

DIFFERENZE

DIDATTICHE INCLUSIVE

13

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DIFFERENZE

DIDATTICHE INCLUSIVE



La différence est la légère, l'aérienne, l'affirmative

GILLES DELEUZE

La collana intende costituire un luogo di incontro tra riflessioni, esperienze e sperimentazioni che rappresentino le diverse declinazioni del concetto di inclusione nella scuola italiana e nel panorama nazionale ed internazionale della ricerca scientifica sulla Didattica Speciale. Il recente cambio di paradigma dall'integrazione all'inclusione, recepito anche a livello istituzionale, si configura come ulteriore tappa di una storia innovativa della didattica italiana e offre l'opportunità per un ripensamento della Didattica Speciale, a partire dall'idea di differenza come *singularità positiva* cara a Deleuze e dal riconoscimento del processo di insegnamento–apprendimento come sistema complesso adattivo, in grado di cambiare in seguito all'esperienza, composto da un numero elevato di parti interagenti in modo non lineare che danno luogo a comportamenti globali. Da questa prospettiva, la differenza appare non più come una *condizione liminare*, rispetto alla quale esclusione o integrazione si pongono come estremi di un unico *continuum*, ma come sintesi risolutiva della complessità, come complessità accessoria, “semplice” perché relativa alla situazione locale, come luogo di nascita di una singolarità che si stabilizza definitivamente attraverso la variazione. In questo quadro, il *focus* della collana sulla dimensione educativa e didattica rappresenta un *trait d'union*, una lente attraverso cui leggere ed interpretare una serie di interventi che, nel tentativo di rendere la complessità del fenomeno osservato, spaziano dall'ambito clinico e terapeutico alla riabilitazione, dall'aspetto politico–istituzionale alla dimensione sociale e antropologica della *differenza* in educazione.

La collana è *peer reviewed*.

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ANNALISA IANNIELLO

DEAF SOCIETY VALUES PEDAGOGY AND WELL-BEING

introduction by

FELICE CORONA





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To my mother

Effatà
(Mc 7: 31-37)



LABORATORY FOR EDUCATIONAL INNOVATION RESEARCH
UNIVERSITY OF SALERNO OFFICE

This monographic work was produced within the «Research Laboratory for Inclusion and Educational Innovation» pertaining to the Department of Human, Philosophical and Education Sciences of the University of Salerno, of which Prof. Felice Corona is Scientific Responsible as the Rector's Delegate and Ordinary of the S.S.D. M-PED/03.

The research trajectory reflects the eminent suggestions and reflections of the illustrious academics of international standing - listed below - who are part of the prestigious Scientific Committee of the aforementioned laboratory.

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INTRODUCTION

The monographic work analyses the condition of postmodern society and the *values* associated with the perception of the *Quality of Life*. Starting from the awareness that values motivate action, the author reflects on the importance of developing *self-transcendence values* through education, to build more equitable and inclusive societies. In this sense, she deepens the study of the *Theory of the Universal Structure of Human Values* by S.H. Schwartz (2012) in which each value type (or multiple adjacent values of the motivational circle) is positively correlated with a particular behaviour. The study of the taxonomy of trans-cultural values is aimed to investigate how much values are determining factors in guiding individual and social action.

In this sense, the reflection that is articulated in the volume aims to trace new and unprecedented training paths aimed at reconverting the consumer society, in which individualism is configured as the only legitimate and recognized instance. The reference is to an *aphonic* and, at the same time, *deafening world, indifferent to differences*, which does not respond to the calls/needs of *each and every one*, incapable of enhancing the *perfect imperfection of man*.

Going beyond metaphorical expressions, the work - in the second part - aims to analyse deafness, to go beyond specialist reductionism, from the perspective of a life project. It reflects on the main trajectories, approaches, and teaching practices for inclusion in a perspective of contextual development and transformation. In this sense, it aims to offer new paths and useful ideas - also belonging to the media area - to remove obstacles to participation and ensure full accessibility to knowledge.

In doing so, he tries to find functional answers to the questions that inhabit the variegated hyper-complex scenario, with an eye to *Well-Being*, to the awareness that “there are not only boundaries and limits, but also crossing points and paths that unite”⁽¹⁾.

All this, to build complete, *flourished Lives*.

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⁽¹⁾ CANEVARO A., *Pedagogia speciale come scienza nomade, perché evolutiva e per il dialogo*, in Caldin R., *Pedagogia speciale e didattica speciale*, Erickson, Trento 2020.

