

**LA SCUOLA FUORI DELLA CLASSE E LA COSTRUZIONE
DEL CONTATTO CON LA NATURA**

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ABSTRACT

The pandemic and the distancing from school have often enhanced contact with nature by communicating valid educational alternatives. The outdoor school in Giuseppina Pizzigoni's model is examined in a comparison with the experience of John Dewey, from this scientific perspective experimentation in doing manifests itself in knowledge. Outdoor education recalls a typology of education outside the classroom in a medical-pedagogical transversality finding explanation in modern Epigenetics.

La Pandemia e il distanziamento scolastico hanno spesso valorizzato il contatto con la natura comunicando valide alternative educative. La scuola all'aperto nel modello di Giuseppina Pizzigoni viene esaminata nel confronto con l'esperienza di John Dewey, in questa prospettiva scientifica la sperimentazione nel fare si manifesta nella conoscenza. L'outdoor education richiama una tipologia di educazione fuori dall'aula in una trasversalità medico-pedagogica che trova spiegazione nella moderna Epigenetica.

KEYWORDS

Beauty, Bio-Education, Epigenetics, Neuro-Pedagogy, Outdoor education.

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Introduction¹

In the early twentieth century, the pedagogist Giuseppina Pizzigoni (1946) was attracted by the new outdoor school experiences started in Germany, Switzerland and France and was among the first to travel abroad to see up close what outdoor education consisted of of the class.

True education promotes teaching through experimentation, no longer verbalization, and mnemonic repetition. According to the reconstruction of Quay and Seaman (2013), we understand that in the same years John Dewey in the USA tries to bring order to the confusion that emerges in the educational situation of his time and above all he undertakes not to create barriers between traditional education and progressive education, showing instead the intrinsic continuity between school subject and knowledge development process.

Curriculum and method are part of the same discussion on education, if one is the condensation of the discipline of study, the second is the organization of the phases that lead to an experiential goal.

We are in the presence of two different paths which over the years have opened new doors to the experimentation of sedimented and ongoing experience. Pizzigoni insists on a school of doing that brings the crafts and work of man into the classroom to educate people to then be able to appreciate, valorise and repeat it in their own lives.

Dewey understands that going out and looking at education carried out outside the classroom responds to the reality principle and that the separation between outside and inside becomes a useless and harmful artifice for the child's development.

1.The race towards complexity and the return to the creative space of childhood

Much of our existence is lived outdoors. This concept was expressed in the famous 1963 volume by J. W. Smith and collaborators entitled Outdoor education. The purpose of the studio was to provide outdoor learning experiences and teach the skills needed to live outdoors. No new knowledge was given, but rather it was shown how the principles of education could be applied both indoors and outdoors.

¹ Sandra Chistolini is author of Introduction and paragraphs 1-2, Matteo Villanova is author of paragraphs 3-4 and Conclusion. The bibliography is the work of both authors.

The multidisciplinary nature of outdoor education immediately made it possible to address schools, universities, and voluntary agencies. And what was most interesting, the application was going to influence the training curricula, showing how teachers, managers, leaders could make the outdoors a constant reality for the simple fact that the resources for educating outside were already present in the communities of reference.

It was a matter of taking note of what we experienced on a daily basis and responding to those essential needs for contact with the natural environment that are typical of every age, and often suffocated by the dizzying pace of life.

The progressive distancing from the natural environment, especially in cities, has turned the relationship between man and nature upside down. To spend a day in the open air, we resort to free time, recreation and leisure, trips, and a program to distance ourselves from work commitments.

We are unaccustomed to contact with nature and when we find ourselves immersed in a natural environment, we feel awkward and perhaps even bored. The classic processes underlying this evident state of experiencing the environment as if it were foreign to us are essentially five. These are classic processes in that they are canonical, redundant, constant, and abundantly codified: urbanization; the frenzy; automation; abstraction.

By urbanization we mean the unstoppable flow of people towards the city and the consequent desire for many to escape the city as soon as this becomes possible. The frenzy refers to the lifestyle one leads, often inhumane, chaotic, without free space to express oneself and the production process itself is largely unknown, everyone is part of a section of the process and does not know the entire path of creation of the product it helps to produce and use. Automation and technology are creations of brilliant people but for the common person they are the cause of involution compared to a time when to obtain a service you had to work with your hands.

