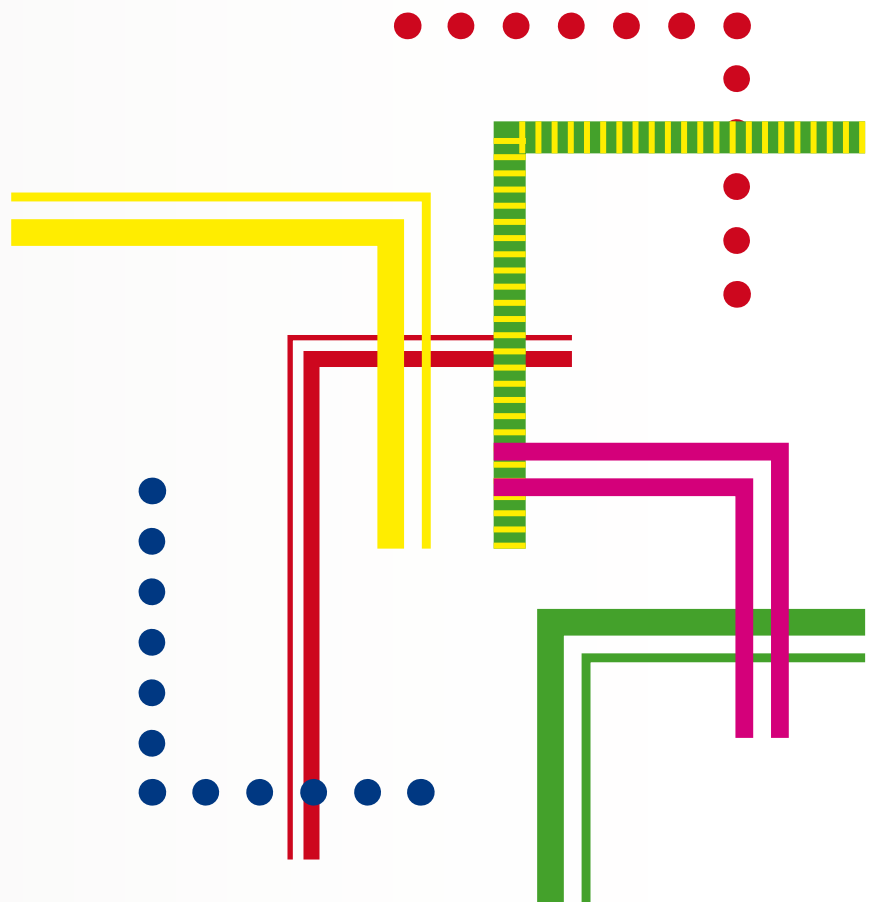


Yaiza Sánchez-Pérez
Francisco Esteban Bara
Juan Luis Fuentes
(eds.)

Ideas y propuestas para **pensar la universidad** en tiempos de incertidumbre



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Índice

| | |
|--|----|
| Sobre la Universidad: ideas y reflexiones circunspectas | 3 |
| YAIZA SÁNCHEZ-PÉREZ, FRANCISCO ESTEBAN BARA, JUAN LUIS FUENTES | |
| La tutoría universitaria como acompañamiento a las personas con discapacidad | 11 |
| SUSANA DEL SAGRADO CORAZÓN AGUIRRE Y RIVERA | |
| Posibles sintonías entre la fenomenología hermenéutica aplicada y la teoría histórico-cultural: Conclusiones preliminares | 16 |
| AMANDA ALIENDE DA MATTA | |
| ¿Es la teoría e historia de la educación un parte relevante en la formación del profesorado de educación primaria? | 21 |
| JOSÉ SANTIAGO ÁLVAREZ MUÑOZ | |
| Preparación para el mundo laboral docente desde una propuesta de trabajo fin de grado colaborativo | 24 |
| JOSÉ SANTIAGO ÁLVAREZ MUÑOZ | |
| La naturaleza discursiva de la universidad: una aproximación histórico-educativa | 28 |
| RAÚL ARANGO PÉREZ | |
| Perspectivas teóricas y prácticas de la educación del carácter en la universidad | 32 |
| MÓNICA ARGEMÍ; KAREN ARMIJOS-YAMBAY; ÁLVARO BALAGUER; AURORA BERNAL MARTÍNEZ DE SORIA; CONCEPCIÓN NAVAL; DANIELA SALGADO GUTIÉRREZ Y JORGE LUIS VILLACÍS | |
| La persona del profesor universitario y su influencia tácita en el desarrollo moral de sus alumnos | 40 |
| KAREN ARMIJOS-YAMBAY Y JOSÉ ANTONIO JORDÁN | |
| La universidad como ámbito privilegiado para la formación y el ejercicio del pensamiento crítico | 44 |
| ANA AYUSTE GONZÁLEZ Y JAUME TRILLA BERNET | |
| La universidad como tiempo de formación | 48 |
| EMANUELE BALDUZZI | |
| Capacitación emprendedora y crecimiento personal: un reto educativo en la universidad de hoy | 53 |
| ANTONIO BERNAL GUERRERO; ANTONIO RAMÓN CÁRDENAS GUTIÉRREZ; ARANTXA AZQUETA DÍAZ DE ALDA Y ÁNGELA MARTÍN GUTIÉRREZ | |

