

Editorial

Today's pedagogy: the challenges of the present. Research paths

The current time of coronavirus

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Almost prophetically, we have chosen an absolutely topical theme for this issue of *Education Sciences & Society*.

Even in faithfulness to the call and to the *New Modernity* such as the context of the texts that readers will find published, *today* there is a supra-context and a supra-challenge that encompass them all and go beyond them: the *coronavirus pandemic*.

We believe and feel, therefore, that we should dedicate this editorial to such a topic and to such a dramatic, national and global emergency. One that could affect us for about two years.

Obviously, from the *point of view of pedagogy* and its signatories.

Hoping to not give rise to trivial reasoning.

And, where this also happens due to our shortcomings, we confess that we are not too worried.

Because, in total respect and absolute esteem for our readers, we know that the criticism, which will enable to move us, will in any case produce in them, in a single, major or collective form, even deeper and more significant considerations than ours.

And of this we can only be happy.

Although we will not fail to note at the end of these pages, the contributions that will be published here.

1. Time *suspended* by coronavirus

In this nonetheless Italian *present*, which we do not even know how long it will last, the existential condition that we are all experiencing is that of suspension.

Suspended time. “*A time of pause and choice*”, the Pope said.

With a crisis that is not only related to health and economics, but is also social and psychological. Of mind and perspective. Almost all of us are used to living culturally in an age of privileges. Even jealously, sometimes superfluous,

when not harmful, and not of prohibitions. So, this sort of “house arrest”, let's not hide it, weighs on us, and not just a little.

Suspended because, as we wrote a moment ago, we do not know the time limits and its term, not even presumed.

At a time when much or too much of the related information is vague and even contradictory.

With closing dates are time and time again announced and then extended. Or, sometimes, even left in further uncertainty of dates and conclusions. Like the self-declaration forms to go out, in the foreseen cases, already changed four times and in a few days, between March and April of this year. As if everyone in Italy had computers and printers.

When will we have, for example, the peak in Italy? Or in individual regions? So that we can figure out the *plateau*.

And in Europe?

In individual countries of the European Union?

And, after the peak or whatever you want to call it, what old or new behaviours will we be prescribed, least of all in Italy?

For the whole country, for macro-regions or according to more limited areas?

Accustomed as we are to governing time and the times of our life, often to making individual decisions and personal choices, valid or otherwise fallacious, this depends on an “indistinct vacuum”, which we do not master, and which creates a state of malaise and restlessness. With all due respect to the constitution and personal freedoms which are now denied: this is a reminder which now seems inappropriate and out of place to us.

If not in all, at least in most, as we believe to be so.

In others, few or many, even of uncontrolled anxiety and panic; as well as depression in some.

That depression which, in an analytic-transactional perspective, is a mixture, or an overlapping, of *fears*: will I get sick? when will I become master of my time and existence? etc. It is also of anger: against the Government: for us Italians, of our nation; against the first viral outbreak: China, to the point of encroaching on racism or viscerally negative emotions; against the first infected people who then spread the infection to increasingly large layers of the population; against ourselves, when we find ourselves without resources in facing this situation, completely absurdly new and never experienced; etc. Especially when we come to know that there are a large number of “professionals”, perhaps about ten thousand a day, who travel around Europe and the world, also coming to Italy for “work”. For a period of 72 hours, extendable for another 48 hours, and not subjected to quarantine, but only to unreliable temperature checks. In other words, these are not our compatriots authorised by the Ministry

of Foreign Affairs returning to their homeland. Why is this? And the possibility of contagion? We believe that this “strange” possibility, to say the least, upon knowing it, has not produced positive feelings in the Italian people. On the contrary, it has produced anger: “permission” permits? Everyone staying at home and these people moving about undisturbed? And, therefore, another “depression”.

It is, in any case, enough for us to say that we are experiencing a “wartime”, something unknown to most of us for 75 years.

Or do we need to go back to 1918-20, a hundred years ago, when we had the “Spanish” epidemic. That there were deaths in appalling abundance: between 60 and 90 million. But that epidemic, at that time, travelled on foot or by ship. This current one moves with planes and with high-speed trains.

A suspended time, not an extended time.

