

DYSFUNCTIONAL DRIFTS OF TEACHING POWER: A CRITICAL ANALYSIS OF THE DYNAMICS OF NECRODIDACTICS IN THE ERA OF TECHNOLOGICAL INNOVATION IN THE CLASSROOM

DERIVE DISFUNZIONALI DEL POTERE DIDATTICO: UN'ANALISI CRITICA DELLE DINAMICHE DELLA NECRODIDATTICA NELL'ERA DELL'INNOVAZIONE TECNOLOGICA IN CLASSE

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ABSTRACT

The educational power of the teacher, impoverished of a critical reflection on ethical and social implications, risks generating didactic actions that do not educate, crystallizing hegemonies of various kinds. Through an analysis of the literature from 2018 to 2025, the study seeks to identify conceptual categories of how teacher power is used in a distorted way and proposes strategies for truly inclusive teaching.

Il potere educativo del docente depauperato di una riflessione critica sulle implicazioni etiche e sociali rischia di generare azioni didattiche che non educano cristallizzando egemonie di varia natura. Attraverso un'analisi della letteratura dal 2018 al 2025, lo studio cerca di individuare categorie concettuali di come il potere del docente viene utilizzato in maniera distorta e propone strategie per una didattica davvero inclusiva.

KEYWORDS

Teacher Power; educational drift; necrodidactics; inclusion.

Potere dell'insegnante; deriva educativa; necrodidattica; inclusione.

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Introduction

The educational power of the teacher is a constitutive element of educational action and "is best expressed when students spontaneously consent to his indications and are ready to follow him" (Damiano, 2007, p. 173). However, when this power is used in a distorted way, it can generate Necrodidactics (Liverano, 2025), i.e. a didactic that symbolically annihilates, paralyzes and, in general, does not educate and which, in favoring epistemic and social hierarchies, promotes discrimination and inequalities of various kinds. This article, through a theoretical-critical framework, analyzes the dysfunctional manifestations of didactic power that may emerge in recent pedagogical literature (2018-2025), classifying them into conceptual categories.

1. The theoretical framework

The concept of Necrodidactics represents a critical transposition of the concept of Necropolitics by the philosopher Achille Mbembe (2016) in the educational field, which in turn, represents a critical extension of the concepts of biopolitics and biopower by Foucault (1976). If in Michel Foucault's vision, however, the power, that until a certain historical moment, had been used to manifest a sense of sovereignty and oppression, and from the second half of the twentieth century onwards is used by predominantly European states, as a tool to organize and improve the life of a people, in Mbembe's vision power, in contexts characterized by a colonial-type state political organization, it is not limited to improving life (biopower) but is used by a state to decide who can exist and who can die, from a physical and symbolic point of view. Necrodidactics represents a critical extension of necropolitics in the educational field and is a consequence of the distorted use of the teacher's power, which induces him to operate an epistemic, social, cultural, linguistic, relational control and hegemony, favoring a geoformation, or, more precisely, a topogenesis of the educational space, or a hierarchical mapping of students in the educational space in order to determining, implicitly, who is worthy of inclusion and who can be relegated to the margins (Liverano, 2025). In this way, the power of the teacher, who, in educational contexts rich in heterogeneity, should represent a resource for the mediation and enhancement of all cultures, ends up legitimizing epistemic hierarchies, to annihilate knowledge that is not dominant practices, despising the value of diversity, through teaching practices that do not educate but, on the contrary, generate marginality and confinement. The teacher, in some cases, operates all this consciously and unconsciously through

