a functional unit.” Combining both definitions, we can consider an ecosystem as a complex system in which we act and that we change being part of it and not at the centre. The current global problems related to climate change and ecosystems depletion are complex and wicked thus, require systemic approach in finding paths for facing them in a more future oriented way. At this point, education plays a crucial role to shape individuals’ knowledge, skills, and attitudes to be responsible citizens to shape a more sustainable world. Systems thinking has received the increasing attention of educators in recent years and has been investigated in different disciplines such as science education and sustainability education. Additionally, to achieve the Sustainable Development Goals, integrated, holistic, and multidisciplinary approaches are strong requirements and implies putting systems thinking into practice in education. As teachers are we able to think in a systemic way? How can we better teach ecology principles and help students in adopting a system thinking approach to face current and future sustainability issue?

The objective of this workshop is to practice system thinking (ST) through a real exercise; applying the ST approach to have a more systemic view of the ecological issues and how to find links between disciplines as a way to educate students to the ST. Is a concrete tentative to apply ST in the daily practice facing contradictions and practical difficulties. All participants will be actively involved in a group working activity.

### References

- Arnold, R. D., and Wade, J. P. (2015). A definition of systems thinking: a systems approach. *Proc. Comput. Sci.* 44, 669–678. doi: 10.1016/j.procs.2015.03.050
- Forrester, J. (2009). Learning through system dynamics as preparation for the 21st century. Paper presented at the K-12 Systems Thinking and Dynamic Modeling Conference, Wellesley, MA.
- Integrate (2022). Teach systems thinking. Science education resource center. Available at: [https://serc.carleton.edu/integrate/teaching\\_materials/systems.html#:~:text=Systemthinkingisanimportant,fromasystemsDbasedapproach](https://serc.carleton.edu/integrate/teaching_materials/systems.html#:~:text=Systemthinkingisanimportant,fromasystemsDbasedapproach) (Accessed October 20, 2022).
- Meadows D. H Pensare per sistemi. Interpretare il presente, orientare il futuro verso uno sviluppo sostenibile (Italian Edition) ED. goWare & Guerini Next, February 26, 2019
- Verhoeff, R. P., Knippels, M. C. P., Gilissen, M. G., and Boersma, K. T. (2018). The theoretical nature of systems thinking. Perspectives on systems thinking in biology education. *Front. Educ.* 3:40. doi: 10.3389/educ.2018.00040



Ulrike Barth & Angelika Wiehl  
(Alanus University Mannheim)

## **Without Creativity No Pedagogy! Writing Perceptual Vignettes as a Creative Phenomenological Method**

**Keywords:** phenomenology, creativity, perceptual vignettes, art, self-education

PEA explores pedagogy in an ecological dimension as a connection between people, theory and practice, consciousness and living environment, where art can initiate an effective synthesis. Our contribution is an exposition of the writing method of perceptual vignettes. During the workshop we merge the principles of creative work according to Graham Wallas (1926/2014) with phenomenological description (Vetter 2020, p. 72f.). While phenomenological description can express the initial givenness of a phenomenon revealed in perception, wonder, and attentive observation (Barth & Wiehl 2023, chs. 2 & 3), reflecting on writing as a phenomenologically creative process allows us to operationalize the spontaneous, experimental acts of writing for practice, but equally to reveal them as the borderline of a phenomenological field of research (ibid., chs. 6, 7, and 8). Drawing on considerations of the writing process, portfolio work, and a problem outline of phenomenological description, we develop the (bodily) phenomenological and creative writing of perceptual vignettes as an essential phase of pedagogical and phenomenological methodology for use in the pedagogical practice of trainees, students, and researchers.

Perceptual vignettes are not intended to be a perfected or didacticized form of writing; rather, they are an expression of Husserl's demand to "go back to the things themselves" and primarily to "interrogate them in their self-givenness" (quoted from Vetter 2020, p. 468). However, we extend this form of access by looking at the atmospheric in the sense of Gernot Böhme, who states atmosphere as a "relationship of environmental quality and human condition" (Böhme 2017, p. 22) for the foundation of a "new aesthetics".

We would like to introduce the approach of working with perceptual vignettes in the context of teacher training at our institute. If we want to prepare young people for a world of tomorrow, "art-based research can provide a framework [...] to combine individual and collective learning as well as specific contexts" in the sense of the conference, to add a contemporary dimension to our coexistence. We try to prepare students by offering them artistic action and art for self-education – also in a research context and entirely in the sense of Otto Scharmer (2011). Vignettes of perception are created in the research field, but there are artistic exercises that accompany this work in the sense of developing attitudes for this current world and a society (polis) to be shaped. Thus, coexistence could reach another dimension by understanding (learning to understand) polis as the coexistence we all shape. Art is always inclusive and can generate something new at this point.

Using a dialogical presentation with artistic exercises, we show exemplary perception vignettes to illustrate the process qualities explored so far. In addition, we offer exercises for capturing the atmospheric as well as attention and mindfulness training.



#### References

- Barth, Ulrike & Wiehl, Angelika (ed.) (2023): Perceptual vignettes in pedagogical work settings. Approaches to phenomenological-reflexive thinking and acting. Bad Heilbrunn: Klinkhardt.
- Böhme, Gernot (2017): Atmosphere. Essays on the new aesthetics. 3rd ed. Frankfurt/M.: Suhrkamp.
- Vetter, Helmuth (ed.) (2020): Dictionary of phenomenological terms. Hamburg: Meiner.
- Wallas, Graham (1926/2014): The art of thought. Tunbridge Wells: Solis Press.



Anja Thielmann  
(University College of Teacher Education Styria)

## **School for a Solidary Society. Philosophy for children as an access to critical and empathic thinking (polis)**

**Keywords:** Philosophy for Children, Community of Inquiry, Dialogue, Exceriencial Learning, Habits of Mind

The workshop offers an insight into the philosophical approach and its possible application in schools. The Philosophy for Children idea is based on John Dewey's (1859-1952) thoughts described in his book *Democracy and Education*. Dewey believes that there is a special, unique connection between philosophy and childhood and alludes to Aristotle (Met. 982b). Wonder is genuinely given to children, however, according to Adorno, "[...] we are actually all philosophers as children and that, in fact, through our official education, [...], philosophy is actually beaten out of us." Based on the assumption that childlike wonder, i.e. philosophizing, is not encouraged in schools, Matthew Lipman (1922 - 2010) and Ann M. Sharp (1942 - 2010) developed a curriculum from K-12, where children and their thoughts, curiosity and wonder are the main focus. Following Dewey, Lipman's approach is based on the assumption that from a very early age children have the ability to think abstractly and are able to understand philosophical questions, and since they are naturally curious, they are also able to ask philosophical questions.

The workshop program is designed to enable teachers and adults to begin facilitating a philosophical inquiry in and outside of the classroom. During the workshop, participants will gain insights into how children's questions can be incorporated into philosophical dialogues in everyday teaching, or how a philosophical dialogue with children can succeed in an everyday situation. The workshop contains a mix of experiential learning and practical pedagogy. Different tools and instruments will be presented on how to deepen a dialogue and reflect on different topics, views and arguments. During the sessions in which participants are involved in a "community of inquiry" in the same way the children would be. This serves to model a variety of processes and to introduce a range of stimulus materials. Referring to the conference topic – it will be made clear which possibilities are offered by the didactic model of the p4c approach, which can accommodate the richness of questions which are expressed in "polis".

### References

- Barell, J. (1995). *Teaching for Thoughtfulness. Classroom Strategies to Enhance Intellectual Development*. New York: Longman.
- Christensen, C. R., Garvin, D. A., & Sweet, A. (Eds.). (1991). *Education for Judgement. The Artistry of Discussion Leadership*. Boston: Harvard Business School Press.
- Dewey, J. (1916). *Democracy and Education. An introduction to the philosophy of education*. . New York: Macmillan Publishing.
- Lipman, M. (1991). *Thinking in Education*. New York: Cambridge University Press.
- Lipman, M. (1993). *Thinking Children and Education*. Dubuque: Kendall/Hunt.
- Lipman, M., & Sharp, A. M. (1994). *Growing up with Philosophy*. Dubuque: Kendall/Hunt.
- Lipman, M., Sharp, A. M., & Oscanyan, F. S. (1980). *Philosophy in the Classroom*. Philadelphia: Temple University Press.
- Splitter, L. J., & Sharp, A. M. (1995). *Teaching for better thinking*. Melbourne: Acer.



