

## Abstracts

Daniele Bruzzone, *Saper vedere. Per una fenomenologia dello sguardo educativo*

In the process of becoming a person, the primacy of the relationship over the formation and development of the Self is an important pedagogical principle. Human existence is interwoven into a complex intersubjective texture from which emerges the personal identity. In this process, the gaze of the other represents a decisive educative factor: our capacity to see ourselves, in fact, depends on the way we are seen by others. But, in the educational work as in the mythological and literary metaphors, the gaze of the other can also paralyse and turn someone into stone. In this article a phenomenology of the gaze is outlined, in order to describe its possible forms and to understand their educational implications. The first educative act towards someone else is the gaze we turn upon him. As educators, we need to learn how to exercise a gaze capable to see what he is and, especially, what he is not yet. On the contrary, the deformations of the educational gaze prevent us from appreciate his uniqueness and, above all, threaten to preclude him from the possibility to grow and change.

**Keywords:** Gaze, Identity, Intersubjectivity, Phenomenology, Education.

Antonio Bellingreri, *Vedere il proprio essere visti. Linee di una fenomenologia dell'empatia a partire da Edith Stein*

In describing the encounter with the person who lives next to us, we detect this phenomenological find: while we are given to see “from the

outside” the vision of reality that forms his gaze, this same vision is not offered to the person we are meeting; in short, everyone is deprived of *the possibility of seeing their own seeing*. And the novelty brought by authentic empathy: what escapes our knowledge “from within”, is offered by the vision of us that those who see us and know us “from the outside” have, the other can now see our seeing and thus offer us the possibility of looking at us with *his* gaze. This is what happens in empathy: also identifying with our feelings, it forms a sort of *reduplication* of one’s own knowledge. This can be compared to *a mirror*: what is reflected is an integration of the concrete knowledge that we already always have of ourselves: it is a re-understanding of it.

**Keywords:** A perspective vision in itself opaque, The original language of the body, Knowledge by dilection, The person as a face, The constitutive intentionality of empathy, Seeing oneself in the gaze of others.

Vasco d’Agnese, *Teaching through Dialogue. Learning from Heidegger and Arendt*.

Over the last couple of decades, extensive analyses have been provided over what we may loosely call ‘teaching thinking through dialogue’. Scholars from different perspectives and disciplines have offered a variety of approaches and methods to deal with this most important topic. In this paper, by intersecting Heidegger’s and Arendt’s oeuvre with current educational literature, I wish to display the possibilities a phenomenological approach may offer when it comes to teaching through dialogue. The paper is phrased into three sections. In the first section, I shall unravel what we may call the thoroughly relational nature of Dasein Heidegger developed from 1927 to 1930, and the Arendtian question of togetherness, thus displaying their educational bearings. In the second section, I shall intersect the findings of my first step with current educational literature. As an example, I shall draw from Wegerif’s influential book *Mind Expanding. Teaching for Thinking and Creativity in Primary Education*, thus displaying the potential of phenomenological analysis for learning and education through dialogue. In the third section, I shall conclude my attempt while offering some remarks about two pivotal educational questions, namely, teachers’ freedom and responsibility. I shall display

how these two interrelated questions are not just the pillars of any and every attempt to teach through dialogue, but, moreover, the source of purposes and practices of society as a whole.

**Keywords:** Heidegger, Arendt, Dialogue, Teaching, Thinking.

Michele Cagol, *Fenomenologia della carezza. Un approccio levinassiano alla ricerca educativa*

In recent decades, pedagogical interest in Emmanuel Levinas' philosophy has grown significantly (Biesta, 2006; 2022; Blumenfeld-Jones, 2016; Egéa-Kuehne, 2008; Joldersma, 2014; Todd, 2003a; Zhao, 2018): his reflections represent a challenge to the conception of subjectivity at the basis of modern educational theories (Biesta, 2003). His insights provide a glimpse of an idea of education marked by a radical responsibility towards otherness. Specifically, his critique of the relation's reciprocity (Levinas, 2014) has great relevance for both pedagogical ethics and the ethics of educational research. In the chapter *Phenomenology of Eros (Totality and Infinity)*, Levinas uses a powerful image, namely that of the caress: «The caress consists in seizing upon nothing [...] It is not an intentionality of disclosure but of search» (Levinas, 1969, pp. 257–258). In this contribution, I discuss this Levinassian image in relation to the significance of the ethical structure of pedagogy and, specifically, of the ethical and epistemic status of educational research.