language, corporeality, his culture, the technologies he uses during the teaching action. Language and body are vicarious channels, bearers of meanings capable of decisively influencing the identity of subjects and their behavior. In the classroom, during the teaching action, in order to exploit their ethical-political value, the teacher needs to know how to use them in a conscious and critical way, to recognize their limits and potential in advance. Think of the importance that Judith Butler (2023; 2017) has recognized precisely to language and the body as critical and political tools to challenge power dynamics, highlighting how it creeps into the social norms that shape the identity of subjects. From this it can be deduced that these elements with important educational potential are, by definition, endowed with ambivalence. In the educational field, they can represent extremely powerful resources for educating, but, at the same time, they can become tools capable of generating discrimination, a sense of oppression and, in general, microaggressions and actions of symbolic violence. A relaxed posture can foster the teacher's sense of closeness to the student and promote a positive relationship. The affectivity that is based, par excellence, in corporeality (Damiano, 2007) can be conveyed by the teacher through the body, with welcoming gestures and looks, with benefits in the relationship and on their well-being. In the same way, the body can be used to generate separation, when it reflects a sense of authority and oppression. Culture, like the anthropological aspects of the teacher, can facilitate students' approach to knowledge when disciplinary knowledge is supported by an ethically and pedagogically grounded culture, which allows them to act with awareness, foresee, create the best conditions to motivate and involve students, align knowledge and methodologies with needs and their training trajectories, understand if there are the conditions to advance a didactic proposal, because, in this case, the teaching is used as a critical project with ethical-political value on and for students. Technologies, such as culture and corporeality, can support the teacher's action towards the promotion of inclusion, equity and high-quality learning, if he or she is able, together with students, to problematize their use, i.e. to evaluate risks and advantages, limits and ethical implications that derive from its functionality, to understand in advance that the integration of technologies must be adequate to the educational objectives, promoting a sense of responsibility and critical awareness.

Within a framework of investigation that stands out for an enhancement of the ethics of teaching as an object of study of pedagogical-didactic research, the choice to use the term Necrodidactics, to identify a didactic that paralyzes and annihilates, was made to highlight the didactic action as a set of phenomenal acts and effects generated by the teacher's action and the distorted use of educational

power. The use of a strong term such as the term Necrodidactics aims to draw attention to the deleterious effects of a teaching that does not educate, which are reflected on students and to address an invitation to the daily use of the new pedagogical epistemologies of critical-ecosystem matrix and new educational technologies, developing their ethical-political value, capable of transforming educational action into an instrument of epistemic equity, of cognitive justice and social and cultural protection. A critical-ecosystem pedagogy – which integrates the Freirean tradition (2022) that focuses on consciousness as an educational process that emancipates and liberates, with the ecological-systemic approach (Bronfenbrenner, 1977) that identifies the class group as a interdependent network of human, cultural and environmental relationships - It can represent an extremely useful theoretical framework for teachers to deconstruct the dynamics of non-educational teaching and a distorted use of power during teaching action, through the analysis of the relationships between the concepts of power, knowledge, relationship and educational context and the deconstruction of possible asymmetrical hierarchies. In a critical-ecosystem perspective, the didactic action is presented as a self-critical and self-reflective practice oriented towards a transformation in a holistic and ecological sense. Critical pedagogy transforms teaching action into a space for analysis, social and political aspects and issues, in order to promote equity and inclusion. With this approach, teachers and students, by problematizing themes and methods, start a process of transformation in each class and of the entire school system. Its goal is to generate a democratic and emancipatory educational space, oriented towards forming aware and responsible citizens of a more advanced, more democratic and equitable society, reducing the asymmetries between knowledge, context and power. Critical pedagogy, due to its intrinsic nature, highlights the transformative power as its constitutive element, which is substantiated in the ability to restore balances where there are educational asymmetries, redefining educational processes through a dialectical approach that favors a reconfiguration of the context that is characterized by greater systemic equity. In this way it legitimizes its transition towards a critical-transformative paradigm in a holistic sense, since it is a pedagogy that, after having generated the development of awareness with respect to an educational criticality – which means understanding, that a problem can represent a possibility of growth, that in the choice of a solution to a critical issue there can be advantages and limits, that ethical implications derive from this choice – translates operationally into a Biodidactics, that is, a didactic that activates a process of knowledge, a development of skills and a renewal of attitudes and behaviors, which invests, (or as a result), evidently, all the dimensions of the human person, also as a result of a

constant interconnection with the context in which he acts and with the conditions that are produced in that context, which influence the actions of the subjects and shape the educability. A Biodidactic is therefore a didactic built on the verification of the best conditions within the context so that each student can be able to express an unexpressed potential and further develop it through specific stimuli that act in the direction of integrating mind, body, emotions and context and to assume these factors as structural bases of the architecture of the Biodidactics itself. The biodidactic approach triggers a recursive process capable of enhancing flexible mental structures through the integration of the cognitive, emotional and socio-relational dimensions (Frauenfelder & Santoianni, 2009). These mental structures improve the effectiveness of educational actions, as an effect of a continuous dynamic interconnection between subject and environment (Sibilio & Galdieri, 2014). In essence, a biodidactic approach, by favoring metacognition, offers the possibility for the mind to transform itself into an improving agent of the learning context which, in this way, is transformed into a didactic ecosystem.