## **Panel E (in English)**

Chair: Denis Francesconi

**Dag Munk Lindemann** (UCL University College Denmark) – A Chiasmic Nature Bildung

**Georgios Bestias** (Consulate General of Greece in Korca) – Korczak's Pedagogy and its Contribution to Promoting Active Citizenship in Schools

**Janette Hoffmann** (Free University of Bolzano/Bozen) – LUNA – Kindergarten and Primary School Children Talking About the Moon, Imagining Fictional Worlds of living in Harmony with Nature

**Daniela Lehner** (University of Klagenfurt) – Pedagogies of Coexistence toward a Regenerative Future



Cinzia Zadra & Maria Ventura  
(Free University of Bolzano/Bozen)

## **Exploring and Reimagining Education in the Polis. Bridging Place-Based Education and Public Pedagogy**

**Keywords:** public pedagogy, place-based pedagogy; conviviality and social dimension of learning and teaching

This paper presents an ongoing study that describes a learning/teaching experience in public space carried out by a secondary school for hotel management in the province of Bolzano-Bozen. Students and teachers collaborated on a project organising the participatory management of a vegan restaurant located in a public building outside the school. The restaurant serves as a practical learning space for the students within the dual vocational training system, while also promoting an alternative and sustainable diet for the local community and tourists, as well as an ecological-systemic action (Bateson, 1976).

The study is examined from the theoretical perspectives of public pedagogy and place-based education. Public pedagogy, defined by Giroux (2003) as a form of production and cultural critique, challenges dominant social and educational discourses and fosters practices that encourage communities to reimagine themselves and their cities differently. Place-based education, on the other hand, refers to educational practices that occur outside formal educational institutions such as museums, public spaces, parks, theatres, and cinemas. It is characterised by extended learning contexts and collaborative networks (Smith & Sobel, 2014). One of its key features is being trans-institutional, crossing disciplinary boundaries and connecting various kind of institutions, viewing the places within the polis as opportunities for authentic and reorienting experiences. The connection between these concepts lies in their mutual reinforcement and contribution to building a strong, cohesive, and active polis. Embracing conviviality and working together to create a participatory, sustainable, and inclusive polis, fosters a sense of belonging, commitment, civic engagement, and social cooperation.

Data collected through non-oriented talks (Demetrio, 2020) with the project's key participants (students, teachers, administrators, and restaurant customers) were explored through content analysis. The findings illustrate the development of practices through collective participatory effort fostering dialogue among teachers, students, and administrators on an equal footing. Notably, the study also reveals new forms of learning, participation, and ecological awareness, particularly among the younger generations.

Additionally, innovative practises of dialogue between the school and the community, visitors and tourists are evident. These practices acknowledge experiences of change and transformation during moments of conviviality interweaving ecological challenges with the social dimension of learning.

### References

- Bateson G. (1972). *Steps to an Ecology of Mind*. San Francisco: Chandler Publishing Company.  
Demetrio, D. (2020). *Micropedagogia. La ricerca qualitativa in educazione*. Milano: RaffaelloCortina.  
Giroux, H. A. (2003). Public Pedagogy and the Politics of Resistance: Notes on a critical theory of educational struggle, *Educational Philosophy and Theory*, 35:1, 5-16, DOI: [10.1111/1469-5812.00002](https://doi.org/10.1111/1469-5812.00002).  
Smith, G. A., & Sobel, D. (2014). *Place-and community-based education in schools*. Routledge.



Victoria Konidari  
(University of Patras)

## **The Eco-political Approach of Educational Leadership. Familiar Concepts, New Challenges and New Roles for Schools and their Leaders.**

**Keywords:** leadership, education, polis, discourse analysis, crisis, resilience.

This presentation combines the ecologies approach to the main components of the concept of polis as proposed by Aristotle and Castoriadis to develop the eco-political approach to educational leadership.

The argument for the need to bring the eco-political approach into educational leadership is based on the new roles that educational leadership must assume in a context characterized by increasing uncertainty, complexity and ambiguity, increasing frequency and duration of crises, and increasingly hybrid forms of vulnerability, inequity and injustice.

These new required roles underline the need to a) opt for ecological thinking when it comes to educational leadership, b) develop educational leadership for societal resilience, c) put more emphasis on the developmental impact that educational leadership as civic actor can have on society. Adopting the eco-political approach gives educational leadership the opportunity not only to go beyond the level of school leadership, but also to make the school a pole of active citizenship and create a micro eco-political environment.

This study draws on the main dichotomies of the polis such as autonomy and heteronomy, social and political, logos and praxis, imaginary and performative, as originally introduced by Aristotle and further elaborated by Cornelius Castoriadis and Hannah Arendt, to make a case for the need to place the new roles of educational leadership under the social-historical dimension of the polis.

This study draws on the findings of a qualitative analysis of a corpus of 508 abstracts published between 1/1/2020 and 1/6/2023 in three educational leadership journals (International Journal of Leadership in Education, International Journal of Educational Management and Journal of School Leadership) from three different academic publishers (Taylor and Francis, Emerald and Sage Publishing). A word frequency analysis was conducted using MAXQDA 18 software to produce tables and “word clouds” of the 70 most cited words per journal. The content analysis technique of frequency distribution of individual words revealed: a) a different thematic anchoring and thus a different semantic environment of educational leadership in the three journals, b) an almost one-dimensional emphasis on the managerial dimension of leadership, and c) an operational closure at the school micro-level.

This presentation concludes with two arguments. First, that the a-polis dimension of educational leadership deprives it of its eco-political dynamics. Second, that the eco-political approach offers valuable insights for reinventing the way educational leadership is shaped in education and the new roles it should take on.



## References

- Arendt, H. (2013). *The human condition*. University of Chicago press.
- Blok, J. (2017). *Citizenship in classical Athens*. Cambridge University Press.
- Castoriadis, C. (1997). *The imaginary institution of society*. Mit Press.
- Hannon, V. (2017). with Peterson, A.(2017). *Thrive: Schools reinvented for the real challenges we face*. Innovation Unit Press.
- Ibeawuchi, N., Nwagbara, U., Alhassan, Y., & Brown, C. (2021). Leading change in difficult times: The role of effective leadership in confronting educational challenges of Coronavirus Pandemic. *Economic Insights–Trends and Challenges*, 2021(1), 11-20.
- Kellerman, B. (1999). *Reinventing leadership: Making the connection between politics and business*. SUNY Press.
- Murray, O. (1993). Polis and politeia in Aristotle (pp. 197-210).
- Murphy, J. (2002). Reculturing the profession of educational leadership: New blueprints. *Educational administration quarterly*, 38(2), 176-191.
- Poddighe, E. (2022). Politeia and the historical account of the polis in Aristotle. *Araucaria*, 24(49).





Angelica Disalvo  
(University of Foggia)

## **Crisis of the Polis, Ecosystemic Resilience, and School. What Strategies Can Support Italian High Sschool Teachers?**

**Keywords:** teacher education; school; ecosystemic resilience

In a time of change such as the present, crisis takes complex forms and characterizes all times, places, and narratives of life (Fabbri, 2019). In the broader context of the crisis of the polis – understood as a space for the unfolding of the human – we can identify the crisis of the school (Baldacci, 2014; 2020; Merieu, 2013), with particular reference to upper secondary school. Understood as an autopoietic system (Maturana & Varela, 1980/2021), this often fails to manage the critical ecosystemic issues emerging in it (Morin, 2000) and, instead of ecological minds (Bateson, 1972/2008), it continues to form passive and executive minds, incapable of critical thinking and responsible action, both aiming at the transformation of reality in a democratic perspective (Freire, 1968/2011; 2019).

Entrenched in obsolete administrative apparatuses as well as transmissive and notional teaching practices (Frabboni & Pinto Minerva, 2013), the educational institution often struggles to respond adequately to the educational needs of the individuals who animate it, especially to the needs of students and teachers. Today, while the former demand metacognitive tools which are useful to learn how to live (Morin, 2015), the latter often find themselves lacking in the metacompetencies useful to effectively carry out their role as educational guides (Dato, 2017). As a matter of fact, teachers themselves are experiencing a crisis that affects every area of their identity, both on a personal (Cornacchia & Tramma, 2019) and professional (Margottini, 2022) level: in today's knowledge society (Alberici, 2002) teachers are socially unacknowledged. Their baggage of knowledge and skills, often transmissive, specialized, and parcelled, seems insufficient to adequately respond to students' educational and training needs.

