

ANALYSIS OF EPISTEMIOLOGICAL MODELS PREVALENT IN DIALOGUE WITH THE NEW PARADIGM OF OUTDOOR EDUCATION

ANALISI DEI MODELLI EPISTEMIOLOGICI PREVALENTI NEL DIALOGO CON IL NUOVO PARADIGMA DELL'OUTDOOR EDUCATION

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Abstract

the article examines the juxtaposition of the theoretical models accredited from the point of view of etiology and epigenesis with the transformative models of outdoor education and arrives at an interactive-dialogical solution useful for overcoming those ailments which the educational contexts the stiffer they are bearers.

L'articolo esamina la giustapposizione dei modelli teorici accreditati dal punto di vista etiologico e dell'epigenesi con i modelli trasformativi dell'outdoor education e perviene ad una soluzione di carattere interattivo-dialogico utile al superamento di quei malesseri di cui i contesti educativi più rigidi sono portatori.

Keywords:

Affectivity; Awe; Epigenetics; Outdoor education; School.

Parole chiave:

Affettività; Awe; Epigenetica; Outdoor education; Scuola.

Introduction

The need for global interpretative theoretical models in a pedagogical debate updated to the evolution of the human species introduces the debate relating to the necessary epistemological reflection introduced by the increasingly evident transversal recruitment of pedagogical knowledge. This approach becomes spontaneous and necessary passing from a philosophical-juridical assumption to an educational-preventive one of fragility, discomfort and dissociality, in the perspective of understanding otherness and biodiversity in their ethological-comparative origin (Eibl-Eibesfeldt I., 1984) and bio-educational through a medical-pedagogical reference model. We do not know what the human species will be like in just 30 or 50 or more in 150 years but we do know that it walks on

the "legs of the single individuals that compose it" often thanks to the "sacrifice" of many of these who do not always make sentient choices according to the identification of a "Protected asset" of the Person but increasingly to the advantage of the genomic and phenotypic variability of the Species and that the process of morpho-structural variability works continuously.

1-The question of creative adaptation to the environment

The paradigm shift sanctioned by etiological analysis through the epigenetic dimension, combining Nature (internal or genetic component) Nurture (environmental or external component) (Klug et al., 2007) and phenotypically evoking what is already contained in the Genome of the Species, precisely the latter to the environmental emotions transmitted through the educational relationship and the sensory experience by the Primary Training Agencies, such as family, school, places of social, cultural and religious gathering, social and mass media, the same State in which one lives and the comparative relationship between this and other foreign countries. The possibility of proposing contextualised, inclusive educational solutions capable of taking into account our humanity in all its diversity arises precisely from anthropological-comparative considerations where the human species, walking precisely "on human legs", allows for maximum diversification of the genetic heritage in the perspective of a greater adaptability of this to the environment. The awareness that quality and quantity of the effective activation of the depth of the educational relationship and its ability to amaze, precisely creating "Awe" or profound wonder (Chirico A., Gaggioli A., 2021), precisely in an increasingly product of study, research, comparison and prediction, and less and less of a passionate and casual improvisation compared to the professionals who affect the modulation of the educational development parable in childhood, adolescence and in the construction of parenthood, both direct (biological or generational) and "institutional" in how much, the institutions themselves take on a parental role in building value-based identity models through "examples" (Villanova, 2014).

Being aware of a paradigm of collocation within a natural history of the human species as an anthropological moment of mutation/transformation/adaptation becomes the privileged task of a multidisciplinary and transversal synergy which in any case takes on meaning when the methodology used and the epistemological bases of implantation use an aesthetic-biological procedural nature, where the morphology of the behavior arouses and evokes the phenotypic recall of the genome and generation after generation allows a transgenerational enrichment as a deposit of all the experiences carried out as well as the traumas overcome by individuals and the community as well as by population groups and migratory flows.

Human truth does not exist in absolute terms but is given by the relationship. Every identity exists in the relationship” (Glissant, 2007).

The overcoming of Darwinian ostracism in a rigidity of direct intraspecific selection increasingly gives way to Lamarckian sobriety which sees the need and the triumph in the extended time span of otherness and immediate non-competitiveness guaranteeing the Species diversifications and opportunities for survival absolutely not predictable on the basis of conventional expectations and direct competition.

2-Educational processes beyond the genetic structure

The construction of the places of the Mind, theater and choreography of the emotional-sensory development of the neuronal arborizations at the basis of the formation of the brain structures and therefore of neurodevelopment; already in the intrauterine period and for the whole arc of organic exposure to the solicitation in full neuronal plasticity they will be more and more privileged gymnasiums of methodological comparison placing the pedagogical sciences, as well as in the condition of providing precisely for education above all to anticipate the treatments of the Person, according to a holistic and global concept of psycho-physical well-being where the relationship in its pico-neuro-endocrine-immune contribution through the emotional environment in which people and relationship systems are immersed represent its characterizing element far beyond what is written in the genetic code “DNA does not have the last word” (Feuerstein R. 2011).