2. Objective of the scoping review

The study aims to identify and critically analyze the Italian scientific production (2020-2025) on the topic of the use of the distorted power of the teacher in educational practices, with specific attention to the possible involvement of technologies. The methodological choice of scoping review is justified by the fact that this approach is particularly suitable for exploring complex research areas, outlining key concepts, identifying evidence, and mapping gaps in the pedagogical scientific literature (Davis, Drey & Gould, 2009). In this way, it facilitates the definition of very specific criteria, allows the formulation of exploratory research questions and to systematically apply inclusion and exclusion criteria, so as to facilitate the structuring of the analysis and discussion of information (Calvani, et al. 2022). A significant feedback that emerged concerns the absence in abstracts, keywords and in the articles themselves, of explicit references directed to the distorted power of the teacher. This concept derives mainly from an inference deduced from the hermeneutic analysis of the text. This significant finding suggests that pedagogical research in recent years does not seem to be interested in a direct critical analysis of didactic action in an ethical perspective of teaching, aimed at raising the critical issues and effects of a teaching that is not very educational. Possible explanations for this evidence include the difficulty in stigmatizing an already highly criticized profession and the closure of the school world to criticism produced by the academic community. A further explanation concerns the

legislative emphasis on positive outcomes in terms of inclusion which, evidently, directs research, exclusively, in this direction.

3. The method

Research questions

The review was conducted on the basis of the following questions:

(Question 1) How does pedagogical-didactic research present, through literature, the distorted use of teacher power in teaching practices?

(Question 2) What categories or dimensions characterize the dysfunctional manifestations of didactic power in didactic action?

Literature Identification Strategy

Because of the expected scarcity of Italian scientific production explicitly focused on the negative effects of the distorted use of teaching power, a broad research strategy was adopted using an extended set of related key terms. The following terms (in Italian) have been used: "oppressive teaching", "educational inequality", "discriminatory teaching", "ineffective teaching", "teaching practice", "diseducational teaching practices", "authoritarian teaching", "teaching power", "abuse of teaching power", "distorted teaching power", "oppressive educational technologies", "discriminatory teaching", "discrimination at school", "inequality at school". The research, conducted on Google Scholar and on the websites of ANVUR Class A journals (SSD 11/D1, 11/D2), was filtered by: peer-reviewed articles, published in Italian, in Italian journals, in the period 2020-2025.

Inclusion and exclusion criteria for scientific articles

Inclusion: empirical-theoretical-applicative articles that:

- Describe teaching practices with negative outcomes that refer to an inappropriate use of the teacher's educational power;
- Analyze effects that derive from a distorted use of educational technologies with students of any school level;
- Present summaries or analyses of educational actions associated with negative effects for students (oppression, marginalization, inequality and discrimination).

Exclusion: Articles that:

- Adopt a purely theoretical approach without referring to real teaching practices;
- Concern university or educational contexts with adults and not in the school environment;
- Describe only teaching practices with positive outcomes, with or without technologies;
- Concern contributions in conference proceedings or articles that are not accessible;
- Refer to studies conducted in non-Italian contexts.

Selection and evaluation of articles

The research identified 141 items, reduced to 103 after the removal of 38 duplicates. The reading and evaluation of the abstracts and the subsequent identification of the topic made it possible to select 46 articles considered potentially relevant. Due to a total absence of direct and explicit references to the distorted use of the teacher's educational power, it was necessary to read the articles in full, so as to carry out a hermeneutical analysis, in order to identify implications or inferences attributable to the topic. In order to ensure clarity and systematicity, the final selection process of the articles was conducted according to the reporting principles related to the PRISMA guidelines (Moher et al., 2015), appreciated for the rigorous reporting of systematic reviews, in this specific case adapted to the scoping review, in order to ensure greater methodological robustness. The approach led to the identification of 8 articles considered relevant to the central theme. In these contributions, the distorted use of the teacher's educational power is never declared as a central theme, but is deduced through a careful analysis of the contents concerning the teaching practices described and their negative effects.