If analysed in complex terms, the issue can be attributable to, among other factors, the way teaching staff are trained and recruited in Italy. In upper secondary schools, the requirements necessary to enter the teaching profession are acquired only at the end of prior university education, overlapping with epistemological paradigms already acquired and often rigidly structured during the years of study of specific disciplines. Thus, the teacher arrives in the classroom without useful tools to manage the challenges of complexity (Ceruti & Bocchi, 1999), which, in school settings, manifest themselves in the most diverse forms of youth discomfort, including anti-social behaviours (CNG, 2022). However, to be effectively faced, such challenges need to be understood and linked to the ways in which they are interpreted and managed during teaching practices, through the exercise of reflective (Fabbri, Striano & Melacarne, 2008; Mortari, 2009) and complex (Morin, 2000; 2015) thinking.

For these reasons, it might be useful to integrate, in an organic and structural form within the educational institution, ecosystemic pedagogical processes to support teaching practice, such as pedagogical supervision pathways (Oggionni, 2013). Through these, it would be possible to contribute to: the situated and constantly renewed formation of the teacher identity (Freire, 1996/2014); to the co-construction of a didactic-educational culture useful to restore their role as resilience tutors (Cyrułnik & Malaguti, 2005; Scardicchio, 2020) in the lives



of students; to the activation of ecosystemic resilience processes that, from the school, propagate to all times and places of life lived by the subjects who animate it.

This paper, therefore, aims, on the one hand, to provide useful elements to reason about the possible causes of the dual crisis, personal and professional, experienced by teachers/educators – placing it in the broader context of the crisis of the polis – and, on the other hand, to propose pedagogical supervision as a supportive educational strategy within school contexts.

#### References

- Alberici A. (2002). *Imparare sempre nella società della conoscenza*. Milano: Bruno Mondadori.
- Baldacci M. (2014). *Per un'idea di scuola. Istruzione, lavoro e democrazia*. Milano: FrancoAngeli.
- Baldacci M. (2020). *La scuola la fanno gli insegnanti? Sì, ma anche gli ordinamenti*. *Scuola democratica-Learning for Democracy*, 2, 341-347.
- Bateson G. (2008). *Verso un'ecologia della mente*. Milano: Adelphi. (Original work published 1972)
- Ceruti M., & Bocchi G. (Eds.) (1999). *La sfida della complessità*. Milano: Feltrinelli.
- Cyrułnik B., & Malaguti E. (Eds.) (2005). *Costruire resilienza. La riorganizzazione positiva della vita e la creazione di legami significativi*. Trento: Erikson.
- Consiglio Nazionale dei Giovani (Ed.) (2022). *Il disagio giovanile oggi: Report del Consiglio Nazionale dei Giovani (Vol. 84)*. Roma: Sapienza Università Editrice.
- Cornacchia M., & Tramma S. (Eds.) (2019). *Vulnerabilità in età adulta. Uno sguardo pedagogico*. Roma: Carocci.
- Dato D. (2017). *L'insegnante emotivo. Formare tra mente e affetti*. Bari: Progedit.
- Fabbri L., Striano M., & Melacarne C. (2014). *L'insegnante riflessivo. Coltivazione e trasformazione delle pratiche professionali*. Milano: FrancoAngeli.
- Fabbri M. (2019). *Pedagogia della crisi, crisi della pedagogia*. Brescia: Scholé.
- Frabboni F. & Pinto Minerva F. (2013). *Manuale di pedagogia e didattica*. Bari-Roma: Laterza.
- Freire P. (2011). *La pedagogia degli oppressi*. Torino: GruppoAbele. (Original work published 1968)
- Freire P. (2014). *Pedagogia dell'autonomia. Saperi necessari per la pratica educativa*. Torino: GruppoAbele. (Original work published 1996)
- Freire P. (2019). *Il diritto e il dovere di cambiare il mondo. Per una pedagogia dell'indignazione*. Trento: Il Margine.
- Maturana H. R., & Varela F. J. (2021). *Autopoiesi e cognizione. La realizzazione del vivente*. Venezia: Marsilio. (Original work published 1980)
- Margottini M. (2022). *Lo sviluppo dell'identità professionale del docente di scuola secondaria*. In M. Fiorucci & E. Zizioli (Eds.), *La formazione degli insegnanti: problemi, prospettive e proposte per una scuola di qualità e aperta a tutti e tutte*, pp. 485-488. PensaMultimedia.
- Merieu P. (2013). *Pedagogia: il dovere di resistere*. Foggia: Edizioni del Rosone.
- Morin E. (2000). *La testa ben fatta. Riforma dell'insegnamento e riforma del pensiero*. Milano: RaffaelloCortina.
- Morin E. (2015). *Insegnare a vivere. Manifesto per cambiare l'educazione*. Milano: RaffaelloCortina.
- Mortari L. (2009). *Ricerca e riflettere. La formazione del docente professionista*. Roma: Carocci.
- Oggionni F. (2016). *La supervisione pedagogica*. Milano: FrancoAngeli.
- Scardicchio A. C. (2020). *Metabolé. Speranza, resilienza, complessità*. Milano: FrancoAngeli.



Keats Aps  
(Group of educational professionals, Milano)

## **Educational Practices for Building Social Ties.** ***TEDDY per il quartiere, a Collective Narration for the Neighborhood***

**Keywords:** expressive languages, educational experience, active citizenship, community engagement.

*TEDDY per il quartiere* is an educational project designed by KEATS Aps dedicated to children aged 4-11 years old. The project was held in the Italian cities of Monza (2020) and Modena (2022).

It aimed at creating an educational experience – a place other than the *world of life* (Massa, 2020) – in which children could get involved in a reappropriation process of their territory, building social relationships and *experimenting their freedom of expression as active citizens*. The experience was methodologically facilitated by the co-construction of a collective narration and the creation of artifacts that left new aesthetic traces in the neighborhood.

The activities were carried out through multiple expressive languages: narrative, graphic-pictorial-sculptural, digital, and performative.

The work on the active dimension of citizenship can be considered a political action within the educational experience and aimed at reactivating interpersonal communicative processes (Mortari, 2008). These processes were able to make participants experience the potential of the neighborhood intended as a community and rethought as a polis. The neighborhood can be understood as a *common good* when it becomes possible to turn on in individuals a will to participate, by recollecting shared meanings to structure common visions on the present and the future, and to act a transformative function in the *world of life*.

KEATS Aps worked on the connection between three major elements: the children, the neighborhood and the whole community; *TEDDY per il quartiere* gave body to the relation between them – this is the main core of the reflection. The group process was supported by democratic and participatory practices, including: heuristic dialogue (Lorenzoni & Parigi, 2020), active listening and cooperative writing of individual stories, which were later merged into collective writings. During the project, each day ended with a final moment of self and group evaluation conducted by the children themselves, through the techniques of institutional pedagogy (Freinet, 2002). Moreover, participants were actively involved in the design of the project's final event, during which they could present their artifacts to the citizens.

To conclude, the most relevant outcomes observed were: a greater participation of the children with respect to both the educational process and their own lives in the neighborhood; the re-signification and the revitalization of the locations experienced by the children and the entire citizenry through the connection with the artistic activities and the establishment of a new relational *dispositive* with the social fabric.