Pedagogy, in fact, is used to clarify the latter; it is more familiar and accustomed to it.

Extended time of families and affections and family relationships: is down at this time.

Extended time of learning. Especially in schools. Often invoked in the face of certain speeds or particular “bizarre” pursuits of certain teaching processes, often touted as innovative.

Extended time against “real time” that moves with the speed of light. Where everything seems to age quickly. So much so that we must, or want to, already be somewhere *beyond*, before this happens.

Extended time is, in any case, the occasion: even in its primary etymological meaning of ending, and therefore of a finish line or point of arrival, and nevertheless the condition of learning.

To teach parents, siblings and relatives, to teach oneself, in the familial circuit; to teach culture and cultures, in those school-university, extra-institutional, mass-media etc. circuits.

Where the first impact is the cognitive one, to then be transferred to the emotional and social dimensions. And therefore, to the entire personality structure of the individuals involved.

On the other hand, suspended time essentially questions our depth and our affectivity. Our abilities or inabilities to respond personally, our “energies”, our single story. Almost to make them emerge totally and instantly. Our emotions. Which are certainly linked to the scope of our critical thoughts and attitudes, and therefore the cognitive area, but, mixed together, thoughts and emotions, in a continuous and mutual rebound: a bit like the fears and angers in the just-mentioned depression. That place of *offense* to our sociality: conditioned, penalised, rewritten, etc., like a landing place for the affective and cognitive areas

and the context of origin of the same, is the meta-question that represents the *suspension of any possible suspension*.

From here, suspended time becomes one with self-learning and with the introspective interrogation of our most hidden psychic regions, producing feelings and thoughts, more or less interconnected, giving life, if not to all, to many, to a kind of permanent investigation of oneself and one's past, with a sometimes severe "critical review". Of what surrounds us and of everything we listen to. By marking and labelling us. Visiting and rewriting us. At least in our interior.

By activating our most sensitive antennas.

Configuring ourselves as a kind of radar on permanent alert.

With sometimes "dirty" thoughts as well as confused and twisted emotions.

And where emotions often contaminate thoughts: refusal or passive adaptation, "I don't want" to adapt (thought) because I feel (emotion, feeling) that "I don't manage". And I don't manage them because "I can't", that is, I don't feel "powerful" in this regard: divested, deprived, knocked down, and "out of gas" to deal with bans and emergencies. With an indistinct motion of rebellion *erga omnes*. And even towards oneself.

Suspended time certainly does not facilitate the quiet of reason and the repose of emotions.

On the contrary, it increases them, perhaps in an exaggerated and sometimes excessive way. And in inadequate, false and malicious ways as well.

But that is how it is; and more than that, at least at this first level, reasoning is not able to operate differently or more.

Suspended time, non-self-governed time, and time prescribed for staying at home: which is the pressing and unavoidable invitation, the punishment of which is moreover a strict sanctioning vigilance, addressed to the whole of Italy as a total "red zone", is like something by Bernes, in the language of transactional analysis, the *time of solitude*, albeit limited or extended: *the worst structuring of time*, whether you like it or not.

In contrast to intimacy, which is instead, on such a scale, its opposite: the time of being together, of hugs and caresses, even physical, and not only psychological.

2. The time of globalisation. Thoughts and emotions

Starting from listening, from embedded and sedimented learning and self-learning in the future.

Having to stay at home as long as possible, subject to certain circumscribed and *documented* circumstances, most hours of these days are devoted to reflection and information. Often intertwined with each other, in a process of mutual reinforcement.

Coronavirus: from China (“conspiracy” or “non-conspiracy”) to South Korea (deservedly hyper-technological, and hopefully soon in Italy as well), passing through Iran, India and neighbouring areas, etc., and then arriving in Italy. Against the obvious background, or gradually revealed, of other European states: from France to Germany and Spain and so on.

It is the globalisation of the virus, its global pandemic.

This globalisation is the *daughter* of other previous globalisations, contextualised or characterised by higher or lower rates of resilience: the globalisation of movements and movements of people.

