ABSTRACT

Gianfranco Bandini, Don Zeno Saltini and education of the people at Nomadelfia: revolution and tradition in a model of community life

The work of Don Zeno Saltini (1900-1981) is unique and fascinating and has endured the test of time. He was in fact a great (albeit solitary) innovator who, during the time of conflict, strongly contested the idea that orphaned children should be sent to institutions and colleges. He helped develop the concept of forming a community of families prepared to take on single children, offering them a whole "educating community" (Nomadelfia, founded in 1948).

In 1968 the community obtained special permission from the Ministry of Public Education to create an experimental school run entirely by parents. Popular education is intended as a special, original form of acceptance: the people in question are those who choose a communal way of life involving no consumerism and no need for money or private property, and essentially based on fraternity.

Elsa M. Bruni, Educating society. A pedagogical reading of Odyssey

The value of the Greek man is measured by his social function: he is considered to be completely at the service of his community. In the same way, the poet, like the philosopher and the orator, plays the role of educator. The case of Homer is significant, in this regard. The most important educator of ancient Greece, Homer turned Achilles into the very ideal of humanness and drew up an educational model which mirrored the aristocratic ethic of archaic Hellenism. This article offers a pedagogical interpretation of The Odyssey retracing the main tenets of the pedagogical awareness which shaped the Western model of education. On this theoretical basis, the author underlines, in the transition from The Iliad to The Odyssey, the importance of Odysseus's role in the development of a new human and educational ideal – one in which the ancient notion of virility absorbs values pertaining to the hero's mental and moral traits.

Franco Cambi, Philosophy of education in Italy, today. Authors and models. II. Two models of philosophy of education between opening and innovation. Mario Gennari and Francesco Mattei

The text presents two actual models of philosophy of education. The model of Mario Gennari and the model of Francesco Mattei are organic and critical and can be exemplary in the theoretical and critical pedagogical research.

Franco Cambi, Childhood's writings and mouring's processing

To narrate childhood is going back to a lost "self", but a founding self of each subject. This tale is, at the same time, "mourning's processing" and "hermeneutic inquiry" and create writings full of meaning, on which the occidental culture gave us refined testimonials. .

Pietro Causarano, Round trip: education and culture in the local and regional policies in Italy

Educational policies and cultural activities by local governments in Italy is not always recognized that the thickness. After a brief period of expansion in the age of Giolitti, fascism marks a caesura of strong centralization that arrives to post-war Italy. Only duringt he governments of the "Centro-Sinistra", and especially with the regionalization during the 70s, it makes a real modernization.

R. Certini, The Family: A Pedagogical Project

The essay briefly reconstructs the complex origin of the concept of family. Re-reading the classic literature on the subject (by Rousseau, to Engels, to Gramsci to the most recent authors such as Max Horkheimer or Chiara Saraceno) you may notice that the historical context and the structure of society have always influenced the structure of the family. It was passed by the singular (family) to the plural (families) and this implies the general transformation of the systems of life today. Speaking of project-family means to reflect on these changes with planning purposes, trying to focus on new strategies to enhance and support the needs of families today. One of the most critical aspects of the family institution in Italy is the weakness of social policies in support of it. The essay can be considered as an introductory course to the study on the complex galaxy called family.

Vasco d'Agnese, What is Evident and what is Founding in Education. Some reflections about Evidence-Based Education

This essay provides a critical examination of Education as an Evidence based practice, focusing on three orders of limits: episthemological, ethical, and pragmatical. First of all the epistemology of Evidence based practice is an old one: we know, from Karl Popper to Thomas Kuhn, from Alexandre Koyré to Michel Foucault, from Wittgenstein to Richard Rorty that the logic of scientific discovery is very complex, involving several orders of factors; when we develop a research we can't never say : "this is an ultimate evidence". Of course we must go on and try out conclusions. But the way in which we think education, the social and interactive nature of educational process vented serious doubts about the nature of evidence we must accept.

Then, Evidence based practice seems to provide a framework to avoid the personal responsibility in choosing one way or another – that's why it's so attractive -. In order to pragmatical limits, we argue that we don't know the whole educational process from the beginning and working only on a preconceived evidence will restrict the possibilities of education and will not work in order to an expansion of opportunities of people who are involved in educational process.

Renzo Dameri, Educating to the difference today. Educating the Other

Nowadays human relationships are dominated by a virtual interactivity based on nicknames or fakes which brings into question real trustworthiness and the ethical nature of sharing. Friendship, feelings and love are less intense, thoughts become fragmented like text messages and can be controlled by a simple "click". As Levinas pointed out, relationships cannot be considered as a group of artificial or technological certainties anymore; they become open and real and they are based on the understanding of the Other. This Other, who pre-exists us, should be reconsidered in an appropriate way: we should start by considering his story, environment and habits, in order to truly

understand him. Tolerance towards other people is not enough anymore; a tolerant person always tends to feel superior to those who are tolerated. Living together is possible only if we share with reciprocity.

Cosimo Di Bari, Texts, editors, readers "digital". Pedagogical reflections

In the last decades, marked by the digital technologies, textuality is taking on new forms. The transformations concern books and medias, but also editors and readers: the paper aims to evaluate how pedagogy can interpret these changes and can allow the subject to use these technologies (new forms of books including) as educational tools.

Tommaso Fratini, Remembering Shoah. Pedagogical note

This paper develops some considerations on mourning and memory of the Shoah, for the occasion of the Holocaust Memorial Day. It is argued that an educational model for awareness in confronting the collective drama of the Shoah could fully integrate the memory with an analysis of the social processes that still create the development and spread of racism in society, with particular attention to the symbolic meaning evocative of minorities in the processes of social integration.