## References

- Agamben, G. (2015), *L'avventura*, Nottetempo, Milano.
- Bottero, E. (2022), *Pedagogia cooperativa. Le pratiche Freinet per la scuola di oggi*, Armando Editore, Roma.
- Deleuze, G. (2003), *Che cos'è l'atto di creazione?*, Cronopio, Napoli.
- Freinet, C. (2002), *La scuola del fare*, Quaderni di cooperazione educativa, Bergamo, Edizioni Junior.
- Massa, R. (1999), Una nuova creatività pedagogica. Intervista a Riccardo Massa, Cappa F. (a cura di), in *Pedagogika*, III, 12: 67-73.
- Anna Lazzarini (2011), *Polis in fabula*, Palermo, Sellerio.
- Lorenzoni, F, Parigi, L. (2020), *Il dialogo euristico. Orientamenti operativi per una pedagogia dell'ascolto nella scuola*, Carocci Editore, Roma.
- Massa, R. (2020), *Aprire Mondi. Un percorso nella pedagogia di Riccardo Massa*, Centro Studi Riccardo Massa (a cura di), Milano, Franco Angeli.
- Mortari, L. (2008), *Educare alla cittadinanza partecipata*, Milano, Mondadori.
- Mortari, L. (2008), *Agire con le parole. Educare alla cittadinanza partecipata*, Bruno Mondadori, 2008, pp. 1-68.
- Sclavi, M. (2002), *Avventure urbane. Progettare la città con gli abitanti*, Milano, Elèuthera.
- Wenger-Trayner, E., & Wenger-Trayner, B. (2020), *Learning to Make a Difference. Value Creation in Social Learning Space*, Cambridge, Cambridge University Press.



## **Panel E (in English)**

Chair: Denis Francesoni

**Dag Munk Lindemann** (UCL University College Denmark) – A Chiasmic Nature Bildung

**Georgios Bestias** (Consulate General of Greece in Korca) – Korczak's Pedagogy and its Contribution to Promoting Active Citizenship in Schools

**Janette Hoffmann** (Free University of Bolzano/Bozen) – LUNA – Kindergarten and Primary School Children Talking about the Moon, Imagining Fictional Worlds

**Daniela Lehner** (University of Klagenfurt) – Pedagogies of Coexistence toward a Regenerative Future



Dag Munk Lindemann  
(UCL University College Denmark)

## A Chiasmic Nature Bildung

This paper presents an approach to *bildung* that stands in contrast to the widely held concept of *bildung* as personal development and enculturation that is bound to the medium of concepts and categories. This paper argues that we need to understand what nature does to us, when we are in and with nature. In other words, nature in and around us has a more foundational role to play in human *bildung* than we (can) see through the quantitative and conceptual recognition of nature.

According to Merleau-Ponty (MP), a main problem with the way human tries to understand nature is that we either understand nature in terms of the positivistic approach of the natural sciences or in terms of the constructivist paradigm, where nature is understood through cultural systems of meaning and symbols. According to MP, a lot of what constitutes nature is left in the dark by these two approaches.

In pedagogical approaches to nature, nature is mainly described and explained by scientific concepts, or it is given cultural meaning. The problem with both approaches is that the nature is approached through relations that can be characterized as knowledge relations or normative relations. When nature is given a pedagogical significance that is not in terms of knowledge or normative relations it is often due to the effects on mental and physical health and thriving.

The purpose of this paper is to sketch a nature *bildung* based on Merleau-Ponty's ontology, that he worked on in his unfinished manuscript *The visible and the invisible* (1968). In this work, the chiasm is a central concept, with which MP seeks to transcend the subject-object dichotomy by dissolving the distinction between the inside and the outside, between human and nature. In his chiasmic thinking, MP shows how we ought to understand human as becoming nature and nature as becoming human.

It is not we who perceive, it is the thing that perceives itself yonder— it is not we who speak, it is truth that speaks itself at the depths of speech-----Becoming-nature of man which is the becoming-man of nature-----The world is a field, and as such is always open. (MP, 1968, s. 187)

### References

Merleau-Ponty, M. (1968). *The visible and the invisible*. Evanston: Northern University Press.



Georgios Bestias

(Coordinator for Greek-language Education in Albania, Consulate General of Greece in Korca)

## **Korczak's Pedagogy and its Contribution to Promoting Active Citizenship in Schools**

**Keywords:** Korczak, active citizenship, democracy, polis

In this paper we will try to present the role of Korczak's pedagogy with regard to the moral and democratic development of young people as citizens of tomorrow and to explore whether such a pedagogy can contribute to the promotion of active citizenship and civil society in today's modern societies.

More specifically, Korczak's pioneering project of creating a community of socially and morally troubled children in the orphanage he ran led to the emergence of a democratic community, a polis, where direct democracy of children functioned through the application of pedagogical methods of self-education under his guidance. Korczak's innovative pedagogy in the theory and practice of education, which he developed at the Dom Sierot orphanage, led to the emergence of the children's polis, also known as "children's democracy", which functioned as a direct democracy like the polis of ancient Athens and whose main feature was the idea of active citizenship.

On the other hand, the relationship between education and active citizenship today has many aspects that make it relevant. In particular, education is not only a means to revitalise democracy, but also to address problems such as environmental, social and humanitarian issues on which the future of democracy itself depends. Promoting active citizenship through education is therefore crucial. For this reason, the link between education and the application of pedagogical methods that enable a democratic political community to develop and realise its democratic goals is considered essential.

Korczak's pedagogical work underpins this logic, for he sees the school as a democratic cradle in the sense of a polis, where children can acquire all those virtues and skills such as critical thinking, readiness for constructive dialogue, honesty, the ability to compromise, trust and a sense of justice.

### **References**

- Biewend, E. (2020). *Αγαπώντας Χωρίς Αυταπάτες: Η Ζωή και το Έργο του Γιάνους Κόρτσακ (Lieben ohne Illusion-Legend and Werk des Janusk Korczak)*. Επίκεντρο.
- Hopkins, N. (2014). *Citizenship and Democracy in Further and Adult Education*. Springer.
- Korczak, J. (2017). *Το Δικαίωμα του Παιδιού στον Σεβασμό (Prawo Dziecka do Szacunku)*. Μεταίχμιο.
- Silverman, M. (2017). *A Pedagogy of Humanist Moral Education: The Educational Thought of Janusz Korczak*. Palgrave Macmillan.
- Scheerens, J. (Ed.) (2009). *Informal Learning of Active Citizenship at School: An International Comparative Study in Seven European Countries*. Springer.
- Σακελλαρίου, Μ.Β. (1999). *Η Αθηναϊκή Δημοκρατία*. Πανεπιστημιακές Εκδόσεις Κρήτης.



Janette Hoffmann  
(Free University of Bolzano/Bozen)

## **LUNA – Kindergarten and Primary School Children Talking about the Moon, Imagining Fictional Worlds**

**Keywords:** Picturebooks, Visual Literacy, Reading Engagement, Imagination, Nature, Rhythm

“Arriva la notte e si fa sempre più scura, / la luna brilla nel cielo per ogni creatura. / Lei è chiara, luminosa ... è bella davvero! Ti sei mai chiesto il perché del suo mistero?” (Teckentrup 2019, o.S.) The experience of night is an existential experience (not only) for children. In the moonlight, the world shines in a different light, appears darker, more mysterious, sometimes threatening, but also calming and gentle. In addition to numerous songs and poems about the moon, picturebooks also tell of its appearance in many different ways. At the same time, the pictures also hide things, depicting life in harmony with nature in a very unique, polyphonic way.

The study IMAGO (Hoffmann 2023) is focussing these picture(book) narratives in their perception by kindergarten and primary school children in the multilingual context of South Tyrol (Glück, Leonardi & Riehl 2019). In the context of an ethnographic reception study, everyday practices in dealing with multilingual, rhyming, and wordless picturebooks in German-, Italian- and Ladin-speaking kindergartens and primary schools are observed. Out of the videographed and transcribed conversations about the visual narratives, conditions of success for linguistic-literary-aesthetic learning (Mattenklott & Rora 2004, Mitterer & Wintersteiner 2015, Spinner 2008, Steinbrenner 2020, Wieler 2018) are reconstructed.

In this presentation, selected sequences of read-aloud situations to the rhyming picturebook LUNA by Jutta Teckentrup will be portrayed and analysed using key incident analysis (Kroon & Sturm 2007). The question is which aesthetic experiences the children have with the moon and the night, the animals and the landscapes, with the pictures and the language, the rhymes and the sound of the voice, with the story and themselves. It is about shared imaginations (Sowa 2015) from a resonance pedagogical perspective (Bismarck, Beisbart & Rosa 2020) and focuses on living in harmony with nature and its rhythms.