Table 1 shows the selection of studies, conducted according to the PRISMA lines adapted.

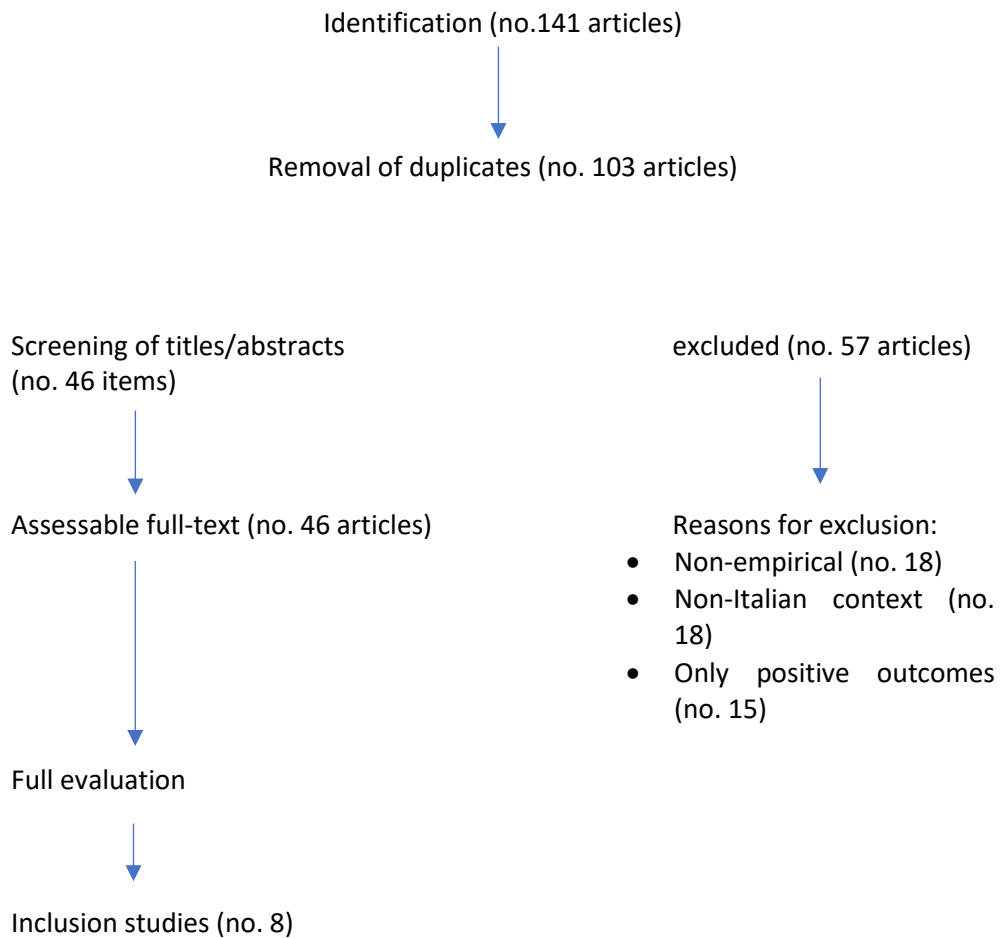


Table 1: Flowchart of studies included in the review according to PRISMA guidelines

4. Analysis

Ciani's (2020) study focuses on homophobic prejudices of teachers and the impact that these prejudices have on teaching and as factors that can generate or prevent discrimination of various kinds. Prejudice, as a cultural element, has an ambivalent power, and as such, in didactic action, it can act as a resource used in an educational way or as a discriminating factor. In the first case, the teacher can use the educational power to analyze cultural and social stereotypes, favoring the development of critical thinking in students; in the second case it can legitimize hierarchies of various kinds, when it does not use it critically but, unconsciously,

