

EDUCATING IN MULTIPROBLEM CONTEXTS: THE PEDAGOGICAL PROJECT OF THE CITADEL OF INCLUSION

EDUCARE IN CONTESTI MULTIPROBLEMATICI: IL PROGETTO PEDAGOGICO DELLA CITADELLA DELL'INCLUSIONE

Fausta Sabatano
Università di Salerno
fsabatano@unisa.it

Abstract

The aim of the research work is to reflect on how inclusion can take place in multiproblem contexts such as Campania, where socio-political, health and environmental difficulties are added up. To address this purpose, it reports an action-research that, in over 15 years, led to the rise of the Citadel of Inclusion, where people with several difficulties (women and young people who serve a term of imprisonment, children and adolescents who come from camorra contexts, children with disabilities, unaccompanied minors) live together to carry out a project where each other frailties are an educational resource for the whole community. The research is part of the phenomenological-hermeneutic approach and identifies its focus on a care relationship as a privileged place of inclusion. The aim is to identify any fundamentals of transferability in contexts with similar critical social and educational issues after documenting the educational action, evaluating its effectiveness and systematizing choices method selection.

Il contributo intende proporre una riflessione sul significato che può assumere il concetto di inclusione in un contesto multiproblematico quale quello campano, dove si sommano difficoltà politico-sociali, sanitarie, ambientali. A tale scopo, si riferisce di un lavoro di ricerca-azione che ha condotto, in oltre 15 anni, al sorgere della Cittadella dell'inclusione, un luogo dove convivono persone con diverse difficoltà (donne e giovani che scontano il fine pena, bambini e adolescenti provenienti da contesti di camorra, ragazzi con disabilità, minori non accompagnati), per realizzare un progetto in cui le fragilità di ognuno sono risorsa educativa della comunità intera. La ricerca si inserisce all'interno dell'approccio fenomenologico-ermeneutico e individua il suo focus nella relazione di cura quale luogo privilegiato di inclusione. Documentando l'azione educativa, valutandone l'efficacia, sistemizzando le scelte di metodo operate, si intende identificare i possibili elementi di trasferibilità in contesti con similari criticità sociali ed educative.

Key-words

Inclusion - Multiproblem contexts - Action-research - Care relationship – longitudinal research

Inclusione - Contesti multiproblematici – ricerca azione – relazione di cura – ricerca longitudinale

Introduction

Here we intend to propose a reflection on the meaning that the concept of inclusion can take on in a multi-problem context such as Campania, where political, social, health and environmental difficulties are added. To this end, we report on the longitudinal research work that has led, in 18 years, to the creation of the Citadel of Inclusion, a place where people with different

difficulties (women and young people serving sentences, children and adolescents from camorra contexts, children with disabilities, unaccompanied minors) live together, to create a project in which the fragility of each is an educational resource for the whole community. As will be discussed in more detail below, the research is part of the phenomenological-hermeneutic approach and identifies its focus in the care relationship as a privileged place of inclusion.

To educate in multiproblem contexts means to carry out an enterprise that poses different levels of complexity and problematicity at the same time. Obviously, the skills and professionalism of an educator (operator, teacher, animator, etc..) who intervenes in such contexts must have characteristics of such specialization as to allow, in some way, to put the emergency "in system", not being it an occasional event to manage, but a condition that characterizes the work context (Lo Presti, Sabatano, 2015). Let's imagine a climber who decides to face the Everest; it will be clearly essential that he possesses an optimal physical preparation and extremely refined climbing techniques; it would be pure madness to think of facing such an insidious mountain with basic knowledge, even if consolidated in different experiences, considering in any case that the same expert competence, can never guarantee an absolute degree of control about the imponderability of unexpected variables.

The context from which these reflections have matured is a multi-problem context, since the educational action takes place with children, boys and girls, difficult men and women who live in difficult neighborhoods, in difficult cities, in a difficult region. It is in this context that the Citadel of Inclusion was born in 2013. Before describing the pedagogical project of the Citadel, I will attempt to summarize the theoretical framework that constitutes the compass that oriented the project itself.