### **References**

- Bismarck, Kristina, Ortwin Beisbart, Hartmut Rosa (Eds.) (2020): Resonanzpädagogischer Deutschunterricht. Lernen in Beziehungen. Weinheim, Basel: Beltz.
- Glück, Alexander, Mara Maya Victoria Leonardi, Claudia Maria Riehl (2019): Südtirol. In: Albrecht Plewnia, Rahel Beyer (Eds.): Handbuch des Deutschen in West- und Mitteleuropa. Sprachminderheiten und Mehrsprachigkeitskonstellationen. Tübingen: Narr Francke Attempto, 245–280.
- Hoffmann, Jeanette (2023): *Io sono foglia* – Erzählen mit Bilderbüchern in mehrsprachigen Kontexten. Das Südtiroler Projekt IMAGO. In: Zeitschrift für Interkulturelle Fremdsprachenforschung. MehrSprachen Lernen und Lehren, 28 (1), 57–85.
- Kroon, Sjaak & Jan Sturm (2007). International comparative case study research in education: Key incident analysis and international triangulation. In: Wolfgang Herrlitz, Sigmund Ongstad & Piet-Hein van de Ven (Hrsg.): Research on mother tongue education in a comparative international perspective. Theoretical and methodological issues. Amsterdam, New York: Rodopi, 99–118.
- Mattenklott, Gundel & Constanze Rora (Eds.) (2004): Ästhetische Erfahrung in der Kindheit. Theoretische Grundlagen und empirische Forschung. Juventa: Weinheim.
- Mitterer, Nicola & Werner Wintersteiner (2015): Literarische Erfahrung. Ästhetischer Modus und Literarisches Lernen. In: Leseräume. Zeitschrift für Literalität in Schule und Forschung, 2 (2), 96–108.





- Sowa, Hubert (2015): *Gemeinsam vorstellen lernen. Theorie und Didaktik der kooperativen Vorstellungsbildung*. München: kopaed.
- Spinner, Kasper H. (2008): *Perspektiven ästhetischer Bildung. Zwölf Thesen*. In: Claudia Vorst, Sabine Grosser, Juliane Eckhardt & Rita Burrichter (Eds.): *Ästhetisches Lernen. Fachdidaktische Grundfragen und praxisorientierte Konzepte im interdisziplinären Kontext von Lehrerbildung und Schule*. Berlin: Peter Lang, 9–23.
- Steinbrenner, Marcus (2020): *Bildungssprache und sprachliche Bildung in literarischen Gesprächen*. In: Heizmann, Felix, Johannes Mayer, Marcus Steinbrenner (Eds.): *Das literarische Unterrichtsgespräch. Didaktische Reflexionen und empirische Rekonstruktionen*. Baltmannsweiler: Schneider Hohengehren, 71–94.
- Teckentrup, Britta (2019): *LUNA*. San Vito di Leguzzano: Sassi.
- Wieler, Petra (2018): *Sprachlich-ästhetische Literaturerfahrung als Beitrag zur Identitäts- und Sprachentwicklung jüngerer Kinder*. In: *Leseräume. Zeitschrift für Literalität in Schule und Forschung*, 2 (2), 35–48.



Daniela Lehner  
(University of Klagenfurt)

## Pedagogies of Coexistence toward a Regenerative Future

**Keywords:** pluriversality, interdependence, relationality, peace education

In this contribution I want to theoretically explore pedagogies of coexistence as a possibility to co-create life sustaining values toward a regenerative future. The aim is to recognize and re-envision strategies for education that encourage pluriversal and relational ways of knowing and being, and support the creation of a collective imagination of interdependence. I argue that polis as the ability to make collective decisions for the greater good needs to build on the interconnectedness of life. We are currently experiencing a crisis that is characterized, by the world-making practices of Western modernity that do not support life. One presumption is that to realize a peaceful coexistence or polis means to transform the violences of modernity that encompasses a particular ontology and mode of being in the world. Global capitalism, neoliberalism and extractivism have granted themselves the right to assimilate all other worlds, building on a modern epistemology that is based on the separation between entities, between humans and nonhumans and between mind and body. In this worldview, the living become a machine, and understanding is achieved by division, separation, compartmentalisation, atomisation and reductionism. These epistemologies have heavily colonized our thinking and feeling as well as our educational systems (de la Cadena, 2015; Conway & Singh, 2011; Selby, 2002; Perry, 2020). How can we learn to acknowledge the world not as dead matter but an interdependent living universe in which we are involved, embedded and in interaction? (Akomolafe, 2020; Hart, 2014; Bozalek, Zembylas & Tronto, 2021). How is it possible that the world (*Mitwelt*) is perceived as our larger self, an *ecological self* to create responsible and caring actions? (Macy, 2020; Abram, 1996). These are questions that I would like to reflect in the context of polis.

### References

- Abram, D. (1996). *The spell of the sensuous: Perception and language in a more-than human world*. New York: Vintage books.
- Akomolafe, B. (2017). *These wilds beyond our fences. Letters to my daughter on humanity's search for home*. Berkley: North Atlantic Books.
- Bozalek, V., Zembylas, M. & Tronto, J.C. (2021). *Posthuman and Political Care Ethics for Reconfiguring Higher Education Pedagogies*. Routledge.
- de la Cadena, M. (2015). *Earth Beings: Ecologies of Practice across Andean Worlds*. Duke University Press.
- Conway, J., & Singh, J. (2011). Radical Democracy in Global Perspective: notes from the pluriverse, *Third World Quarterly* 32(4): 689–706.
- Hart, T. (2014). *The integrative mind: Transformative education for a world on fire*. Rowman & Littlefield.
- Macy, J. (2020). No Separate Self. In S. Kaza (Ed.). *A wild love for the world. Joanna Macy and the work of our time*. Shambhala Publications.
- Perry, M. (2020). Pluriversal Literacies: Affect and Relationality in Vulnerable Times, *Reading Research Quarterly* 56(2): 293–390.
- Selby, D. (2002). The signature of the whole: Radical interconnectedness and its implications for global and environmental education, In A. O' Sullivan, A. Morrell & M. O' Conner (Eds.). *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 77–94). Palgrave.
- Wahl, D. C. (2016). *Designing Regenerative Cultures*. Triarchy Press.



## **CONSECUTIVE WORKSHOPS 9-11**

### **Workshop D 9 – 10**

Chair: Nazario Zambaldi

**Laura Corbella** (University of Milano-Bicocca) - Pedagogical Improvisation. A Teacher Education Scenario to Embrace the Unexpected (in Italian)

### **Workshop E 10 – 11**

Chair: Sabina Langer

**Francesco Riva & Elisabetta D'Agostino** (teachers at IC Cappelli – Milano) - Relaxing, Laughing, Sharing. A Way to Build a Democratic Community in a Class of Teenager (in Italian)



Laura Corbella  
(University of Milano-Bicocca)

## **Pedagogical Improvisation. A Teacher Education Scenario to Embrace the Unexpected**

**Keywords:** improvisation, school teaching, teacher education, transformation, embodied pedagogy

The workshop will put into practice the research/pedagogical dispositive developed within the doctoral research the author conducted about Pedagogical Improvisation of School Teachers. Pedagogical improvisation (PI) is a ubiquitous theme in teaching experience (Gamelli, 2011). The heuristic effort to grasp and describe it moved a significant amount of insights about the educational relation and process that happen inside the classrooms, making evident the entangled (Barad, 2007; Haraway, 2016) nature of the phenomenon of improvisation. When the research took place in schools, the proposition of improvised theatre games (Pelletier, 2020) engaged fruitfully the pedagogical knowledge of schoolteachers about their attitudes towards the unforeseeable events that happen while teaching. Moreover, the combination of a research/training design (Formenti, 2017) with the proposal of improv games made possible for the group to become a place of critical reflection towards the school teachers and finding axes of change within the scholastic system (Lobman, 2011). At the end of the research, PI emerged as the string figure (Haraway, 2016) that interconnects four dimensions. Firstly, PI is connotated by the nature of the unexpected event & the subjective interpretation of what “unexpected” means, which is a category that depends upon teachers’ sphere of value upon teaching and learning. Secondly, since unexpected events happen in the immediate time, a fundamental dimension of PI is how teachers embodied their perceptions and reactions, and how they play the following instants after the unexpected took place. Thirdly, PI put into light the performative grip upon school teaching as essential in building the playful and creative attitude towards what happens in the reality of classroom teaching. This dimension goes beyond the classical categories of school teaching and invites us to consider it as an artistic, artisan and performative act rather than only technical or content-related. Finally, the last dimension that surfaced thanks to the research is the relationship between teaching and school materiality, enlightening the crucial role of the teacher as not a passive receiver of the material disposition of the school system but as a creative actor, which can act between the constraints, creating something new.