allows it to act as an aggressive and oppressive agent. In this sense, the power of the teacher lies in his ability or inability to use his culture as an oppressive tool or emancipatory resource. This reflection can be summarized in the conceptual category "Teachers' prejudices and impact on teaching"; the contribution of Santagati and Colussi (2024) can represent an emblematic case from which we can start a reflection on how the lack of attention to cultural diversity can generate negative effects in the process of school inclusion, probably due to a power of the teacher used in an irrelevant way to actively involve individuals with a migrant background. The analysis carried out to understand how the management and integration of pupils with a migrant background must be characterized, in order to be effective, represents one of the central themes in the pedagogical debate of recent years. In this sense, the debate focused a lot only on a reflection centered on the role of the teacher called to be a cultural and epistemic mediator and to adopt a critical and reflective approach capable of supporting his action in the formulation of an inclusive curricular design characterized by an equal enhancement of all cultures, from teaching practices that privilege cooperation, comparison and in general inclusive methodologies aimed at investigating individual profiles and collective contexts, adopt evaluation formulas that reduce standardization but which, supported by flexible criteria, are oriented towards the enhancement of all. In this sense, the category identified is "teaching power and cultural mediation", the contribution of F. Buccini (2023) focuses on an experience for STEM learning in which the gender gap represents a factor on which every teacher must make the right reflection to prevent this element from producing gender bias, especially in educational planning. Assigning roles in educational actions regardless of gender can be a way to promote fair and inclusive group dynamics; Assigning tasks based on gender (the most technical and physically demanding tasks for males and the most creative ones for females) can be a traditional and obsolete planning criterion, if not downright discriminatory, also because it is based on differentiated expectations. This contribution can also be classified in the conceptual category of the previous ones. From the contribution of Rossi et al. (2023) it can be deduced the incorrect use of teacher power from a management of student heterogeneity that appears ineffective, to the point of generating enormous difficulties in the organization of teaching. Diversity is an expression of heterogeneity, which in the school of inclusion, must be considered as a resource available to all and for the enhancement of all. An ineffective management of heterogeneity will be reflected above all in the inability to individualize and personalize learning, in the inability to promote didactic differentiation, to use the resource of peers, which together are all fundamental

levers of inclusive teaching. By failing these criteria, the basis of teaching for inclusion is lost, with the effect of generating the geotraining highlighted in the introduction of this article. In this case, the conceptual category that can be attributed is "Power and management of heterogeneity". Student power and mental health" is the category assigned to the contribution of Katia Daniele (2022), who highlights how teachers' lack of awareness of mental health problems requires adequate training, also to deconstruct the negative labeling that is recognized within school contexts. The lack of training could lead the teacher to abuse his power through an approach to the relationship with students, not very affective and attentive to their emotional life, which implicitly could favor labeling and stigmatization with deleterious effects on the self-esteem of students. On the contrary, promoting a positive climate, knowing how to recognize the symptoms of individual and systemic distress can facilitate the management of critical issues related to their psychological health. Liverano's study shows that a distorted use of power can complicate the design and management of an interdisciplinary experience as a teaching strategy, with negative effects on students in terms of equity and inclusion; from those of 2023 by the same author, the dysfunctional power of the teacher can be deduced from the assessment of learning, which, when not supported by pedagogical skills, can often generate homologation; the inability to create effective and functional teaching contexts to promote inclusion or, as in the restorative justice training experience, the inability to effectively promote conflict resolution when a crime has been perpetrated by one student against another. The significant reflection that can be deduced from the analysis of Liverano's contributions is that much of the outcomes of the didactic action depends on the leadership of the teacher who in Italian school contexts is characterized by being predominantly either authoritarian or, otherwise, more transformative. The first with the risk of generating cultural, value, epistemic homologation and alienation; the second with the opportunity to use educational programming as a tool to recognize diversity and adapt content and methodologies to students' learning styles, needs and training trajectories, as a harbinger of new civilization and emancipation. The category that can be attributed to the three articles is "Power and leadership", because it highlights how a leadership-oriented teaching style can effectively manage the critical issues highlighted in the three contributions. Below, therefore, is the structure in which the conceptual categories (Table 2) relating to the dominant themes of the articles are reported, identified on the basis of the thematic analysis method.