Chiara Lepri, Childhood and narratives languages in Dino Buzzati

The paper aims to illustrate the world of childhood in buzzatian fiction from the literature (specially La famosa invasione degli orsi in Sicilia, 1945) and from the conception of fantasy literature, until the collaboration with the "Corriere dei Piccoli" magazine (1968-1969). In terms of narrative languages, special attention deserves the narrative through words and images. In this sense, Buzzati still represents a significant 'standard of comparison' in the context of studies of children's literature.

Emiliana Mannese, Anthropoanalysis and formative change. Note on L. Binswanger

The theme of this brief note is tied to the focal point of my research, the scientific formative processes, and more in general to a certain approach of clinical pedagogy.
I set out to analyze Biswanger's existential analysis, that focuses on the human and the formative processes tied to interpersonal and educational activities, each one's personal life story and processes of identity building.

Elena Marescotti, Which adult role will the school form? Reflections starting from the european strategy Rethinking Education

This paper focuses on the European Commission Communication Rethinking Education: Investing in skills for better socio-economic outcomes (November 2012). The comments concern the school educational tasks and, in particular, the young-adult "identity" required to face multiple challenges of current global crisis. In an educational perspective, it require a "re-thinking" of education, maintaining a meaning horizon dedicated to the promotion of a "genuine" quality of life, and an anthropological project that cannot be sacrificed in the name of the contingent political and economic pressures. In a lifelong education view, this article considers the relationship between education/adult education and the

meaning of adult identity, to improve the human "desirable" ideals vs than what is too often presented as "necessary evil".

Romina Nesti, Playful's corruption: a current risk and an educational emergency. Pedagogical-teaching reflections

Using debate as an effective educational tool means choosing a suitable debate format for accomplishing the pedagogical aims we have in mind. Thus, the aim of this paper is to understand how each debate format relates to the competencies it promotes. It is only through knowing how competencies are stimulated by specific rules of debate formats that we are able to make a reasoned and effective choice.

Paolo Orefice, Interview to Maria Quinelén

The interview to María Quiñelén, educator and medicine woman, fits into the work for the enhancement of the traditional knowledge by the UNESCO Chair at the University of Florence. It presents a valuable testimony on education Mapuche to the peace directly from the inside of this indigenous culture that still lives conflict situations in the context of Chile. The Mapuche education is of opposite sign to that of the West based on "fear", the "no" and the "secret", which generate uncertainty, dependency, foreignness, disagree. It feeds the experience of being part of the whole, which gradually diversified: the constraint with the whole and with others makes a people of peace, not invading. It is a community education respectful of others, which communicates everything with everyone, where everyone takes care of the head (mind), the spirit (life widespread in the past and present), the territory (the culture), feelings (the heart).

Francesco Mattei, Cristiano Casalini, Interview to Maria Quinelén

For the first Jesuits, the Peruvian Province has been a place of experimentation of educational practices and inculturation. The presence of a culture as complex as that of the Incas posed to the Society some crucial theological and political problems. To solve these problems, some of its members undertook grammatical, anthropological and historical studies that are still essential for understanding the peoples of the Andes. Among these studies, they are to be counted those of José de Acosta (1540-1600), who was provincial of Peru, and Blas Valera (1544-1597?/1619?), first Jesuit mestizo to be ordained a priest. Both were opposed to the policy of forced conversion of the Indios, but they proposed two different ways to educate the natives to Christianity. This paper aims at investigating the plots of these pathways, understanding them as two pedagogies strategically different, but not in opposition to each other.

Andrés Palma Valenzuela Adult learning: historical views and theoretical perspectives

On the occasion of the presentation in the city of Florence in June 2013 the book La voce della pace comes dal mare. Experiences cooperazione e ricerca di internazionali per a convivenza tra le culture, and what i dirriti sviluppo a cura di Silvia Guetta, these pages provide an analysis of some of the most significant contributions of Professor Guetta on the Culture of Peace. Specifically, the relationship that Education for Peace offers the interiority of the person and, in particular, to teachers and educators as agents of peace.

Edi Puka, Political Education: The Global Education of Citizen thogh Active Citizenship

The human being grows in relationship with others of its fellows, and it is by virtue of this relationship that it receives a particular cultural heritage and acquires its own identity, differentiating itself, finding its own space of freedom and autonomy allowing it to interact and extend its own network of relations.

In such a dynamic of reciprocity, the man realizes himself as such as a conscious member of a "social body", i.e. of a radical society in an organic human context, which has become nowadays a clearly planetary one, by virtue of the unpublished migration flows and obvious interdependence of the Planet.

The education is a line of human civility and it causes that grounds of anonymity, fears, consumerism, prejudice, haste, indifference, abuse, insecurity, solitude, become grounds of hospitality, trust, sharing, security, friendship, and brotherhood.

The patterns of political education having prevailed so far are: the academic model with its explanation and dissent in the abstract of a great deal of knowledge, and that of the laboratory, which tilts and leans over, even by moments of simulation, toward vital worlds of operational policy.

It is now manifested a widespread social demand about the necessity to provide to everybody, but especially in the range of basic youth socio-political information, an equipment of historical and values' nature, and by providing comparative elements on the different socio-political matrices and traditions, raising the incentive at a renewing and increasingly conscious commitment in the face of growing difficulties, inherent to the political perspectives disputed so far in the world. It is necessary to refocus and reestablish a political culture uniting the breath of the ideal with the reality of administrative experience, supporting this political culture with the contribution of a dynamic and open reflection, capable of understanding the reality.