Hence, a possible question arises. Why is the greatest contagion in Lombardy and in the north of Italy rather than in the centre-south and in the islands? At least at the moment. And with the exception of the tens of thousands of subjects who went from the north to the south, at night and in the pauses of a Prime Ministerial Decree not yet issued, but of which the drafts had spread. We don't know, or don't want to answer. We leave it to readers to reflect on this and the possible answers.

While, for now, we are “forced” to adapt to national borders that can no longer be crossed, to blocked air travel, to very limited traffic, except for reasons of health and work, nevertheless from region to region, and from municipality to municipality, according to provisions, etc.

In turn, this first globalisation: sought after and dictated by the globalisation of international markets and finance, as well as knowledge.

But not yet of education and health.

So that we are still witnessing educationally advanced world areas and others in poverty, instead of pedagogical resources.

To rich and opulent areas of the world, with others, on the contrary, very poor or reduced to extreme hunger.

So much so that we could ask ourselves *today*, emotionally and trivially, perhaps even selfishly: *we thought we would always remain healthy in a sick world*, said the pope, whether these globalisations of economies, goods and individuals are “good” or not. Or to what extent.

In ancient Greece and the city-states, Athens and Sparta, even being so close, were deeply distant.

Or thinking of the plagues of the previous millennium which were limited to specific territorial areas, and not widely known.

In 2600 years or so, this culture and this dynamic have been turned upside down.

But can history be stopped?

Surely not.

At the same time, we cannot avoid asking ourselves: is this unstoppable total globalisation, this worldwide frenzy, this compressing the times of all possible globalisations, including personal ones, so as to accelerate them, in order to reduce them, the winning, unregulated and non-adjustable figure of post-modernity and our present humanity?

We don't have the answer, but we ask the question.

With all the schizophrenias or dichotomous oppositions which, today, are gradually being highlighted.

One among all: the current, and due, exaltation of the national health system against the spending cuts that have occurred in this regard in recent years. Probably not appropriate. Or a sensational mistake, according to others.

So now everyone is at home, for our health but also in order not to implode hospitals and intensive care units and to decrease the number of sick and dead.

2.1 The questions of globalisation and information

We have already written that this suspended time with the greatest possible social distancing activates continuous reflections, nevertheless *hyper-critical* at times.

While listening to the mass media: TV in the first place with its semi-permanent news and talk-shows on the subject, often contradictory to each other at least in some items or partially; or for what we see in the rare outings from our homes, etc.

Regarding globalisation, however: self-regulation or hetero-regulation universally imposed from the outside?

Today's culture exalts self-regulation as self-responsibility: a complex and intricate term and behaviour, the latter, to which we will return later.

Yet we have heard it objected that, with regard to the measures to be taken at the European level to curb coronavirus contagion, the progress, or rather having proceeded, in scattered order by the States of the European Union is not, or has not been, "a good thing".

In Germany, not all the Länder have adopted the same rules in unison.

Even Spain, in a very strong and dramatic emergency almost like that or more than Italy, which implemented, on 14 March, 2020, measures almost similar to our country, did not immediately make the constraint of the restrictions on the whole Catalonia.

Or complaining for a long time about the behaviour of Great Britain which only recently, discovering itself as one of the European epicentres of coronavirus, has adopted provisions which are roughly identical to ours. “Faithful” instead, in the past, to the so-called principle of *herd immunity*, practicable when a vaccine is available, which is not here. And with the League of that country that suspended football matches, but not its government. Although, in the end, it decided to close all school institutions, public places, commercial activities and non-essential companies. And with the Mayor of London who offered the homeless 300 hotel rooms. With almost similar provisions in Italy, by Caritas, with a population of 50,000 clochards in our nation.

A Great Britain, which is one step away from France, where President Macron, on the contrary, had long since imposed limitations and restrictions. But with its capital: Paris, which has seen, roughly until “yesterday”, too many people moving about the city.

And, on the other hand, the USA, with the exception of some States, and its president who is still moving forward with behaviours that are certainly not economic, which, on the contrary, have been intelligent and forward-looking, but social, which are limited, wavering and often contradictory. Nevertheless, the latter appreciated by some.

And we could go on with several other examples.

So, while we have hitherto hinted at self-regulation, today we would rather impose or recommended regulations from above, in an indistinct form.