Category	Scientific articles	Issues
Gender discrimination and cultural background	Ciani (2020) Whelks (2023)	Homophobia Gender gap Gender bias
Managing heterogeneity	Santagati & Colussi (2024) Rossi et al. (2023) Liverano (2023; 2024)	Multi-level diversity Inclusive assessment
Psychological health	Daniel (2022)	Teacher-student relationship Psychopedagogical training of the teacher and impact on student well-being

Table 2: Conceptual Categories

5. Discussion

The empirical literature on school inclusion "rarely investigates the relationship between teachers' attitudes and their impact on pupils' school experience" (Dell'Anna et al., 2024), especially when the effects are negative. Defining 2020 as the starting point of the scoping review is a conscious choice. It derives from the fact that the COVID-19 pandemic coincided, and in a sense, revolutionized the use of technologies for teaching at school, initiating an epochal renewal in the teaching-learning process (Traina et al., 2025). The framework provides a clear manifestation of the necrodidactic power that emerged implicitly in the teaching practices described, within the articles. In the cases analyzed, the distorted use of educational power has generated clearly identifiable dynamics: marginality, educational paralysis, epistemic hegemony. These dynamics have manifested themselves through processes of marginalization, annihilation of non-dominant cultures, legitimization of cognitive hierarchies and denial of educational agency. A first observation to be made with respect to this scoping review concerns a paradox that emerges in a glaring way, namely that the tendency on the part of the research world to formulate a structural critique of school dynamics and teaching professionalism is not followed by a wealth of descriptions and analyses of educational experiences capable of documenting, explicitly, real cases of a distorted use of the teacher's educational power or related to teaching practices with negative outcomes. This could suggest that the formulation of criticisms of the school system is based on studies produced by non-academic organizations. The interpretation that can be attempted is that pedagogical research, in this sense, is

not, perhaps, inclined to generate longitudinal datasets or systematic observations, delegating the monitoring of practices to external bodies because they guarantee their official status useful for strengthening critical argumentation. This paradox invites us to question ourselves in order to understand the reasons why these phenomena are imperceptible in the contributions, although they have an ethical-political relevance. A possible explanation could lie in the fact that pedagogical-didactic research is oriented towards the recognition and enhancement of the positive effects of good practices and innovative teaching models, also by virtue of what school legislation highlights in the educational purposes and teaching objectives. This approach risks impoverishing the critical analysis of dysfunctional dynamics of proper ethical-political relevance, which, in the perspective of greater attention to issues related to the ethics of teaching (Damiano, 2007), must be highlighted in order to solicit a critical reflection. Another possible key to interpretation concerns access to school contexts by the academic world, which often encounters great difficulties due to the ethical implications that the analysis of educational experiences could generate. As regards the issues dealt with in the various articles of the review, the negative outcomes that, implicitly, can be deduced from educational practices, seem to depend on complex interactions between context, school culture, teacher training and socio-cultural variables. The studies highlighted, although rich in insights, do not allow for generalizations and would require longitudinal research designs to narrow the analysis on the impact of the distorted use of the teacher's educational power. For all the training experiences described in the articles, a common point can be highlighted, namely that teaching is rarely characterized by an orientation capable of enhancing its critical and ethical-political dimension, capable of problematizing, interpreting, understanding conditions, deconstructing, renewing (Franceschini, 2020). Awareness of the ethical and political value of teaching implies reflection and verification of the consistency between objectives, contents, methods, technologies and materials used; evaluating the context conditions, intervening to modify them if they are unfavorable; taking these criteria as the basis of a teaching design with an inclusive methodological orientation (Cottini, 2022). In this way, individual and collective goals can be pursued in a condition of positive climate and well-being (Cappiali, 2023). Such an approach could plausibly support the teacher in the conscious exercise of educational power during teaching practice, favoring the creation of inclusive environments capable of valuing individual and collective diversity, ensuring cognitive and social protection and promoting epistemic equity. In this way, the didactic action can really be transformed into an "ideal space to practice a sort of social and cultural criticism, today impossible in the rigid