**Keywords:** Educational Research, Epistemology, Levinas, Phenomenology of eros, Caress.

Maria Francesca D'Amante: *Esserci in ascolto. Fenomenologia della percezione musicale e intersoggettività*

While in the platonic *paideia* the perceptible is excluded because it does not say *aletheia*, in contemporary times we are witnessing a radical revaluation of perception with extraordinary reverberations on the educational level. In this essay we focus on the acoustic dimension of human existence in order to develop a phenomenological analysis of *listening* which, through the *musical experience*, shows how we are «grafted to the joints of the world». Following this line of research, we intend

to accept the ethical instance of music, emerging from a *deconstruction* of the perceptive phenomenon subjected to the control of *logos*. Listening is understood here as a process in which we are co-involved and shocked, «a collision that shatters the apparatus of meaning in which we are comfortably installed» and forces us to question ourselves about being. This thought will open up a new ethical posture that becomes first and foremost that risky condition for which we are willing to enter the horizon of the other, to welcome his ways of being in the world, leaving behind our usual parameters.

**Keywords:** Music, Listening, Sensation, Relationship, Phenomenology.

Malte Brinkmann, *Attention, Pointing and Showing. Phenomenological Studies on Pedagogical Interattentionality*

Attention is not only an important term in phenomenological philosophy and pedagogy. It plays a crucial role in teaching and learning, especially in schools. Becoming attentive (as catching attention, becoming attentive or in the mode of focusing attention) can be defined in terms of a theory of Bildung as the beginning of Bildung (Hegel) or as an experience of learning. Pedagogically it can be described in terms of a theory of education as the effect of educative pointing and showing in the classroom. From the perspective of a phenomenology of intersubjectivity, pedagogical attention can be understood as an interattentional event in which someone is reciprocally shown something to someone else in front of someone else and in which awareness and attentiveness are practised mutually. When interattentional attention takes place in the classroom, it occurs in situations of intense shared attention and reciprocal, bodily-founded showing. From the perspective of a phenomenological and pedagogical theory of shared attention I would like to argue: pointing is not only based on the ability of the one who points. What is pointed at must also show itself by itself. In a phenomenological perspective, it is the phenomenon that “gives” itself in the horizon or in the referential context of the world. This being-given of the phenomenon in the world and as the world is the prerequisite for anything to be pointed out at all.

**Keywords:** Attention, Showing, Learning, Teaching, Phenomenology.

Elisabetta Musi, *Abitare pedagogicamente le parole. Una ricerca fenomenologica*

Words reveal our relationship with existence, tell of drifts and strays or conversely of firm and conscious existential postures. Those engaged in educational and caring tasks should do so by paying attention first of all to the words with which the subject represents himself and his relationship with reality. And, nonetheless, he should pay attention to the words he uses, with which the relationship takes shape.

But when does a word educate? In what does its educational essence consist? Phenomenologically oriented pedagogy constituted the hermeneutic horizon of reference for a research that investigated the use of the word in some educational contexts: children's services and schools. The discussion with educators, pedagogists and teachers made it possible to grasp the essential structures of the educational word that can be shared intersubjectively, albeit in the variability of individual experiences. This resulted in the foundations of a critical theory as a reference for education.

**Keywords:** Phenomenology, Education, Word, School, Children's services.

Monica Fantin, José Douglas Alves dos Santos, *Cinema as a Formative Reference: Subjectivities and Alterity*

Reflecting on films as a text that leads to interpretations grounded mainly on the subjective aspects of such an experience, permeated by emotions, sensations, perceptions and feelings presented in the corporal dimension allows us to consider their importance in formation. After all, films act as an intersubjective phenomenon and can increase the feeling of alterity in a hermeneutics of intersubjectivity resulting in a greater understanding of others and ourselves, broadening our world knowledge. The types of knowledge effectively apprehended in those narratives incorporate and reveal ethical, aesthetical, political and cultural values, in which different subjectivities are present in their cultural, social and historical aspects. In this scenario, we reaffirm the importance of the aesthetic experience built in the relationship with films, with an educational potential to work the alterity dimension and its various possibilities of interpretation and mediation.