2.The concept of educational experience

If we compare the definition of outdoor education of the pioneers of the first American movement with what J. Dewey had previously elaborated on the concept of educational experience, we find an undeniable convergence which we can well find matured in today's outdoor education proposals. According to the classic Outdoor education by J. W. Smith and collaborators (1961), outdoor education is a

means of enriching the curriculum through experiences in and for the outdoors. It is not a new discipline to be taught at school, in addition to those already present, rather it prepares a learning climate in which the different opportunities, to be carried out also in laboratory form, help to resolve life's difficulties. In outdoor experiences you acquire skills and abilities to feel good about yourself and others, to understand concepts and address in-depth studies on human and natural resources and above all to bring the person to live in those conditions that were once experienced in our existence, and which must be brought to new awareness. G. E. Bishop's testimony integrates perfectly into this definition which we can well articulate with what J. Dewey (1975) writes about the selection of valid experiences for good education. Not all experiences are valid for the purposes of developing the person so that he becomes autonomous, independent, and capable of judging until reaching his best realization and with significant levels of success and satisfaction.

Another fundamental educational principle is that of the acquisition of mental and behavioral habits that positively modify our human interactions. Every experience affects those who live it and influences further experiences. The outdoor experience shapes emotional and intellectual attitudes, affects individual sensitivities, explains the principle of continuity of experience which means that each experience welcomes elements from previous experiences and modifies, within certain limits, the quality of future experiences. J. L. Childs takes up Dewey's concept of experience (1981) emphasizing the interactive aspect with the external world, the person is not passive towards the context in which he lives but acts, intervenes and creates other situations. For G. D. Stoddard (1943), only the experience progressively structured into an intellectual whole perceived as such by the subject who experiences it is educational. In the British environment, the term Learning outside the classroom receives various scientific confirmations (Waite, 2017) of the Species. The mental image becomes an effective attentional monoideism so that some ideational or dysfunctional areas of those children who have neurosystem defects can be placed in a eutrophic or reparative condition.

We observe that the inclusion of these themes in the transversal curricular training of the profiles of professionals in the educational relationship and of the future educational community therefore becomes an urgent "educational aid for effective coaching, integration, inclusion and re-inclusion" (Villanova, 2022). This can be verified especially by considering what happened in the pandemic era through the evident disinvestment in training that we often observe. The significant adult, invested with this role, represents identifying parenting: parents, teachers, and

anyone who is "imitable" in terms of lifestyle and proposed values has the task of presenting the world of sensations to those who are growing.

Those who support the developmental age share their emotions and make them accessible to young minds in training. A new and prevalent universal and permanent training need emerges, and it must be constantly considered beyond the notions of sufficiency and resignation, as expressed for a long time in the form of relationships experienced at a distance. The void in relationships, caused by the pandemic, given by the lack of identification, belonging and values, presents risks that go beyond all expectations. The poverty of meta-communicational comparison and the expressive drying up of emotions generates great identification fragility which becomes the prerequisite for every type of addiction, from substances (alcohol, drugs) to gambling addiction up to vulnerability towards the web and influencers (Villanova, 2021).

The risk of a decline in individual abilities to analyze reality, with the loss of awareness and an authentic value drive then becomes a great danger. The imminent transition to virtual realities, which could be very useful and advantageous by enriching the reality of the evolutionary age with new and increasingly precious elements, could instead become a trap of no return. The Metaverse could put at risk any effective possibility of conscious educational support. In fact, in the Narrative Wonder of the Outdoors we capture all the natural continuity, never interrupted, between Medicine and Pedagogy, in their function of primary Prevention through Education and care of the Person in his globality and psycho-physical unity.

Conclusions

The Outdoor experience represents the link between the educational process and curative pedagogy. In fact, it manages to reveal and modify the reading of what is already present in each individual through emotional activation. The awareness of epigenetic activation allows you to modulate the educational curve according to parables that allow you to best express the phenotypic potential. All this happens according to an increasingly adaptive mode of the individual of Lamarckian origin and less and less expulsive according to what principles of bloody selection of Darwinian origin could inspire.

The training of professionals becomes an awareness of intervening through the emotional activation of the environment and the educational relationship on biological mechanisms of epigenetic selectivity (ubiquitation, transmethylation, acetylation) capable of silencing or activating genes in the sequence polynucleotide DNA and through this modality modulate the phenotype by intervening on the destiny of individuals and peoples. In fact, the human species is the one that welcomes, educates, cares for, recovers, enhances, and appreciates the irreplaceable resource of otherness, identifying its strong point in the richness of biodiversity.

In the projection of the human evolutionary future, the return to an authenticity of biological stimulus, through the narration of a return to the narrative spontaneity of the Outdoors, can build a wonderful world space in which to mature in a continuous and effective change to the changing environment.

Our task is to make this modality as adaptive as possible for each individual in the maximum development of his neuronal potential, in the least expulsiveness possible and in the maximum acceptance, therefore favoring inclusion and integration as processes of emotional and affective maturational growth.

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