administration of the cultural industry, through didactics, which in this way turns out to be one of the last devices available to criticism" (Franceschini, 2020, p. 48). The biodidactic approach, in particular, can be an effective resource, both to allow teachers and students to problematize the link with contexts, in order to improve the recursive interconnection that acts for a holistic development of the subjects, and as a real antidote to necrotic teaching practices. The rigidity and static nature that characterize non-educational teaching practices is replaced by flexibility, metacognitive agency and an idea of training space as a dynamic educational ecosystem in continuous evolution which, in this way, favors the regeneration and continuous vitality, both of the teaching process and of the learning process. The invitation to refer to a critical-transformative pedagogy and to use a Biodidactics in a critical-transformative perspective, is not intended to represent an attempt to moralize the action of teachers, but to exhort them to use teaching as an ethical-political process and, as such, to get out of the niches of self-referentiality, from the comfort zone to accept the proposal to be criticized with the aim of improving the didactic action, or rather, to admit, in that complex process that is didactic action, the option of meaning self-criticism, not as a formula to pursue that obsessive idea of controlling everything, but to enhance that dimension of self-reflexivity that develops skills, transforms its action into its own generative space of new humanism, because it is the heart of teaching as a science that "to be true it would have to have a critical attitude towards itself and towards the society that produces it" (Horkheimer, 2005, p. 372). If this integration can be promoted, teachers, in full collaboration with students, have the opportunity to transform teaching into a space where they can critically deconstruct dominant knowledge, promote cognitive democracy, enhance diversity as a generative resource of civilization and well-being, to replace obsolete traditional teaching materials and methodologies, with more innovative formulas and constitutively more inclined to promote self-criticism and self-evaluation. In this direction, new educational technologies can play a decisive role as tools to support teaching action, if used ethically and as critical extensions, i.e. if they support students in a process of problematization of learning, which means understanding its meaning and the way in which knowledge must be used to contribute individually and collectively to improving the contexts in which they live.

6. Proposals for teacher training

In the light of these clarifications, it would be necessary to consider the didactic action as a space for the enhancement of diversity, therefore a space in which, inevitably, tensions of various kinds are generated, as an effect of an interconnection between the power of the teacher, the context and the culture, but which the didactics itself is able to accept as a problem and solve through a critical-ecosystem and transformative approach. In this sense and for this renewal, it is essential to train teachers capable of promoting teaching that has an ethical-political value and relevance, for example through the creation of:

- Educational design workshops created with the students, focused on the co-design of educational activities that experiment with methodologies to integrate the emotional, cultural and value needs of all or workshops that allow to dynamically adapt the curriculum to specific contexts, enhancing non-formal knowledge or to collectively and critically address educational antinomies (power management in the classroom, inclusive evaluation, meaningful reporting). In this way, teachers are transformed into epistemic mediators capable of integrating the knowledge emerging from students; they also develop curricular negotiation skills and protocols or tools to deal with this negotiation and manage any tensions and conflicts.
- Dialogical circles with theatrical methodologies to manage the confrontation on delicate issues such as prejudices of various kinds. In this way, collective reflection, active listening, the deconstruction of stereotypes and the emotional management of critical situations are stimulated. Through the simulation of real cases, theatrical dialogic circles can facilitate the understanding of the motivations of conflicts and prejudices and consequently promote better management of relationships, transforming tensions and conflicts into opportunities for socio-emotional learning, in which teachers propose themselves as facilitators of transformative processes.
- Digital archives in the perspective of the enhancement of marginalized epistemic categories. In this way, teachers learn to structure pathways in which students collect, digitize non-Eurocentric sources (physical artifacts, stories), create accessible repositories that challenge epistemic hierarchies, transforming technology into a tool for equity and enhancement of different cultures. This tool, through the ability of teachers to promote

greater inclusiveness and digital democracy, could foster a more ethical and conscious use of digital environments.

These training proposals, in order to be truly effective against drifts in the use of the teacher's power in the classroom, require a structural rethinking of the teacher's training, which will necessarily have to become a permanent construction site of ethical-political teaching practices, in which reflexivity, critical experimentation and self-evaluation epistemically reinvigorate the teacher's knowledge.

Conclusions

The study highlighted how the exercise of teaching power, if not subjected to a critical reflection on its ethical and social implications, risks generating dysfunctional dynamics. The analysis of the pedagogical literature (2018-2025) made it possible to categorize these pathological manifestations of power, implicitly emerged from the analysis of the contributions, which not only limit the active participation of students, but undermine epistemic equity and social justice in the school environment. To transform this tendency, pedagogy and critical didactics can play a decisive role and, in this direction, teacher training must focus on the development of an ethical-political awareness of the educational role, so as to be able to modify the educational space in a democratic context of emancipation, negotiation and individual and collective growth.

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