**Keywords:** Cinema and education, Aesthetic experience, Subjectivities, Alterity.

Fabio Alba, Jessica Pasca, Simona Pizzimemti, *Soggettività in relazione: un percorso fenomenologico di ricerca sui vissuti giovanili*

Considering the most recent research on the condition of youth and the experiences of young people related to the pandemic time, this contribution intends to show an empirical research conducted through the phenomenological method with 190 male and female students, aged between 18 and 30, from the Primary Education Sciences courses at the University of Palermo. The participants had the opportunity to stop and reflect on their own experiences, to share a space and time for self-narration, in order to enhance the encounter with the other, to see, through the experiences of others, resources for their own existence and to co-construct common meanings. The analysis of the “data” was carried out during the four workshop meetings by the students themselves who, working in groups and playing the role of co-researchers, were able to experience phenomenology as a specific research method in which intersubjectivity becomes an irreplaceable heuristic and pedagogical resource.

**Keywords:** Young People, Subjectivity and Intersubjectivity, Phenomenology, Research in Education, Narrative method.

Fausta Sabatano, *L'inclusione dei ragazzi e delle ragazze con disabilità in contesti multiproblematici. Il contributo della fenomenologia nel Progetto Casa Raul*

The contribution, starting from a reflection on the care relationship as a privileged place of inclusion in multiproblem contexts, refers to a longitudinal research-action work that has led over the course of 18 years to the creation of a housing community, Casa Raul, which welcomes boys and girls with disabilities. Disability is often a condition linked to generalizations, categories, specific problematic configurations and precise causes: yet there is no such thing as one story equal to another because, although similar in the recurrence of certain elements, the stories pass through subjectively and inter-subjectively constructed ways of dealing with the passages and difficulties of life. The research is part of the phenomenological-hermeneutic approach, focusing on the interpretations that subjects give to events and experiences, which are investigated with respect to the meanings attributed to

them. The phenomenological methodology has in fact represented and still represents the theoretical compass to navigate the rough waters of inclusion in multiproblem contexts, guiding the educational practices that are the subject of this research.

**Keywords:** Longitudinal research, Caregiving relationship, Multiproblem contexts, Disability, Phenomenological pedagogy.

Mirca Montanari, *La dimensione inclusiva dell'intersoggettività nella relazione di cura educativa*

Starting from the fertile philosophical observations on intersubjectivity offered by E. Husserl that attempt to go beyond the opposition between objectivity and subjectivity, this contribution aims to propose some points for reflection, through the method of phenomenological analysis, regarding the care relationship in education. The habit and the attitude of intersubjectivity, the search for new ways of understanding the singularity and the emotionality of the other, the activation of empathy are the essential conditions to build an educational relationship based on intentional responsibility regarding daily educational practices towards all students, especially those with special needs, as in the short narrative presented. The authentic care of an inclusive school context allows the encounter, in terms of co-existence, with the differences and diversities that, despite the discomfort and the problematic nature of the situations, gives form and generative value to the complexity of the existential design and re-design.

**Keywords:** Intersubjectivity, Educational relationship, Inclusion, Educational care, Diversity.

Donatella Fantozzi: *Accomodamento ragionevole per una pedagogia ecologicamente orientata*

To create a truly inclusive school it is necessary that the reasonable accommodation proclaimed by the United Nations Convention on the rights of persons with disabilities and the principles of Universal Design for Learning become the coordinates of the pedagogical-didactic project. The concepts of facilitation, simplification, rehabilitation activate reductionist positions both in conceptual and content terms

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since they are based on the pseudo-certainty that in the presence of a fragility it is necessary and sufficient to quantitatively decrease the request, when instead it is a question of diversifying it at a procedural and methodological level.

**Keywords:** Reasonable Accommodation, Inclusion, Universal Design for Learning, Inclusive teaching, pedagogical processes and methodologies.