Meanwhile, as a self-regulatory and territorially circumscribed event, the largest Chinese car company: one of many, which would now be revamped, in production conversion, to produce indispensable healthcare devices such as the unavailable masks, is given as a bright example to imitate.

So now, even in Italy, many companies, however financially stimulated by the government, are imitating this behaviour. Just like in the days of the two world wars, when there was an effort, in various companies, to create war equipment instead of the previous manufactured goods.

But the new, as we know, does not instantly produce coherently, adequately, or properly, reflected-upon attitudes or behaviours.

And then the information.

Continuous, massive, pressing.

Distant: is today's Manzonian “cry”, but listened to this time.

“*Unitimadistanti*” (unitedbutdistant), in a sports spot by our Italian government.

And “*ci sta*” (it’s ok) in a more or less logical and interconnected way.

On the contrary, however, is nevertheless “sold”, as a sign of a people in solidarity with the rules of the present and which also expresses gratitude to the entire national healthcare system, the so-called flash mob phenomenon, namely

singing from the balconies the national anthem of Italy or certain songs. Public health that of course deserves all this gratitude, and with 10% of its staff having been infected: more than double what happened in China, to really know it, while the situation in many of our nursing homes is equally frightening for the elderly and in various facilities for the disabled.

Balconies so far apart, but hyper-close people in visibly crowded balconies. So?

Distant on the streets, with almost deserted cities, but close, and indeed very close, on the balconies?

Something is wrong.

We even saw a similar spot in which certain health workers sang the anthem of Mameli, standing on each other, looking out of a window.

On the other hand, a television network showed us a convent outside Rome where the place settings in the refectory of the four friars residing there had the distance of one metre between them.

And the convent is the “home” of clergy.

But, going back to our homes, are these measures or these rules respected or not?

Of course, we also know that many homes are very small in Italy: many of them, approximately 40 square metres. With more people, however, living in them. And that income is extremely diversified in our country.

Because some contagion can occur between an asymptomatic carrier and the incubation period, even while staying at home.

Probably the most inattentive listeners will not have noticed most of what was mentioned above.

Or they may not have thought about social distancing even in the family.

But the signatories of this editorial yes.

Not to mention the advertising that is broadcast between one programme and another.

With the usual frequency and with the usual comforting messages.

Of course, we understand that they were recorded before the current pandemic and the Italian emergency. To represent parties, nightlife and gatherings of all kinds. Although no notice indicates it, as, instead, for certain television broadcasts with the public present, in which this information is presented. And that only since a very short time, and with a minimal percentage, is it “adapting”, or revamping, in accordance with the current situation.

And the fear and anger of the necessary distancing also do not diminish, rather they increase.

And, from here, also a widespread, understandable, depressive atmosphere in those who view it.

In memory and in remembrances.

Is it the god of money that dominates the latter or is it the hope for a return to the previous market economy?

Like the “delayed” brake on many sporting events.

Last but not least, football matches and various league championships. And with the next Olympics in Japan, now postponed to 2021.

3. Ethics turned upside down

And suddenly.

These reflections which we write, will be more properly pedagogical reflections.

That will question *the pedagogy of today and the challenges of the present*.

Starting, in fact, from today's biggest challenge represented by coronavirus.

With a present that expands to the “future we would like”.

A current time of *disorientation*, for *probable re-orientations to come*. In a *lost country*, and that will be so for much longer.

Where, today, the catch-phrases that are constantly recalled and suggested, indeed strongly submitted, to our attention, are responsibility and solidarity (national).

And someone also adds *love*: a term not very popular even in the recent past, for having been replaced by expressions such as sex, sexual understanding, feeling, falling in love, etc.

All these new catch-phrases are welcome.

Although not all Italians have yet adequately understood them. So, in Trani, one example among many, the mayor had to ask for the army's intervention to avoid the formation of continuous gatherings during the busiest hours.

But, it is known, that new values, proposed or imposed, require a time of incubation and realisation, before being accepted and implemented.

Moreover, so far, what has contemporary culture, and not pedagogy, “preached” and promoted far and wide and everywhere?