1. The theoretical framework of reference

In defining inclusion, Andrea Canevaro starts from a distinction made by a master of legal thought, Gustavo Zagrebelsky, who distinguishes between two logics: "that of values, which tends to the absolute and to imposition, and that of principles, which operates by orienting and not imposing, through widespread, non-prescribed convictions. We inscribe, therefore, inclusion in the logic of principles, not values" (Canevaro, 2013, p.16). Principle means etymologically first cause, origin. Therefore, to inscribe inclusion in the logic of principles means to consider it as a primary element of civil society and as a criterion that qualifies education in its essence; in this sense, "authentically educational practices are given only when they function as a vehicle for inclusion and not as a factor of exclusion. One must think of the binomial inclusion-education as a sort of endiad [...]: as there is no inclusion possible without (also) educational practices that unleash the potential of the subjects (of all subjects, no one excluded) and support the project of a democracy as a form of associated life (marked by active citizenship), so the genuinely educational character of projects/institutions can be assessed on the extent to which they actually promote inclusion" (Valerio, Striano, Oliverio, 2013, p. X-XI).

Inclusion is, therefore, a criterion, that is, a means of judging education. The latter is not so, if it does not track, realize and promote a logic of openness and genuine acceptance of diversity, understood as a trait that distinguishes, however, every human being of the other.

The term diversity derives from *divergere* and its Latin etymology indicates, in the particle of, the sense of moving away, while in the word *vertere* emerges the sense of leaning towards, turning towards. This concept is distinguished on a semantic level from that of difference,

etymologically from *ferre*, which in Latin means "to bring something", and therefore, in a certain way, to enrich. Education has the fundamental role of helping to see and think in terms of difference (Bateson, 1980), to grasp and elaborate meanings that refer to a relationship between me and difference itself; between me and others. The other is precisely the different, the one far from me, the stranger who brings habits, knowledge, bodies, unknown languages. It is the other with respect to whom an us and a them is born, because it is by talking about the other that I define myself by opposition (Hartog, 1988). The discovery of the self through the other (Colombo, 2004) opens up a double possibility: if the emphasis is placed on the differences that distinguish us, difference results in exclusion; if, instead, the similarities that unite us are emphasized, inclusion will produce a new shared identity. On an epistemological level, this is the most radical meaning of difference: the encounter with it makes us grow, change, know. At stake is identity, understood as the result of social relations. In assuming a role, each subject seeks a margin of movement between himself and the assigned role, but also between himself and the other. So, inclusion can mean helping a subject to authentically say "I am", without mortifying his identity, avoiding devaluation, depersonalization.

From an anthropological point of view, the human being is realized precisely in this dialogical principle, as a being in relationship, which in the I-Thou dynamic, experiencing a mutual hospitality, is able to recognize itself, because the I becomes the You (Buber, 1993). An authentic dialogue dimension, which goes beyond any form of welfarism and paternalism, nourishes the formation of a sense of self, of one's own conscience and represents the prerequisite for recognizing the right of citizenship to difference, making it, with precise pedagogical intentionality, an irreplaceable value for education. The relationship with the different is, therefore, one of the fundamental aspects of human experience, since in order to understand and organize our world we need to deal with differences of all kinds, on the other hand, each human being is part of a reality in which everything is different from him.

The knowledge of the life history, unique and unrepeatable, to quote Adler (1929), of each individual, the encounter with the special needs of each subject is, in this sense, an element that must characterize special education. The full awareness of the need for an idiographic approach in educational contexts, stimulates in educators (teachers, parents, operators) the competence to design and implement paths centered on the characteristics of individual subjects, welcoming the person in his uniqueness, specialty.

In a phenomenological perspective, inclusion can only be interpreted as an educational process that starts from oneself to reach the other and that requires working on one's own structures of thought, on one's own systems of expectations, on the real motivations that move our actions, assuming a critical attitude towards the filters with which we look at the world. Recognizing dignity and the right to citizenship to what is different from me, to interpretations, rituals, tastes, thoughts, languages that never belonged to my horizon of meaning allows for inclusion; in this sense, it is necessary to question the seemingly unquestionable premises of our way of life to overcome the self-centeredness of the ego, individual or collective (Bauman, 2001).