Environment, let's think of the Outdoor (Chistolini S., 2021), movement (the neuropsychomotor acquisitions regarding the system logic in cortico-limbic functioning at the cerebral level), emotional connectivity in a Species logic linked to the solicitation of a conveyed collective imagination from Social-media (Belief theory and metaverse), they will have to deal with the ubiquitous and multiform intake of voluptuous substances (Villanova M., 2021) and the modifying impact that these entail in terms of evolutionary genomics.

From the latest research conducted in the field of training educators, teachers, parents in outdoor contexts, the significant benefit for subjects who enter virtuous outdoor teaching and learning paths has been highlighted, it has been highlighted how the cognitive and emotional conviction of adults structures just like contagion of childhood as a whole, and in particular, of that in a state of vulnerability. In fact, the adults who at the starting stage of the Outdoor trials showed hesitations during the field experience were in fact fully involved in the enthusiasm of the minors. A clear sign that cognitive and emotional resistance to change has been overcome by what we have called "childhood contagion".

Specifically, the positive effect of the process was significantly found in those states of fragility of minors who had expressed implicit requests for help.

Recurring and fascinating topics such as nuclei of interdisciplinary and transversal medical-pedagogical-juridical confluence starting from an anthropological-sociological axiom indispensable for their understanding are represented by the limits and boundaries of the variability of Gender and Role as well as the nuances of Orientation with respect to identity sex of the human Species no longer aimed at biological reproduction but rather an element of cohesion/differentiation with respect to the risk of genetic drift and the inevitable conflict deriving from the reductionism of sexual binarism and of any ideological system concerning the relationship between affectivity, sexuality and genders, identifying the need for the undisputed priority to be given to the affective categorical dimension with respect to any other element of custom and control, within human groups as an expression of a mode of coexistence regulated by still primordial hierarchies and symbols but which in an aspiration The ideal ion of sharing, loving kindness and spirituality are to be considered in the process of overcoming the efficacy of a universality of biological and affective acceptance as an expression of a spirituality based precisely through the construction of the psychic function of Affectivity, on the strength of Love.

Conclusions

The need for theoretical Models that arise from an ethological-comparative observation drawing inspiration from the lower Orders that preceded us in the evolutionary scale before the acquisitions of language and the opposing thumb, reaches up to now the prosthesis of the Mind in the media connection relationship, where the relationship is recognized in the communication system by receiving solicitations, influences and changes.

The blurred boundary between the individual and the Species is often sanctioned by objectifiable biodiversity, disabilities and otherness which instead of disadvantages often become the strengths of the Species and the beginning of a new adventure through the categories of abstract thought, made up of dreams, imagination and from the indispensable imagination to the Pedagogy of passion and the passion for Pedagogy.

An original model that brings together the aesthetic experience with the organic dimension from the transformational point of view of form-process-behavior is the Biological Aesthetic Structural Model-BASM (Villanova M. 2006) which combines the infinitely large of sensory-perceptive experience and interaction motor with the infinitely small of the intracellular environment. In close relationship with the external emotional environment and the emotions conveyed by this on the

neuronal structures of the individual, we reach every single element of organ and apparatus. On a psychic and somatic level, even in DNA as modern Epigenetics shows us, we can explain how much emotions and the empathic emotional relationship affect the solicitation of neuronal arborizations. In fact, it is through the activation of mental images and deep emotional resonances that those motivational processes are activated through the reactive entrainment of positive identification. This environment creates the premises for prosociality and active citizenship. Among the vital spaces available, the outdoor one emerges as a priority in favoring the construction of subjective identities capable of interacting with the near and distant community.

The aspect that above all others is exemplifying for us of the change in progress can be recorded in the transformation of concepts and feelings into personalities engaged in the responsible development of their own superior evolutionary capacities that are formed in the contexts of human well-being. Meaning by "human well-being" the predisposition of what we have called the "Awe" moments of wonder that have affected the entire family nucleus. Thus the inter-generational discourse has been reset in its need for authenticity and spontaneity but over time for a renewed identity of authority and categorical priority, which restores to the adult a significant and effective role precisely in exercising that neuronal plasticity. This irreplaceable task, entrusted with Hippocratic commitment as it is then a burden on the Personal Health and Well-being Project, is even more important in childhood and adolescence, realizing that exemplary nature that transforms itself into value-based identity models and can only be obtained with adequate and continuous transversal training of all Professionals engaged in the trajectory of permanent affective maturation and at all ages.

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