A pedagogy, among other things, currently also rediscovered as disciplinary diction.

So much so that we have heard, also from the television networks, of an Italian “government pedagogy”, or a rediscovery invoked, and more intense, “pedagogical television vocation”, with targeted broadcasts, now that schools, in particular, are closed. Already produced, at present, by many networks. And with others, in the future.

That same rejection of pedagogy, transgressive, useless, misleading etc., which a minister of the Italian Republic had pointed out about twelve years ago, with Don Milani and 1968, among the evils of the national school.

And, until yesterday, also the term responsibility: perhaps as “individual responsibility” in the prevailing sociological interpretation, was “written” like this, but it was “read” as individual will.

Everyone was the rule of himself.

That responsibility which, in the thought of one of the three signatories of this Editorial, cannot be correctly explicated if it is not connected with two other expressions: such as thoughtful freedom (Sciacca) and weighty freedom (Lombardi) and autonomy as opposed to autarky, to separateness, to individualism often unrestrained and unrelated by any constraint or limit.

With the freedom of the subject that ends, however, where the freedom of the other begins.

And, therefore, the exaltation of the concept of relationship above all strictly personal determinism.

With the same concept of person, among other things, which recalls, in its etymological meaning, the nature of the relationship: “sum per”.

And moving now to solidarity, the national one refers, in a backwards process, to group responsibility as well as that of the individual.

The first is not possible without the other two.

People cannot be self-responsible if they are not equally directed to thinking, feeling, experiencing, and exercising the same responsible (and supportive) intent towards others.

Where personal and collective solidarity is one of the essential and constitutive features of responsibility in its entirety, also for the moral synergies just affirmed.

So welcome to this new ethical season.

That refers, however, to the war, post-war or disaster situations.

And that, in our opinion, given the massive media bombardment of these days and hours, could, or should, remain well beyond this emergency.

Thus, from ethics to morals, the custom (*mos-moris*) of our people is changing.

At least in part, or in good part.

Indeed, it is totally encouraged.

Coronavirus has brought back morality.

Moreover, strongly criticising, or almost “despising”, those who, on one recent weekends, forgetful of this tragedy, went to the beach, to the mountains to ski, to make aperitifs, etc.

As a manifestation of a foolish, reckless and regrettable egoism, and certainly not of responsibility and solidarity.

Thinking only of themselves and their own “pleasure”, as opposed to “duty”, and not caring that they can infect.

Or also be infected.

One last note: we are witnessing, however, today the rediscovery of a strong national patriotism. Or, in any case, of a compelling community spirit.

With Italian flags hanging on balconies or outside many doors.

With a cry, or a hope, to mark a common belonging, represented by the sign “everything will be fine” on many of our homes.

But didn't all this, until about a month ago, label itself as demodé or right-wing or as “interpreted” forms of sovereignty, populism, etc.?

But we don't want to enter into this order of comments or reflections.

4. From omnipotence to the fear of disease and meeting with death

Today, the coronavirus infection has put us inexorably, and incontrovertibly, in the face of the fear of getting sick and even dying. Rediscovering, by some, faith. Which, however, is a powerful antidepressant.

With the consequent and interconnected awareness of old age.

If hospitals implode – heard with a shudder even by us – to whom will we give more help?

To the youngest and healthiest, as in Spain?

Then it is true that the years go by.

That you become elderly: 27% of the current Italian population.

That the risk is greater if you are over 65.

Never as much targeting in this regard.

The identity card and the date of birth “do not wear makeup”.

They are what they are.

With the addition of always possible co-morbidities, when there are many springs, or winters.

The “inside” inexorably beats the “outside”.

The real defeats today's many illusions and mystifications.

We are not omnipotent, we are not eternal, we are fragile.

In some ideal reading, we are dust and to dust we shall return.

Yet, until yesterday, there were many, very many or too many, chasing eternal youth with continuous aesthetic restyling, to deny the years that progressed, to let go of consolidated and coeval relationships to chase a much younger “love”, in the absurd folly of being able to “go back in time” by contagion.

To leap over impossible bars, at 70 years: all teenagers, naughty and *more*.

Coronavirus, disease and death, have definitively or almost done away with this distorting illusion for us.