Unfortunately, in educational contexts, institutional or not, still too often the absence of openness, liveliness, reflexivity with which teachers, educators, operators act the educational relationship, makes the contexts themselves devoid of creativity and mobility of thought that the meeting with the other needs. In this way, people become heavy objects of an even heavier mechanism (institutions first and foremost), which cages the creativity of the person and of the

other. Obviously, this way of looking at and experiencing diversity produces closure, or worse, rejection, because it leads the person in a difficult condition to perceive himself as weak as well as fragile. Weakness is the condition that affects some people when there is an absence of strength, health, well-being, identity conviction, rooted belonging, the weak person is open to confrontation, but to a comparison that is respectful of the times, ways, possibilities, desires, needs that belong to him, fragility appears, however, a quality that belongs to all and that only needs to be observed, re-cognized, first in themselves and then in others, in order to take care of it. A care that is entrusted to everyone in society and that everyone, therefore, calls into question, because inclusion calls for the responsibility of everyone. Borrowing a well-known African aphorism that states, "it takes a whole village to educate", we could say that inclusion also requires the participation of the entire community: all competencies are, therefore, involved, since the process of inclusion is not politically ascribable to the special education sector or to certain educators. In this direction, we should recall the risk of pedagogizing social problems, denounced by Depaepe (2009), that is, the widespread attitude that leads to delegate to the educational field those social emergencies that affect the entire social, political, scientific and professional community. On the other hand, it is clear that the founding vision of inclusive practices can only belong to special pedagogy and didactics, because it is more than anything else in the educational, didactic, care and help relationships that the dynamics of distinction and confusion, of opening and closing, of belonging and separation are played out.

Inclusion is, therefore, to have an ecosystemic perspective (Bronfenbrenner, 1979), broad, founded on the importance of the ability to contaminate (Canevaro 2013, p. 17). In this perspective, development is related to the possibility of each individual to evolve, reshaping reality so that it agrees with their needs and aspirations; in this sense: "the scientifically relevant characteristics of any environment include not only the objective properties of the latter, but also the way in which these properties are perceived by the individuals who are part of a given environment" (Bronfrebbrenner, 1979, pp. 55-56).

Special education, therefore, in multi-problem contexts especially, is called to work not only and not so much to adapt the person with disabilities to the context, but also to transform the contexts (Canevaro, Malaguti, 2014).

2. The Citadel of Inclusion: a permanent research site

The pedagogical project of the Citadel of Inclusion is developed within the theoretical perspective briefly described above. The Citadel was founded in 2013 in the Phlegraean area of the Campania Region and immediately welcomed the Integra Project, which had been implemented since 2005 for children from immigrant families and, subsequently, became the place chosen by families from the Camorra - or in any case with experiences of deviance, delinquency and social marginality - to take their children off the streets, with the intuition (or curiosity) that it could provide them with a chance at a different life. Since then and until today, we have worked in a constant dialogue between theories and practices to ensure an increasingly effective and incisive action. Over the years, the Integra project has given rise to a Method (Sabatano, 2011, 2015, 2019) - which bears its name - now tested in various educational settings and studied by researchers, but also by students and operators in training. The experience

related to the Integra Method is carried out within three highly problematic neighborhoods of Naples: Quarto, Rione Traiano, Licola. The project, to date, has followed about 1000 children and their families, offering a training program in extracurricular hours. The subjects involved, every year, are 150 children (aged between 6 and 14 years), which can not be defined as "at risk", but "beyond the risk", because they can not be considered in the condition of those who can risk, in fact, their physical and moral integrity, but have in fact already suffered violence, abandonment, deprivation, being, therefore, already carriers of the need to process these traumatic life experiences. Alongside children and young people, parents or their adults, especially teachers, are actively involved in the belief that only a plural formative intervention, involving all the significant contexts in the training experience, can guarantee a truly emancipatory educational action. It is evident that educating in this specific situation means embodying theories and orienting practices in the confrontation with this daily life, with this audience, composed of boys and girls, boys and girls all in the same conditions of difficulty, even if obviously in the specificity of their personal stories. Over the years, the experience of Integra has led to the creation of new projects aimed at boys and girls with special needs, unaccompanied minors, minors in prison, women victims of violence and their children. This work has led to the birth of the Citadel of Inclusion, where people with different types of fragility now live together.