In this workshop, after a brief theoretical introduction, we are going to experiment a selection of improv games purposefully selected to establish a knowledge path about the creative and playful attitude teachers can experience while teaching in classrooms. In this way participants are going to have an authentic experience of the pedagogical dispositive offered to teachers that participated in the research. Participants will be put in the position of sharing their pedagogical and scientific perspective about the dispositive per se and the theme of Pedagogical Improvisation, contributing to the scientific discussion about this entangled theme, embedded in every manifestation of school teaching.



### References

- Barad, K. (2007). *Meeting the Universe Halfway*. Duke University Press.
- Formenti, L. (2017). *Formazione e trasformazione. Un modello complesso*. Cortina, Milano.
- Gamelli, I. (2011). *Pedagogia del corpo*. Cortina, Milano.
- Haraway, D. (2016). *Staying With the Trouble. Making Kin in the Chthulucene*. Duke University Press.
- Lobman, C. (2011). *Improvising within the System: Creating New Teacher Performances in Inner-City Schools*. in Sawyer, K. (ed.) *Improvisation and Structure in Creative Teaching*. Cambridge University Press.
- Pelletier, J.P. (2020). *Mise au point d'exercices visant le développement d'habiletés interactives chez des stagiaires en enseignement*. *McGill Journal of Education*. 55(2). p. 397–416. <https://doi.org/10.7202/1077974>



Francesco Riva & Elisabetta D'Agostino  
(Teachers at IC Cappelli – Milano)

## **Relaxing, Laughing, Sharing. A Way to Build a Democratic Community in a Class of Teenager**

**Keywords:** circle, dialogue, civic education, democratic practices.

An experimental civic education (“Educazione Civica”) project was launched in our school this year. Drawing on Dewey (1995), Freire (2014, 2018) and bell hooks (2020), the underlying goal of the project was to promote active participation of students and teachers, while learning how to act as an educational community and how to recognize and protect the common good.

During the project, we started each activity sitting in a circle, seen as a humanizing dialogic practice (Veloria & Boyes-Watson, 2014). The circle is an arrangement that encourages listening, sharing and participation. Furthermore the circle is a space where relationships can grow, change and share knowledge. In a circle, relationships can be equal, horizontal (Francescato & Putton, 2022; Mosley, 2013; Bliss & Tetley, 2006; Tew, Read & Potter, 2007).

However, it is not always easy to stay in a circle: sometimes the circle can be perceived as a safe place in which to express ourselves, sometimes you can feel exposed and urged to get involved, and it is harder to apply avoidance strategies. In addition, there is the risk that relationships fall back into known and hierarchical patterns. Therefore, in order for the circle experience to be truly meaningful, it is necessary, in our opinion, to use activities and practices that can train the group to work differently, and help each participant to release his or her resources, relational and otherwise. During the workshop we would like to experience with the participants the use of two practices: the “positive gaze” (driven from a practice of the German Klassenrat called ‘Positive Runde’) and the “teach-back” (driven from Peticari, 1996). The positive gaze is used at the opening of the circle and helps everyone to look at each other and at oneself with positive attention and in a new way. It is important to repeat the ‘positive gaze’ as often as possible, because neuro linguistic findings show that humans are fundamentally empathic by nature and by brain function through the mirror neurons. This phenomenon must be experienced through repetition in order to grow.

The teach-back is a democratic practice of mutual learning. The activity finds closure and the participants (teacher and students) build together a shared and richer comprehension of what has just been experienced, orienting the teaching-learning process toward a dialogical dimension where all voices are important for the improvement of the community.



## References

- Bliss, T., & Tetley, J. (2006). *Circle time: A resource book for primary and secondary schools*, SAGE Publications Ltd.
- Dewey, J. (1995). *Democrazia e educazione. La nuova Italia*.
- Francescato, D. & Putton, A. (2022). *Star bene insieme a scuola. Strategie per il benessere relazionale e il welfare di comunità*, Carocci.
- Freire, P. (2014). *Pedagogia dell'autonomia: Saperi necessari per la pratica educativa*. Gruppo Abele.
- Freire, P. (2018). *Pedagogia degli oppressi*. Gruppo Abele.
- Hooks, B. (2020). *Insegnare a trasgredire: L'educazione come pratica della libertà*.
- Mosley, J. (2013). *Quality Circle Time in the Secondary School: A handbook of good practice*, Routledge.
- Perticari P. (1996). *Attesi Imprevisti: Uno sguardo ritrovato su difficoltà di insegnamento/apprendimento e diversità delle intelligenze a scuola*, Bollati Boringhieri.
- Tew, M., Potter, H. & Read, M. (2007). *Circles, PSHE and Citizenship: Assessing the Value of Circle Time in Secondary School*, SAGE Publications.
- Veloria, C. & Boyes-Watson, C. (2014). "Learning in Circles: The Power of a Humanizing Dialogic Practice," *Journal of Pedagogy, Pluralism and Practice*: Vol. 6: Iss. 1 , Article 7.







## SHORT BIOGRAPHIES

**Agostini Evi** (evi.agostini@univie.ac.at) is Associate Professor at the Department of Teacher Education and the Department of Education at the University of Vienna. Her research is fundamentally concerned with the possibilities of learning and teaching in a sustainable way and the related and changing images of the self, the others, and the world.

**Alioto Brigitta Pia** (briggatapia.alioto@unive.it) is a Doctoral Scholar in Philosophy & Education Sciences, Ca' Foscari University of Venice. Her research interests include digital transformations, adult learning and training, game-based learning and gamification of training in corporate fields, and the impact of digital media on the cognition from a neuroscientific point of view. (Presenting with Giacomo Zavatta)

**Barth Ulrike** (Ulrike.Barth@alanus.edu) Dr. phil., teaching degree in special education and master's degree in special education, elementary school didactics and psychology; 20 years as a teacher at the Freie Waldorfschule Kreuzberg, Berlin; co-initiator and process facilitator of the inclusive transformation of this school. Adult educator and lecturer since 1998; since 2019 professor for curative education and inclusive education at the Institute for Waldorf Education, Inclusion and Interculturality at Alanus University, Mannheim. (Presenting with Angelika Wiehl)

**Baroni Sara** (baroni.sara93@outlook.it) is Doctor of Research in Pedagogy and Didactics and primary school teacher. She is interested in wellbeing at school, education in emergency, teacher reflective practices and transformative learning. She is part of different research groups in Italy and abroad.

**Baur Siegfried** (siegfried.baur@tin.it) has worked in various teaching situations and in various leadership positions at the South Tyrolean School. He was a lecturer at the Alpen Adria University of Klagenfurt/Celovec (A) for many years, habilitated there and was Full Professor of General Pedagogy and Social Pedagogy at the Faculty of Education of the Free University of Bolzano until 2014. He is the author of numerous publications in the field of political education, intercultural and multilingual education and encounter pedagogy.

**Bestias Georgios** (gbestias@gmail.com) Tutor at University of Patras in the Department of Educational Sciences and Social Work, the Department of Educational Sciences and Early Childhood Education. Teaching in undergraduate and postgraduate programmes, which are related with democratic pedagogy, leadership, management and governance in educational organizations, and research methodology.

**Bocchi Barbara** (BARBARA.BOCCHI@units.it) is a Researcher in Teaching and Special Pedagogy at the University of Trieste. Her main research interests are: well-being in formal contexts, learning environments and inclusion issues. (Presenting with Gina Chianese)

**Bongiorno Michela** (m.bongiorno@indire.it) is a scientific research partner at Indire and a Ph.D. student in Learning Sciences and Digital Technologies at the University of Turin. The current research theme is related to the identification of educational strategies aimed at raising awareness of environmental sustainability issues. Urban planner enrolled in the Register of Architects, Planners, Landscapers and Conservatories of the Province of Turin. (Presenting with Alessia Rosa)



**Cardinaletti Carla** (Carla.Cardinaletti@unibz.it) is a pedagogist (PhD) and research fellow at the Free University of Bozen/Bolzano, where she coordinates the EduSpace – MultiLab of the Faculty of Education. Her research interest encompasses general pedagogy, creative studies, and visual culture. At the same time, she pursues her own artistic career in public art and since 2023 has been exhibit curator of the 00A Gallery of Merano/Trento.

