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Histories of Educational Technologies

Cultural and Social Dimensions of Pedagogical Objects

Book of Abstract



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ISCHE 43 SCHEDULE OVERVIEW (in person)

TUESDAY 30 August

10.00-17.30 Pre-conference workshops

WEDNESDAY 31 August

12.30-14.00 Parallel sessions 1

14.00-14.30 **Coffee break**

14.30-16.00 Parallel session 2/COVID-19 and Public History

16.00-16.30 **Coffee break**

16.30-17.15 Conference opening ceremony

17.15-18.15 Keynote address 1 (streamed)

18.30-19.30 **Welcome reception/ Tour of Leonardo's Last Supper**

THURSDAY 1 September

09.00-10.30 Parallel sessions 3

10.30-11.00 **Coffee break/Tour of the University/Ice-house visit**

11.00-12.30 Parallel sessions 4

12.30-13.30 **Lunch**

13.30-15.00 Parallel sessions 5

15.00-15.30 **Coffee break/Tour of the University/Ice-house visit**

15.30-17.00 Parallel sessions 6

16.30-17.30 **Tour of St. Maurizio church**

18.30-19.30 **ECR welcome reception**

19.30 **Gala dinner**

FRIDAY 2 September

08.30-09.00 **Tour of the reading room of the library**

09.00-10.30 Parallel sessions 7

10.30-11.00 **Coffee break/ Tour of the reading room of the library**

11.00-12.30 General Assembly (streamed)

12.30-13.30 **Lunch**

13.30-15.00 Parallel sessions 8

15.00-15.30 **Coffee break/ Tour of the reading room of the library**

15.30-16.30 Keynote address 2 (streamed)

16.30-18.00 Parallel sessions 9

18.30-19.30 **Tour of Leonardo's Last Supper**

SATURDAY 3 September

09.00-10.30 Parallel sessions 10

10.30-11.00 **Coffee break**

11.00-12.30 Parallel sessions 11

12.30-13.00 Closing ceremony

13.00-14.00 **Lunch**

14.30-15.30 **Tour of the Leonardo da Vinci galleries in the Museo Nazionale Scienza e Tecnologia**

14.45-16.30 **Guided tour of Sforza Castle and Michelangelo's Rondanini Pietà**

15.30-16.30 **Tour of the Leonardo da Vinci galleries in the Museo Nazionale Scienza e Tecnologia**

15.45-17.30 **Guided tour of Sforza Castle and Michelangelo's Rondanini Pietà**

ISCHE 43 SCHEDULE OVERVIEW (online)

MONDAY 5 September

09.00-10.30 Parallel sessions 1
10.30-11.00 **Coffee break**
11.00-12.30 Parallel sessions 2
12.30-13.30 **Lunch time**
13.30-15.00 Parallel sessions 3
15.00-15.30 **Coffee break**
15.30-17.00 Parallel sessions 4

TUESDAY 6 September

09.00-10.30 Parallel sessions 5
10.30-11.00 **Coffee break**
11.00-12.30 Parallel sessions 6
12.30-13.30 **Lunch time**
13.30-15.00 Parallel sessions 7
15.00-15.30 **Coffee break**
15.30-17.00 Parallel sessions 8



A2 06.2: Teaching and Society (4)

Session Chair: **Karin Priem**, University of Luxembourg

Keywords: New schools, women's training, educational experiments in Milan, Aurelia Josz, Società Umanitaria
Aurelia Josz's Educational And Didactic Experimentation In Milan At The Beginning Of The 20th century

L'Experimentation Educative Et Didactique De Aurelia Josz A Milan Au Début Du Vingtième Siècle

Gabriella Seveso

Università di Milano Bicocca, Italy

Abstract (in English):