The longitudinal research, carried out from 2005 to the present, has had the main aim of improving inclusive educational practices and identifying possible elements of transferability to similar contexts. Within the phenomenological-hermeneutic (Bertolini, 1988, 1993, 1998; Van Manen, 2002, Mortari, Tarozzi 2010), constructivist (Jonassen, 1991) and systemic (Bronfenbrenner, 1979) horizon in which it is placed, the main focus is on the interpretations that subjects give to events, experiences and their educational journey, which are investigated over a long period of time with respect to the meanings attributed to them (Mortari, 2007).

The investigation carried out over the years has attempted to bring reflection to the following research questions:

- What does inclusion mean in multiproblem contexts?
- What educational strategy can foster it?
- When can we say that a process is "successful"?
- What are the fundamental characteristics of the educational relationship in particularly problematic contexts?

The focus of the investigation is identified, therefore, in the relationship of help and care (Mortari, 2014; Palmieri 2014, Gaspari, 2021) and, in particular, in the quality that they must express in order to produce inclusive processes. The educational work is, in fact, a work of care of the educational experience and this prescinds from the context of the action and the subjects involved: care is a transversal dimension of educational contexts. Clearly, however, there are situations - such as those described - that, in a particular way, require a specificity a specialty of having care, situations in which promoting care requires the possession of special relational

and educational skills: they are those characterized by the presence of disease, disability or a form of discomfort, marginality, exclusion (d'Alonzo, 2016).

In the field of special education, caring means promoting a self-emancipatory project within which the individual can consciously make his existential choices. The task of special education is to cultivate in each person the commitment and motivation for self-care and accompany him in the construction of cognitive and emotional processes necessary to trace with self-determination the path of existence, in particular the school experience (Aiello, Di Gennaro, Sibilio, Zollo, 2017). The educational process, then, in order to help the other to become what he wants to be, should decline as a practice of care, so that the other becomes capable of taking care of himself. Education, rehabilitation, care and therapy, aimed at the process of integration of the person with "special educational needs" acquire meaning and significance only if the person in need of help is put in a position to provide, in a spirit of autonomy, for his or her greater and possible development. The helping relationship is, therefore, an educational practice that can be inserted into daily life, but it is also a learnable technique that can be applied in particular contexts, implying an inter-subjective encounter.

The Citadel is an educational workshop in which continuous research-action work is carried out on these themes, a sort of training clinic, as Riccardo Massa (2004) would say, in which the challenge to complexity derives from the multi-problematic nature of the training experience in which practices, in their determination of time, space, bodies and rituality, are investigated in the phenomenal ambivalence that characterizes them, beyond any prejudice. The focus, therefore, is not the educational action itself or the individual person or the method used, but rather the interweaving of these dimensions. As I mentioned earlier, the Citadel has been home to the *Integra* Project since its inception. In the course of time, alongside this experience, but maintaining a common pedagogical intentionality and the same theoretical-methodological framework, other educational realities have arisen.

In 2015, the *Casa Papa Francesco* community was launched, which welcomes unaccompanied foreign minors, very young migrants or young Italians coming from prison experience or with an alternative sentence to it. A unique experience of its kind, because the community allows these children with different experiences of pain, exclusion, violence, to be together anyway, each with his own story, avoiding the logic of watertight compartments for which the communities host only a "type" of children (drug addicts, immigrants or prisoners) and creating a context in which just starting from the differences you can enrich the community itself.

In 2019 *Casa Raul* was born, a residential community for young people and young adults with medium and high functioning disabilities where each one is offered the opportunity to achieve their autonomy, to confront their limits and possibilities, supporting the families in the life project also in the perspective of after us".

In the same year, the Cittadella welcomed another project that has been active in the area since 2012, *Casa Donna Nuova*, where women serving the end of their sentences and women victims of violence, trafficking or war refugees live with their children.