We are not what we want to appear, we are what we are.

And now, perhaps, to regret the affections of the past, the full houses, the presence of children, and mutual concern.

Now that solitude reigns and we remain at home in the company mostly of our introspections, moreover not always positive and optimistic.

At the same time, it must also be said that slowly, and with considerable effort, we are rediscovering the *little things*, à la Gozzano.

The blue sky, in the rare outings from home, the green of the nearby parks, the shops of the streets bordering our homes: never noticed before, when we usually passed them by in a car.

And always with equal graduality, and with the same personal effort, we are training, or re-training, for patience.

If not for everyone, in those most reflective.

Because the pause slows down time.

And if the frenzy or haste are impatient, the imposed slowdown favours slowness instead. And therefore endurance. Nonetheless towards ourselves.

But above all, death.

The meeting, and the re-meeting with it: the rediscovery of death.

Death: the great removal of this sometimes incomprehensible post-modernity.

This term, denied by many, even in the television news. And that is only now making its communicative appearance.

For having preferred to speak so far, and mostly, of deaths, of the deceased, of funeral cars lined up outside the often-closed cemeteries and with unavailable or distant mortuary rooms.

But not of dead women and dead men.

Yet they are indeed dead.

And, willingly or unwillingly, when the terminological disclosure becomes more and more evident, we will inevitably return to familiarise ourselves with this inexorable and irrepressible condition: death.

Death exists.

Our death.

Even sudden.

Like a thief who comes at night.

5. Nothing will no longer be as before

We strongly think so.

We hope so and partly fear it in some ways. For example, on the economic front.

Not a little has changed in our gaze.

At the world and at ourselves.

And with it, the horizons of our mind have changed, if not all them, at least in some of them.

Coronavirus brought us back, confoundedly, down to earth.

We have learned, little by little and with enormous, profound, and personal *genetic* mutation, to lift ourselves from the transient, from the banal, from the infinitely small, from the chatter of bars as well as not just a few television programs, from the gossip of politics, from the Church, and from petty squabbles.

Even politics will no longer be the same as before.

It will probably interest us less than in the past if the second Conte Government falls or does not fall, because some party, large or small, will pull the plug.

To tend rather, as an idea, to a good democratic structure that governs us.

Or whether or not the Catholic Church will go through a new schism because Pope Francis' theology convinces or does not convince some ecclesial fronts.

We believe that many of us will feel annoyed after what we have experienced and are experiencing.

Returning to the beginning of this paragraph, will the economy of our country and the world, the unbridled consumerism that has dominated us until yesterday, even if it was already reduced by the liquidity crisis, unemployment and recession, be back in vogue as in past?

Perhaps, at the beginning, we will plunge back into the stores which have been closed up until now.

But then?

This emergency is profoundly changing us.

And it will be really interesting and important to observe the changes, both personal and of groups, that will occur.

As in order to ourselves, to our experiences and behaviours, to our social relationships, to our own affectivity, etc.

Now that we will greet one another from afar and that our hands will have the cold touch of a latex glove.

Which will call into question, not least, the pedagogy and education of our country.

To question and hopefully give life to publishing which is different from the past. At least in large part. Or to find new and *updated* interpretations of literature produced so far.

So, the first will perhaps have to review many of the positions taken, even recently. From a certain generalised and expressed annoyance towards technologies: instead to be rethought usefully, improving networks and platforms, now nearing collapse, to distance learning: with online exams and streaming graduation sessions, and workshops and internships undertaken electronically. These replaced the only activities in schools as well as in

universities. For the latter, nonetheless seemingly “nineteenth-century”, or even older, when univocally adopted. And the same goes with regard to teleworking or smart working, due to their repercussions on the times of families and people. Last but not least, those of women. As well as with regard to the environment, pollution and climate.

This new, frightening, war emergency dictated by coronavirus will not be able to pass over the hearts and minds of individuals, or over the sciences, and in particular of the human and social sciences, as if nothing extremely significant, strong and devastating, had happened. A new season of meditation and reflections and proposals will open. Even social media itself, practically demonised until now, and today on the contrary, recommended to our fellow citizens as an important relational means of entertainment and socialising (beyond the fake news that are also conveyed there), will lead us to write new pages, with much more complex considerations, reasonings and evaluations. And unthinkable until yesterday.