In the first decades of the twentieth century, in Milan there was a climate of particular fervour and innovation in the field of education and training. This situation was, on the one hand, linked to the reflections and experiences that emerged in Europe and the United States in the same years; on the other hand, it was connected with the city's particular liveliness on the issues of school and curricular reform, training, educational methods (Negri, Seveso, 2021). The evidence of this dynamic climate is evident from the number of public initiatives organized in this period and from the multiple interventions that filled the pages of specialized magazines and popular (Morandi, 2019). In addition, many educational and didactic experiments were carried out in Milan at that time: they stimulated reflections and proposals that placed in an unavoidable and urgent way the themes of rethinking school paths, spaces, materials, the design of environments, and they connected with the innovative impulses of the new and active schools that were animating the Western scene (Tomarchio, D'Aprile, 2010). Within this framework, the experimentation of Aurelia Josz is interesting and little known: she was a teacher, trainer and writer who founded in 1902 the Scuola Pratica Agraria Femminile. It was a training course for girls who wanted to become professionals in agriculture, breeding, floriculture, gardening. The experimentation was connected with European models that the author knew and was in line with the requests of the new schools with regard to the methodologies adopted, focused on the concreteness and spontaneity of learning, laboratory activities and group work (Tomarchio, Todaro, 2017). It was a project also focused on outdoor activities and observation from life: these two themes were very present in the pedagogical and cultural debate of that time which was attentive to body, to outdoor spaces, to the formation of the gaze. Josz's proposal was evidently conditioned by the multiple suggestions and the dense network of female relationships that in those years allowed an effective and vital circulation of ideas and models (De Giorgi, 2018; Pironi, 2010a; Ghizzoni, Polenghi, 2016; Seveso, 2003). Some documents attest the link with Alice Franchetti and Montesca (Buseghin, 2020); it is also likely that Josz had contact with Maria Montessori, and it is conceivable that she knew the thought of Tolstoj and his school of Jasnjaja Poljana, through the mediation of Alessandrina Ravizza. Thanks to all these suggestions, Aurelia Josz carried out a largely innovative experimentation as to curriculum, methodologies, design of spaces and materials. This contribution will analyse Josz's experimentation and compare it with the contemporary pedagogical debate, starting from the study of the documents present at the Historical Archives of the Società Umanitaria and at the CONTEMPORARY JEWISH DOCUMENTATION CENTRE.

Abstract (in Language of Presentation) :

Dans les premières années du vingtième siècle, Milan a connu un climat de particulière ferveur et d'innovation dans le domaine de l'éducation et de la formation. Cette situation était en partie liée aux réflexions et expériences qui émergeaient en Europe et aux États-Unis, et se ressentait en partie d'une vivacité citadine sur les thèmes de la réforme de l'école et des programmes, de la formation, des méthodes éducatives (Negri, Seveso, 2021). Le témoignage de ce climat apparaît évident du nombre d'initiatives publiques organisées pendant cette période et des multiples interventions qui remplissent les pages des revues spécialisées et de vulgarisation (Morandi, 2019). Une donnée encore plus significative est constituée par les expérimentations éducatives et didactiques qui virent le jour dans la ville au début du vingtième siècle: elles jouèrent un significative rôle moteur en stimulant des réflexions et des propositions qui posaient de manière urgente les thèmes du changement des parcours scolaires, des espaces, des matériaux, de la conception des milieux, dans une perspective de rajeunissement de la didactique traditionnelle, en ligne avec les poussées innovatrices des écoles nouvelles et des écoles actives. (Tomarchio, D'Aprile, 2010).

Dans ce cadre, semble intéressante et peu explorée l'expérimentation projetée par Aurelia Josz, enseignante, formatrice et écrivain, qui, à partir de 1902, fonda la première École Pratique Agricole Féminine, dans le but d'offrir un parcours de formation aux filles de 13 à 15 ans qui voulaient exercer une profession dans le domaine de l'agriculture, de l'élevage, de la floriculture, du jardinage. L'expérimentation s'inscrivait dans la continuité des modèles européens bien connus de l'auteur et des suggestions des écoles nouvelles quant aux méthodologies adoptées, fondées sur le caractère concret et la spontanéité de l'apprentissage, les travaux de laboratoire et de groupe (Tomarchio, Todaro, 2017). En outre, il ne manquait

pas dans cette école l'accent sur les activités en plein air et le rappel à l'observation du vrai: ces thèmes étaient tous les deux présents de manière significative dans le débat pédagogique et culturel de l'époque, qui exprimait une attention à la corporalité, aux espaces ouverts, à la formation du regard.