Next to the host communities, professional and training realities have arisen:

- The *Center for Clinical Psychology* is composed of a team formed by psychologists, psychotherapists and counselors united by the desire to help others through

psychotherapy and psychological support aimed at caring for the person and their relationships.

- The *Regina Pacis Cooperative*, founded in 2016 with the aim of creating training and work start-up paths for young people accepted in the projects of the Citadel, considering this dimension a fundamental element for their path of growth and autonomy. All the young people have had the opportunity to take part in various professional activities that see them as protagonists: beekeeping; production and cultivation of handmade and/or organic food products (jams, honey, preserves, vegetables, etc.); gardening services for institutions and individuals; pet therapy project through the breeding of animals such as donkeys, goats, rabbits, geese; catering, with the opening of a restaurant/pizzeria inside the Citadel and entirely managed by the young people of Casa Papa Francesco and Casa Raul.
- The *Puteoli Sacra Project*, the largest tourist site in Europe managed by young people from the penal area: an immense heritage, never enhanced, finally returned accessible to tourists from around the world, thanks to this project with which the management of the archaeological site of Rione Terra has been entrusted to young people at risk of social exclusion, from the prisons of Nisida and Pozzuoli, making this place not only a symbol of territorial redemption and cultural enhancement, but also social inclusion through art.

Through a research-action work conducted on all these educational realities, it was intended to carry out a systematic study aimed at changing and improving the educational practice, investigating the educational practices and carrying out a continuous reflection on the effects that these actions have produced (Ebbut, 1985). The intention is to establish a virtuous circularity between theory-practice and theory, catching possible discrepancies of daily practice with the theoretical description of the work. This is done in the conviction that in highly problematic contexts, where emergency risks inducing recourse to improvised or rigid and pre-constituted educational responses, it is necessary to ensure that action is monitored so that it does not lose its character of awareness and pedagogical intentionality. The action-research was carried out based on an epistemological sequence composed of some interconnected procedures that are: planning, action, observation and reflection (Pellerey, 1980), with the intention of provoking improvement changes within the context in which it was carried out (Mantovani, 1995). The tools used in the

different phases of the project are:

- Input sheet
- Narrative protocols (Tool: Life story - SDV)
- Questionnaires
- Educators' logbook
- Focus group with parents
- Direct and participant observation
- Analysis of evidence

In particular, personal narratives and life stories have allowed to give voice to people considered historically silent or marginalized (Cottini, Morganti, 2015; Giaconi, Del Bianco, Caldarelli, 2019), allowing to enhance the subjective sense of discomfort and difficulty and to isolate through thematic analysis some elements that seem to characterize an "effective" care relationship and to define the framework of skills needed by those who work in multiproblem contexts. Documenting the educational action and evaluating its effectiveness and validity over the years, we tried to systematize the methodological choices made; from the analysis of the collected life stories, in particular, fundamental elements emerged for the understanding of the experiences of each subject and for the remodulation of inclusive educational strategies. An extensive discussion of the results can be found in previous publications (Sabatano, 2011, 2015, 2019, 2020) to which we refer. Here, I only intend to highlight a significant result related to the vocational training of all youth with disabilities, incarcerated youth, and youth from other countries, and the insertion in work contexts of the vast majority of them, as Table 1 highlights.

	hosted	Socially included	Escaped/ recidivist
Unaccompanied and convicted minors	40	38	2
Convicted women and victims of violence	40	40	0
Young with disabilities	30	30	/
Minors at risk	2196	2195	1