Much of the “old” is about to be stowed in the attic.

6. Published contributions

And now the 32 contributions published in this issue. Totally responsive to the theme of this issue. And that we can summarise in the expression: *the pedagogical challenges of the present and the related research paths*.

Articles, then, likely to be divided, for argumentative coherence, into seven content blocks. But with some redundancies among them which also constitute a further link between some of these.

Finally, there are contributions by both Italian colleagues and foreign authors: from Brazil to France, from Great Britain to the United States of America.

Where, in the wake of this editorial, the first grouping that we want to highlight is that represented by the pages written by T. Farina (one of its signatories) on *childhood play during the COVID-19 pandemic* and by S. Leonelli on *violence against women in the times of coronavirus*. The latter is a theme of absolute relevance, especially in the present.

There is also a collection of eleven articles on another dramatic challenge of our not-yet-civilised contemporaneity: disability, considered in its many facets. Here are the topics addressed: *disability, inclusion and teacher training, in a comparison between Italy and Portugal* (G. Amatori et al.); *learning processes and special educational needs* (G. Arduini); *inclusive teaching and dysgraphia* (SA Capellini et al.); *the voice of students, disability and ethics* (I. D'Angelo et al.); *university students and disabilities* (N. Del Bianco et al.); *inclusion and*

training of pre-service teachers (S. Gabrielli et al.); *inclusive university teaching* (C. Giaconi et al.); *training of support teachers* (I. Guerini); *women with disabilities and smart working* (L. Perla et al.); *gender inclusion and diversity* (A. Romano et al.) and *disability and Italian schools* (R. Sgambelluri).

Two notations, now, before moving on to list, albeit briefly, the third section of contributions.

The first: attention to the female condition is already present in three of the articles noted here and which will also be seen in other writings published in this issue. These are challenges or emergencies of *being a woman today* not yet resolved in fact and which in this issue are combined with some of women's most strenuous conditions.

The second, which leads us to the third group which is equally urgent and alarming, constituted by the intense and widely debated migratory phenomenon, nonetheless connects it, as is moreover known to most, to the theme of disability previously addressed.

We refer in particular to the contribution on *disability and migration* (E. Bini). To continue with the three articles on *interculture and words of migration* (L. Bianchi); *the challenge of migration and young people from the Ivory Coast* (G. Galeotti et al.) and *unaccompanied foreign minors in Italy* (G. Pasquale).

With the fourth block, the interest turns to today's training of educators and teachers in teaching which is capable of dealing with multiple demands. With articles on the *didactic potential of the scenic arts* (N. Carlomagno); *change in vocational education* (G. Paviotti); *higher education professionals* (R.A. Rossi); and *entrepreneurial skills of teachers* (V. Vinci).

The fifth grouping introduces us to one of the most assiduous and persistent leitmotifs of these months of lockdown: technologies. With the following four contributions: *digital technologies* (G. Bufalino); *equal opportunities and information technologies* (F. Marone et al.) again with reference on the female condition; *medical technologies and practices* (M. Miranda Viana et al.); but, above all, on *distance learning* – another strong element of this period – appropriately discussed with regards to *flexibility and adaptation to the change* in the transposition from teaching in person (Galdieri, Todino, Scarinci).

The sixth block is, in Piero Bertolini's language, about educational sciences. With psycho-pedagogical contributions and an illuminating essay of a focused sociological perspective by Vincenzo Susca: another of the signatories of this editorial. These are the articles on *emotions and emotional acting* (M. D'Ambrosio), *pedagogy of fragility* (G. D'Aprile); *fragility and aggression: prevention and treatment* (A. Lo Piccolo); *democracy between crisis and future prospects* (A. Rubini); *education about beauty and depth of heart* (M.G. Simone) and *modern collective imagination and entertainment* (V. Susca).

To close, a seventh grouping consisting of a single article, but to which we wanted to give a very special emphasis because it once again focuses on the particularly modern role of women: *women in pop modernity* (G. Romanazzi).
Enjoy the reading!