L'expérimentation de Aurelia Josz se ressentait évidemment de multiples influences et du réseau dense de relations féminines qui, à cette époque, permit une circulation efficace et vitale d'idées et de modèles éducatifs (De Giorgi, 2018; Pironi, 2010a; Ghizzoni, Polenghi, 2016; Seveso, 2003): le lien avec Alice Franchetti et la Montesca est attesté par des documents; un contact avec Maria Montessori est également probable, de même qu'une connaissance, bien que non directe, de la pensée de Tolstoï et de son école de Jasnaja Poljana, grâce à la médiation d'Alessandrina Ravizza. Le résultat de ces suggestions conduit Aurelia Josz à mettre en œuvre une proposition largement innovante concernant les programmes, les méthodologies, la conception d'espaces et de matériaux. La présente contribution vise à analyser cette expérimentation, notamment en la mettant en relation avec le débat pédagogique contemporain, à partir de l'étude des documents présents aux Archives Historiques de la Società Umanitaria et au CENTRE DE DOCUMENTATION JUIVE CONTEMPORAINE

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Keywords: Religious education, textbooks, school programs, intercultural skills

Teaching Religious Education in Italy: History, Challenges and Perspectives with Regard to Pedagogical Objects and Practices

L'enseignement du Fait Religieux en Italie : Histoire, Défis et Perspectives à L'égard Des Objets Pédagogiques et Des Pratiques Enseignants

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Abstract (in English):

The teaching of the religious education is today at the centre of attention and of the politico-educational agenda in many States. Far from being an established issue, it requires continuous adaptation to changes and new social, political, cultural and identity configurations, taking into account the polysemous interaction between global and local. The purpose of the proposed analysis is to understand what are the issues and directions of the teaching of the religious fact in Italy, in order to problematize teaching methodologies and techniques, teaching tools, teacher training, school curricula discipline in a globalized world, where the religious is re-emerging through new and unprecedented configurations - often in its most problematic version - but where, at the same time and paradoxically, religious illiteracy is rampant among new generations (Moore, 2007). In this sense, we want to understand, in particular, what place religious pluralism occupies in the programs, the teaching aids, in the practices of teachers in the classroom. How is the presence of pupils with plural cultural and religious backgrounds taken into account in teaching practices relating to this discipline? To answer this question, we relied on several methodologies: analysis of textbooks (25 IRC textbooks - Teaching of the Catholic religion), programs, questionnaires (320 questionnaires) and interviews (18 semi-structured interviews) with teachers made during the years 2020-2021.

What emerges is a rather varied and complex framework, where, however, there are widespread constants: on the one hand, the desire on the part of teachers to change significant aspects of the discipline, starting with the name « Teaching the Catholic religion» which does not seem to recognize diversity as a paradigm of knowledge of social complexity, on the other hand, the demand for recognition of this teaching within the school curriculum on an equal footing with other disciplines, in which optional character and denominational bias cease, as well as the need to renew teaching materials, primarily textbooks, many of which are deemed unsuitable to take into account the multicultural and multi-religious reality of the country. Our aim is to examine these elements from an historical and multifactorial perspective, taking into account the close link between pedagogical practices, pedagogical tools and educational policies. Increased attention to cultural and religious diversity promotes academic success for all students, as it promotes the development of essential skills such as: cultural decentralization, deconstruction and relativization of stereotypes and prejudices, a more complex and articulated vision of social phenomena facilitated by the ability to critically contextualize social phenomena. The data collected show that often and knowingly, the teaching tools are not only not in conformity with the regulations on inclusion at school, but that teachers themselves do not have sufficient training opportunities to promote the development of students' competences related to the inclusion of cultural and religious diversity.