Table 1 Number of subjects involved and results

3. Educator competencies in multiproblem contexts. Reflections after the experience.

In order to exercise the profession of education in multiproblem contexts, good will, passion and good feelings are not enough, even though they represent essential elements to nurture the intentionality and practice of education. *Love is not enough*, Bethleim (1950) argued, therefore, it is necessary to structure a profile of skills that are essential to respond to the complexity and variety of educational needs. To proceed in an inclusive perspective requires, therefore, to be able to bring together skills and needs. This is a fundamental problem that can be addressed only by developing greater clarity with respect to the professional profiles that accompany the life of a person with ordinary or special needs (Canevaro, 2013). The educator is the one who takes on the delicate and burdensome task of realizing in the concreteness of everyday educational experience, according to the orientations of meaning and the theoretical perspective chosen, in an attempt to remove the practice to improvisation and, therefore, to non-scientificity (Bertolini, 1988, pp. 299-300). Educational professionalism is characterized, therefore, by "the intention and ability to act educatively according to principles and orientations that belong to the science of education." Not everyone can be an educator; to state generically that this category includes anyone who deals with education in various capacities (parents, youth workers, teachers) is a misunderstanding that is as widespread as it is dangerous. The educator is, in fact, the one who must possess a set of knowledge, skills and general and specific competencies useful, on the one hand, to be able to make informed choices and orient themselves within the complex dynamics that invest the practice of education and, on the other, to operate through methods, techniques and tools consistent with the horizon of meaning within which they acquire meaning. This means that even the most specialized skills that he can and, in some circumstances such as those described, must possess, must pass through the filter of a pedagogical perspective, to avoid the risk of a crushing on doing, of a reductionism in a

technical sense. Only in this way does practice become a fundamental moment of a conscious process; that is, it attributes factuality to theoretical elaborations with an action that becomes reflection in the course of action. From what has been said, the idea that specialization represents an internal dimension, not an external one of educational professionalism, derives. It does not constitute, we mean, a response to specific external conditions (age, disability, discomfort, deviance), but rather concerns the dimension of the search for those tools, not ready to use, but of a critical and reflective nature, that put the educator in a position to face reality as it is presented to us.

It should be considered, however, that multiproblematic contexts are clearly characterized by a complex dimension in the etymological sense of the term, *cum-plécto* or intertwined, woven together, which therefore refers to a non-linear system, composed of many interconnected and dependent elements. The complexity we are confronted with is not always solvable. A complicated matter is something that can be solved with difficulty, while a complex situation cannot always be solved. In the perspective of special education, awareness of the complexity of the work calls for the need to set achievable goals. Let's think of a child with a severe disability who lives in a deprived family, in a bad neighborhood. What is the goal of an inclusive education pathway? Well, sometimes it's about thinking in terms of harm reduction. This means understanding that the result must be compared to the overall starting condition of the path and that, despite the commitment, the efforts, the fatigue of the educational and didactic work, the potential of educability (Frauenfelder, 1994) of a boy, a girl, a boy or a girl with special needs is strongly conditioned by eco-systemic elements.

What has been said leads one to consider that the specificity of certain skills needed by the educator, the teacher, must never be translated into closure, into exclusivity. The risk of a closed competence implies the possibility that there is such a presumption that one's own competent view eliminates any other reality. The drift of a closed competence is represented by a partial view of reality, because linked only to one's own competence, which leads to evaluate as important only those realities that it is able to filter, neglecting the interactions, the relationships between those realities and the outside, the context, or rather the contexts (Canevaro, 2013). Evidently, it is necessary instead that the educational system, in the various contexts in which it expresses itself, is based on the interaction between the different educational figures; the complexity of the problems posed makes, in fact, indispensable an integrated approach, inclusive, non-exclusive, precisely, in which the different skills can dialogue with each other to co-construct the educational path. In the inclusive perspective, being competent means, therefore, also knowing how to transmit, through dialogue and exchange, competences to colleagues who do not have the same competence profile. This means that the competence profile includes the ability to make the context competent, understanding the work team as a reflective mind that operates in the context.

Systematic observation of the competencies of educators in action has brought out the relevance of the reflection proposed by Piero Bertolini (1988, pp. 308-311) regarding the qualities that, according to the bolognese pedagogist, should characterize and inform the competent action of the educator.

In the first place, globality, which derives from the reading of the educational event in the systematic nature and complexity of dimensions and variables that characterize it, especially in multi-problematic contexts, referring to the need for a competence that, as previously emphasized, does not exhaust the understanding of reality in its own point of view, but is characterized by openness and, therefore, is able to interact with other professionals to interpret the phenomena and identify possible intervention strategies.