CHAPTER I

**BLINDED SOCIETY
TOWARDS A PEDAGOGY OF SEEING**

1.1. The Consumer Society: Mirrors and Masks

The world has become voiceless and languageless, aphon-ic.

The communicative hubbub chokes the silence; the proliferation and massification of things remove the emptiness of post-modern man⁽¹⁾.

The term *postmodernity* has been used in various disciplinary fields (architecture, literature, art, sociology, philosophy) according to different meanings. In the philosophical field, its fortune is linked to the text "The postmodern condition" (1979) by J.-F. Lyotard and its diffusion pervaded the eighties of the twentieth century⁽²⁾. For Lyotard the term postmodern, despite giving the idea of a historical periodization, does not

⁽¹⁾ LYOTARD J.F., *La condizione postmoderna*, Feltrinelli, Milano 1981.

⁽²⁾ *Ibidem*.

properly indicate a phase of history following the modern era, but a condition that is already part of modernity. For the author, there is no discontinuity between modern and postmodern, but rather a relationship of complexity, almost as if the latter - in a certain sense - is already included in the former. The postmodern condition is characterized by the end of the "great narratives" of the modern age (Enlightenment, Idealism, Marxism), which, illusory, intended to offer a unitary explanation of reality, establishing a communication between aesthetics, ethics, and theory. These narratives - including capitalism - lose credibility, as well as the project of universal emancipation of humanity (greater freedom, equality, rationality, and wealth) that characterized them. Knowledge, therefore, released from its traditional function of humanistic training, is transformed by information technology and the mass media into a mere object of exchange and information⁽³⁾.

The post-modern world is boiling, hit by the wind of deconstruction. The diffusion of new technologies and the processes of globalization have produced the fall of space/time barriers. Reality is presented as a *frayed continuum in constant movement* which, precisely because of its *liquidity*⁽⁴⁾, escapes any attempt at cag-

⁽³⁾ BECK U., *I rischi della libertà. L'individuo nell'epoca della globalizzazione*, Il Mulino, Bologna 2000.

⁽⁴⁾ BAUMAN Z., *Liquid Modernity*, Polity Press, Cambridge 2000.

ing and defined and stable representation. The extreme mobility of the scenarios does not allow to find solid handholds to which to hook the pegs to outline the paths.

The cultural, ethical, juridical, identity nomadism that is spreading and that now characterizes postmodern society precisely represents the attempt to re-read spaces and times, resources and limits of man of our time according to new paradigms.

Even the life cycle and the growth process have been invested by the transforming force of the changes underway: personal, family, and social roles are shattered. In the western world the cultural, political, economic, social, and anthropological changes, starting from the second half of the 20th century, have determined a new image of man and new lifestyles, with decidedly different characteristics from the previous ones.

We live in a society overwhelmed by the cognitive, maximal and IT *overdose*, in which we are witnessing the progressive disintegration of every “communicative grammar”. Post-modern man finds himself increasingly isolated, despite the progress of planetary communication, and less and less capable of respecting and appreciating the ontological fullness and values of the *You*.

The *ego* becomes *confused*, forced to confront a world full of contradictions.

This *con-fusion* - in merging together - disorderly mixes, dissolves, and cancels the space-time dimensions generating disorientation and disturbance.

Every social activity and practice does not seem to escape the window dressing processes strengthened by the Internet and the presence of social networks, new *stages of consumption*. Consumerism has redefined cultures and behaviours, as well as the way we conceive ourselves; it has contributed to the birth of new lifestyles and the emergence of new communication, which becomes the language of production. Current society has developed a sort of *social showcase*, where by now everything that surrounds the individual ends up being displayed in the showcase and experiences a *process of spectacularization*.

“That of networks and the virtual is a viral violence. A violence of sweet extermination, a genetic and communicational violence, a violence of consent [...]. Violence that works by contagion, by chain reaction [...]: like cancer cells, by infinite proliferation, growths, and metastases”⁽⁵⁾.

Social experience and the organization of collective life are not exempt from the idea of consumption, which in its etymological meaning indicates “the use of something, the completion/wearing out; carrying out an act through which objects cease to exist [...], in

⁽⁵⁾ BAUDRILLARD J., *La società dei consumi*, Il Mulino, Bologna 1974, pp. 39-40.