**Chianese Gina** (gchianese@units.it) is an Associate Professor of General and Social Pedagogy at the University of Trieste. Her main research interests concern the widespread educational ecosystems between school and city, and organisational well-being especially in educational contexts, intergenerational learning and the development of professional prefigurations from a life design perspective. (Presenting with Barbara Bocchi)

**Crespi Paola** (paola.crespi@gmail.com) is an independent researcher and previously she was a Visiting Research Fellow at the Topology Research Unit at Goldsmiths. She holds an AHRC-funded PhD in Media Studies (Goldsmiths), a MRes in Humanities and Cultural Studies (London Consortium) and a BA (Hons) in Philosophy (University of Padua). Paola is a Fellow of the Higher Education Academy, having completed a Postgraduate Certificate in Management of Teaching and Learning in HE (Goldsmiths). Her research covers continental philosophy, media theory and performance studies. Her work has been published in international peer-reviewed journals such as *Theory, Culture&Society*, *Body&Society*, *Subjectivity*, *Theatre*, *Dance&Performance Training* and in the *Performance Research Journal* (forthcoming, 2023). Her edited collection 'Rhythm and Critique: Technics, Modalities, Practices' was published by Edinburgh University Press in 2020.

**Corbella Laura** (laura.corbella@unimib.it) is a PhD candidate in Education in Contemporary Society at Milan-Bicocca University. In that same university, she's an active member of the research and study equipe of Embodied Pedagogy (prof. Ivano Gamelli). She's part of the research group PEPALab ([www.formazione.unimib.it/it/pepalab](http://www.formazione.unimib.it/it/pepalab)) about performative, artistical and participative arts and pedagogies. She's a performer and a teacher of improvised theatre (Teatribù). She's also a primary school teacher in the district of Milan.

**D'Agostino Elisabetta** (elisabetta.dagostino@icgiacosa.edu.it) After graduating in Humanities from the University of Milan, she began teaching at middle school. She loves teaching with pre-adolescent children, fascinated by their transformation from childhood to adolescence. (Presenting with Francesco Riva)

**Disalvo Angelica** (angelica.disalvo@unifg.it) educator and educational researcher, Ph.D. candidate in Neuroscience and Education at the University of Foggia (Italy). Graduated in 2019 with a Master's Degree in Pedagogy and Educational planning, her research interests focus on Systemic Resilience in High Schools, understood both as a personal and systemic ability to face the uncertainty and difficulties of current times and as a way to promote well-being and positive relationships in adolescence. She has worked as educator in kindergarten for the inclusion of kids with disabilities and as educational consultant in high school to prevent and contrast school dropout, bullying and deviant behaviours.

**Eckert Gregor** (gregor.eckert@tu-darmstadt.de) is a research associate at the research unit 'Education in the context of Digitality' at the Technical University of Darmstadt. His teaching and research focuses on philosophy of education, pedagogical perspectives on digitality, pedagogical implications of unsustainability, and ways of understanding economic contexts. (Presenting with Nina Grünberger)



**Francesconi Denis** (denis.francesconi@univie.ac.at) works at the University of Vienna on embodied education, systems thinking, and sustainable wellbeing. Recently, he has investigated the Quality of life movement and *FridaysForFuture*.

**Giunta Ines** (ines.giunta@unive.it) is a researcher in General and Social Pedagogy at the Department of Philosophy and Cultural Heritage, Ca' Foscari University of Venice, where she teaches Educational Theory and Complexity, Social and Intercultural Pedagogy, and Difference and Educational Trajectories. His field of research is characterized by studies aimed at exploring complexity both as a constitutive dimension of Pedagogy as a science and as a distinctive feature of its object. Among his latest publications, *Pedagogical Discontinuities. New Categories for a Human Ecology* (2020), winner of the "Riccardo Massa" National Prize.

**Grabowski Petra Iris** (Petralris.Grabowski@student.unibz.it) is a Ph.D. candidate at the University of Bolzano, Faculty of Education and Social Sciences. She has a background in Fine Arts and obtained her Master's Degree with honors in Interior and Urban Design at the RUFA, Rome University of Fine Arts, Italy. Her research focuses on holistic learning models, in particular inquiring within art education the possibilities for SEL (Social and Emotional Learning). The focus of her current empirical inquiry is on bodily-spatial design within art lessons, which are also conducted outdoors with the purpose to foster environmental awareness.

**Grünberger Nina** (nina.gruenberger@tu-darmstadt.de) is Full Professor for „Education in the context of Digitality” at the Technical University of Darmstadt (D). Her research and teaching focus on sustainability, digitality, postcoloniality and media education. Before that she worked as a researcher at various universities in Germany and Austria. She is board member of the Media Education Section of the DGfE and a member of the Advisory Forum of the Austrian Development Agency. (Presenting with Gregor Eckert)

**Godlewsky Tanja** (tg@tanjagodlewsky.de) is a designer and works as a freelance creative director in the areas of brand and corporate design. She implements projects in the fields of culture, science and business. In addition to her expertise in contemporary visual culture, branding and publishing, she discusses and explores possibilities of gender design. Tanja Godlewsky is a founding member of the international Gender Design Network (iGDN) and devotes herself to the topic in seminars, articles and lectures. She teaches her interdisciplinary understanding of design and its responsibility at various art and design colleges and also brings it into her research work for the research project "Urban Xtopias – Free Spaces of the Future". She is a research associate at the Center Humans and Technology at KIT in Karlsruhe.

**Jeanette Hoffmann** (jeanette.hoffmann@unibz.it) (PhD) is Full Professor of Didactics of German Literature at the Faculty of Education of the Free University of Bozen-Bolzano (Italy). She received her PhD from the Free University of Berlin (Germany) with the multiple award-winning study "Literarische Gespräche im interkulturellen Kontext" (Waxmann, 2011). From 2012–2013 she was Lecturer at the University of Education Upper Austria (Austria), from 2013–2019 Professor of Primary Education/German Studies at the Technische Universität Dresden (Germany). Her research interests are Graphic Storytelling, Literature Learning and Language Education, Children's and Young Adult Literature and its Didactics, Reading and Media Socialisation, Intercultural Learning and Multilingualism, Empirical Research on Reading Engagement, Classroom Interaction and Professionalisation.



**Jossin Jasmin** (jasmin.jossin@gmail.com) is a research associate at the Karlsruhe Institute of Technology, where she currently focuses on future urban visions. She co-leads the transformative research project 'Urban Xtopias – Open future spaces', funded by the Robert Bosch foundation. Other primary areas of her late research are general principles of sustainable development with a cross-sectional and integrative perspective, municipal sustainability management and the local implementation of the SDGs. Jasmin Jossin holds a doctoral degree in Urban and Environmental Psychology and has since also worked in urban ecology, health sociology, and in education for sustainable development. (Presenting with Tanja Godlewsky)

**Kauffmann Olivier** (kauffmann@edu.au.dk) Associate Professor at Aarhus University, Department of Philosophy of Education since 2014 (from 2017-2021 serving as HoD). Ph.D. in philosophy of mind from Univ. of Copenhagen (2009). Research interests: interrelations between embodiment, learning, and conscious awareness. Initiated the research group EMBED ('EMBodied EDucation'), focusing on the transformation of thoughts from 4E research into pedagogy and education: <https://dpu.au.dk/en/research/research-units/embodied-education-embed>

**KEATS** Kantiere Educativo per Azioni Trasformative (keatskantiere@gmail.com) – is an educational research group born in 2019 at Università degli Studi di Milano-Bicocca and, since 2022, a not-for-profit association for the promotion of social initiatives (an Associazione di Promozione Sociale – APS, under the Italian law). We are a group of education professionals (pedagogists, educators, professional development tutors and researchers), interested in understanding and experimenting with the ties bonding educational practices, social processes and creative languages, through the activation of what we like to define as real, transformative and innovative construction sites. KEATS APS is based in Monza (Lombardy) but works on projects across the whole country of Italy.