Secondly, operativeness, understood as the assumption of a conscious orientation towards the future and, therefore, towards the possible. This occurs in the actions implemented, in accompanying, stimulating, supporting and encouraging young people in the path that will lead

them to imagine something else and somewhere else. Freire maintains that a context that is satisfied with the existing generates a shrinking, a being less. Only a critical approach to reality provokes the right anger and, therefore, a rebellion against that reality that immobilizes and, therefore, betrays and denies the specific vocation of the human being: to be more. Paradoxically, it is precisely this incompleteness - of which man must become aware - that gives him greatness, that gives him prominence in the adaptation-integration dialectic, that obliges him to seek, to improve, to become an entrepreneur of culture, history, sociality, and politics. (Freire, 1971).

In the third place, relationality, which derives from reading the educational event as a doing with, a living together, a being-with that is nourished by a competence in communicating, putting oneself at stake in the first person. The stories of the subjects (educator and student) are intertwined and so each relationship has its own story, which is the story between those people, a story marked by different stages that affect the quality of communication. We are all in relationship with others and connected, in different ways, to others; being with is a proprium of the human being, so that human life may be marked in a social sense. To train oneself to relate and, in particular, to the relationship of help and care, which characterizes the contexts we are talking about here, improving one's skills is, therefore, a responsibility/opportunity for every individual, but especially for those who play an educational role in which the ability to listen, to empathy, to the awareness of how one knows and feels, to the experimentation of emotions (Gaspari, 2002, p. 96). This is what Bertolini calls enteropathy, which is characterized by the ability of the listener, in this case the educator, the teacher, to decentralize and put themselves in the shoes of the subject in education; it is a relational style aimed at understanding, that is, the authentic understanding of the experiences, interpretations that support the action of the subject in education. This type of relationality makes it possible to give "citizenship rights" to the subjective meanings that drive behavior. (Bertolini, Caronia, 1993, p. 92 et seq.).

Conclusions

Defining the horizon of meaning of educating in multiproblem contexts is the social inclusion of each and every one. The educator, therefore, must necessarily look at his or her work in a social direction, that is, orienting educational practices with the aim of increasing in boys and girls, boys and girls with special difficulties, the awareness of being members of a community. This implies a constant invitation to commitment, self-determination and personal autonomy (Cottini, 2016; Aiello, Di Gennaro, Sibilio, Zollo; 2017), so that in all subjects in education can progressively mature an awareness of themselves as members of a community. This process is particularly delicate in multiproblematic contexts in which conditions of disability, deprivation, hardship, deviance, delinquency, exclusion are added and are interpreted on the basis of values, rituals, behaviors proposed by the culture of belonging that identifies individuals, families and the community and that children absorb and make their own. As Bruner (1997) points out, cultural belonging offers a toolbox, that is, a set of beliefs, rules, values and worldviews that outlines those cognitive schemes on which knowledge and experience are based. In this perspective, it becomes fundamental to recognize the dignity and legitimacy of the models of explanation of subjects in training (parents and children), who are confronted with the knowledge, values and ideas proposed, varying their meaning and interpretation on the basis of their experience. The problem, therefore, is not to provide the child or adolescent with a new toolbox, but to understand what is in the one they are using. It is a matter of keeping in mind the principle of perspective, which concerns the subjective ways of making meaning: "the meaning of any fact, proposition or encounter is relative to the perspective or frame of reference in whose terms it is interpreted [...]. Logically, an official educational initiative will cultivate beliefs, skills, and feelings for the purpose of conveying and expressing the modes of

interpretation of the social and natural world proper to the culture that sponsors them. It follows, then, that effective education is always precariously balanced, both in the culture as a whole and in the groups that represent it" (Bruner, 1997, p. 26). The competence of the educator is expressed, therefore, in educating children to use the tools they have, adding new ones in comparison with the experience and giving each according to their needs so that everyone can feel part of a community in which their weaknesses become a resource.

Given the ontological complexity of the educational action in multiproblem contexts, it is intended to direct the research on the study of the potential of educability of subjects, according to the perspective proposed by bioeducation (Frauenfelder, 1994), as well as to transfer the good practices identified in school contexts, through teacher training paths aimed at encouraging an inclusive teaching action (Sibilio, Aiello, 2015).

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