**Konidari Victoria** (vickonidari@upatras.gr) is currently Laboratory Teaching Staff in the Department of Sciences of Education and Social Work at the University of Patras and visiting professor in the Hellenic Open University. Having received a Marie Curie scholarship funded by EC (grant number 750405), she has worked as an autonomous post-doctoral researcher in the FISPPA department of the University of Padua, in Italy, in charge of the Re-mapping research project (<http://remapping.upatras.gr/>). Her current research interests focus on hybrid forms of vulnerability under the ecosystem and human geography approach, educational disadvantage, school dropout and school effectiveness, leadership, crisis management, individual and institutional resilience.

**Lehner Daniela** (Daniela.Lehner@aau.at) is research assistant at the Department of Educational Science and lecturer at the Centre for Peace Research and Peace Education at the University of Klagenfurt.

**Landri Paolo** (paolo.landri@irpps.cnr.it) is Research Director of the Institute of Research on Population and Social Policies at National Research Council in Italy (CNR-IRPPS). His research interests concern education policies, school organization and educational leadership by drawing on ANT and new materialisms. He has published *Educational Leadership, Management, and Administration through Actor- Network Theory* London: Routledge (2020) and with Denise Mifsud (2021), *Enacting and Conceptualizing Educational Leadership within the Mediterranean Region*. Leiden/Boston Brill/Sense Publisher. Currently, he Co-Editor in Chief of the European Educational Research Journal (EERJ) <https://journals.sagepub.com/home/eer>



**Langer Sabina** (sabina.langer@gmail.com) is doing a PhD in Pedagogy at the Free University of Bolzano/Bozen. Her research interests lie in civic and political education, creative conflict resolution and (intergenerational) dialog at school.

**Lindemann Dag Munk** (dmli@ucl.dk) is associate professor at UCL University College, Teacher Education Funen, Denmark. His areas of research include pragmatic and phenomenological approaches to cognition and human development, especially topics related to embodied education, inclusive education and nature pedagogy.

**Matschnigg-Peer Sandra** (sandra.matschnigg-peer@phwien.ac.at) BEd MA, professor at the University College of Teacher Education Vienna at the Institute of Primary Education; research interests: educational disparity, diversity, performance measurement, QMS, ethnography, vignette research; studied *teaching at primary schools* as well as *educational science* at the University of Vienna. (Presenting with Tamara Peer)

**Montanari Sibilla** (sibilla.montanari@unive.it) is doctoral student in Education and Training at Ca' Foscari University of Venice. She works on adult education, work pedagogy, lifelong learning and guidance, sustainable development and sustainability competences. Professional educator with a master degree in Science for Training and Pedagogical Consultancy in Organisations at the University of Siena.

**Peer Tamara** (tamara.peer@phwien.ac.at) BEd MA, professor at the University College of Teacher Education Vienna at the Institute of Primary Education; research interests: ethnography, vignette research, educational difference research, recognition, diversity, intersectionality, un/doing difference; studied *teaching at primary schools* as well as *educational science* at the University of Vienna. (Presenting with Sandra Matschnigg-Peer)

**Peterlini Hans Karl** (HansKarl.Peterlini@aau.at) is Professor of General Pedagogy and Intercultural Education at the University of Klagenfurt (A). His focus is on personal and civic learning, with particular attention to co-existence in ethnicized and migrant societies. Since 2020 he has held the new UNESCO Chair of Global Citizenship Education – Culture of Diversity and Peace.

**Pra Mio Matteo** (Matteo.PraMio@student.unibz.it) I am a socially and politically engaged design practitioner, researcher and educator with a strong passion for transdisciplinary practice-based projects. I enjoy living and working with respectfulness and empathy for others and the environment we live in, and take action to have a positive impact on my surroundings both ethically and environmentally. I value (self)critical thinking, constantly enjoying learning and have a curious and open attitude towards the unknown. My current work spans across the fields of political education, sound and music as educational tools, anarchist philosophies, and communitarian bottom-up urban and agri-cultural practices.

**Riva Francesco** (francesco.riva@icgiacosa.edu.it) After graduating in Humanities from the University of Pavia and a brief experience as a translator, he began teaching, first in high school and then in middle school. He loves teaching and working with students because it allows him to grow and see the world always from different perspectives. (Presenting with Elisabetta D'Agostino)



**Rosa Alessia** (a.rosa@indire.it) First degree Researcher at INDIRE, has a Ph.D. in Educational Sciences at the University of Turin in the field of experimental pedagogy, she began her research activity on media education and the use of technologies as tools for education. She is chair of the IUL Bachelor of Science in Psychological Sciences of Human Resources, Organizations and Business. Initially engaged with quantitative plant research, she has progressively approached mixed methods. In addition to educational technologies. The current fields of research of her interest concern above all the 0-6 years old children evolution, neuroeducation and integrated system. (Presenting with Michela Bongiorno)

**Silveri Luana** (Luana.Silveri@student.unibz.it) is science teacher at the high school, expert in Alpine ecology and researcher in didactic of science at Free University of Bolzano/Bozen. She is passionate of board games as player and as game designer. She loves long and solitary trekking, mountain lakes, wind on the mountain tops and cross-country ski into the woods.

**Sottocorno Maddalena** (maddalena.sottocorno@unimib.it) is a PhD research fellow at the University of Milano – Bicocca, in Italy. She is part of a multidisciplinary project, named MUSA, which aims to study the city of Milan as a sustainable area, from different perspectives (ecological, social and economic). Her other interests of research concern the consequences of educational poverty for the future generations and the pedagogical implications of social inclusion and exclusion processes.

**Thielmann Anja** (anja.thielmann@phst.at) studied pedagogy at the University of Innsbruck, received her doctorate in Philosophy for Children-Dialogue and interculturally oriented Polylogue at the University of Vienna. Research interests: Phenomenologically oriented vignette, Classroom Accompaniment and Professionalization research; Experiential Education and Learning research. Currently teaching at the University College of Teacher Education Styria.

**Tollari Alessandro** (atollari@iuav.it) is a teacher of Humanities in high schools and a Ph.D. candidate at IUAV University of Venice, with an interdisciplinary research on education and performing arts. He collaborates, among other cultural institutions, with Fondazione Piemonte dal Vivo (Torino) and Attitudes – Spazio alle arti (Bologna).

**Ventura Maria** (Maria.Ventura2@unibz.it) is an academic expert in German philology, history, and geography, with a PhD in educational science from Leopold-Franzens University in Innsbruck. She is a dedicated secondary school teacher and has been actively engaged at the University of Bolzano since 2016. At the university, she leads the Laboratories for Teaching History and Inclusive Teaching of Anthropological Subjects, promoting inclusive teaching methodologies for an optimal learning environment. Presenting with Cinzia Zadra)

**Wiehl Angelika** (angelika.wiehl@alanus.edu) Dr. phil., master's degree in German, Romance languages and literature, art history; co-founder of the Freie Waldorfschule Wolfsburg and long-time class and upper school teacher; lecturer in Waldorf education since 1992; coaching and mediation for educators; university lecturer in educational science and Waldorf education at the Institute for Waldorf Education, Inclusion and Interculturality at the Alanus University, Mannheim. (Presenting with Ulrike Barth)



**Zadra Cinzia** (Cinzia.Zadra@unibz.it) works as a researcher at the Faculty of Education of the Free University of Bolzano. She teaches social and general pedagogy, qualitative research methodology and comparative education in the study programmes of Social Work and Social and Primary Education. Her main research interests examine learning in the light of place- and community-based education and through reflective and self-reflective practices. (Presenting with Maria Ventura)

**Zavatta Giacomo** (giacomo.zavatta@unive.it) (MEd HR) is a Doctoral Scholar in Philosophy & Education Sciences, Ca' Foscari University of Venice ITALY. His research interests include sustainable development, policy networks, teacher professional knowledge, and the impact of new and emergent technology on learning and society. His work is primarily qualitative & interpretivist and uses a variety of approaches and methodologies depending on the focus of the project; this includes critical policy analysis, discourse study, case analysis, narrative analysis, and research assemblage. (Presenting with Brigitta Pia Alioto)

**Zambaldi Nazario** (nazario.zambaldi@gmail.com) is PhD in Pedagogy at the Free University of Bolzano/Bozen. He starts from his interests in art and theatre, with a long practice in learning environments, at school, in the social sphere, pushing his research towards the community, the intersubjective dimensions of relationships, and an ecology between mind, body and living environment.