| | |
|---|-----|
| From stakeholder to resonant student. The role of Self-Narration in the higher educational processes | 61 |
| PAOLO BONAFEDE | |
| La voluntad en la educación para el cuidado de sí misma/o | 65 |
| LUISA BRAVO SÁNCHEZ; JORDI OMAR CÁRDENAS VARGAS Y LETICIA CUEVAS GUAJARDO | |
| Contenidos interdisciplinares y Ciencia Básica en las Humanidades. Revisión filosófica de la tercera misión de la universidad | 69 |
| VICENTE CABALLERO DE LA TORRE | |
| Reflexiones sobre la participación estudiantil universitaria en el nuevo escenario postpandémico | 74 |
| ISAAC CALDUCH PÉREZ | |
| La formación de competencias profesionales de los abogados: un estudio de caso | 79 |
| GRACIELA CAPPELETTI | |
| Jóvenes profesionales resilientes ante la vulnerabilidad: una alternativa a la adolescencia líquida | 83 |
| CARMEN CARO SAMADA Y ELDA MILLÁN GHISLERI | |
| El valor del saber filosófico en la educación: una aproximación al pensamiento de Hannah Arendt y María Zambrano | 87 |
| MARÍA CASAS BAÑARES | |
| La docencia universitaria desde la ética de la hospitalidad | 91 |
| MARÍA CASTILLO LÓPEZ | |
| Subjetividades para la paz: una mirada al futuro de la universidad en Colombia y al conflicto armado como escenarios de liminalidad | 95 |
| HÉCTOR JAVIER CHÍSICA HERNÁNDEZ | |
| La orientación profesional en la formación de futuros profesionales de la orientación educativa | 100 |
| MARÍA FERNANDA CHOCOMELI FERNÁNDEZ; ANNA MONZÓ MARTÍNEZ Y MARÍA DEL PILAR MARTÍNEZ-AGUT | |
| Intimidad cuántica y deseos maestros | 105 |
| THIAGO CRAIG-ALISAUSKAS | |
| Heidegger y el discurso del rectorado. Hacia una recuperación del sentido político de la universidad | 109 |
| IRVIN DÍAZ HIDALGO | |

| | |
|---|-----|
| El escenario doméstico humano: fuente para la antropología filosófica y para la Filosofía de la Educación | 114 |
| JOAQUÍN GARCÍA-CARRASCO Y MACARENA DONOSO GONZÁLEZ | |
| Formación universitaria, ¿un camino hacia la calidad de vida? | 118 |
| MARÍA DEL ROSARIO ESPINOSA CARRASCO | |
| La prudencia y la vida académica: acción, experiencia y sabiduría práctica en la formación de universitarios | 122 |
| ZAIDA ESPINOSA ZÁRATE; JOSU AHEDO RUIZ Y MIGUEL ÁNGEL RUMAYOR FERNÁNDEZ | |
| Sobre el valor de la universidad: reflexiones para una pedagogía del respeto | 126 |
| LAURA FONTÁN DE BEDOUT | |
| Transición hacia la universidad. Análisis del cambio educativo de los estudiantes mediante objetos narrativos | 130 |
| MARC FUERTES-ALPISTE; NÚRIA MOLAS-CASTELLS Y FRANCESC MARTÍNEZ-OLMO | |
| Pedagogía universitaria y compromiso cívico. El aprendizaje servicio como una Filosofía de la Educación | 134 |
| MÓNICA GIJÓN CASARES; XUS MARTÍN-GARCÍA Y JOSEP PUIG ROVIRA | |
| El mecanismo de la ejemplaridad-docilidad como fundamento educativo | 139 |
| EDGAR GILI GAL | |
| Actuar y reflexionar: claves para la formación del profesorado | 143 |
| JUAN ANTONIO GIMÉNEZ BEUT | |
| Pensar en la responsabilidad comunitaria de la universidad a través del análisis de la creación de documentales sociales. Un estudio de caso | 148 |
| ANNA GIRBAU FERRÉS | |
| Por un pensamiento filosófico y crítico en la Universidad: la propuesta de bell hooks ... | 152 |
| BRAIS GONZÁLEZ ARRIBAS | |
| Por una educación en contra de la aceleración: reflexiones desde la educación del carácter | 156 |
| DAVID GONZÁLEZ LLOPIS | |
| Las virtudes intelectuales como horizonte normativo de los bienes comunes en las IES. . | 160 |
| MANUEL ALEJANDRO GUTIÉRREZ GONZÁLEZ | |
| Dinámicas de bienes comunes en instituciones de educación superior | 164 |
| MANUEL ALEJANDRO GUTIÉRREZ GONZÁLEZ Y JOSÉ LUIS ÁVILA VALDEZ | |

| | |
|--|-----|
| Subjetividades para la paz: cartografía en 20 experiencias de educación para la paz en Colombia | 168 |
| JOSÉ DARÍO HERRERA GONZÁLEZ; MARÍA ANDREA CAMPO; HÉCTOR CHÍSICA Y MARÍA JIMENA HERRERA | |
| Los dispositivos neoliberales y sus resistencias en la universidad del siglo XXI | 173 |
| GUSTAVO HERRERA-URÍZAR Y RAQUEL MIÑO-PUIGCERCÓS | |
| Utopía y voluntad. Reforma universitaria y reforma del plan de estudios de la licenciatura en Ciencias de la Educación de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires | 177 |
| FLORA MARÍA HILLERT | |
| ¿Por qué los ensayos universitarios siguen resultando tan alienantes? Reflexiones sobre la autonomía, el reconocimiento social o la fetichización de las calificaciones en el contexto de la enseñanza universitaria | 181 |
| JAIME IBÁÑEZ CANO | |
| Buscando nuevas formas de ser profesor en la universidad | 185 |
| JAIRO JIMÉNEZ VILLAMIZAR | |
| Formación humanista: precisiones y proyecciones | 189 |
| RICARDO LÓPEZ PÉREZ Y MARTÍN SAAVEDRA CAMPOS | |
| La tutoría en la FES Aragón, UNAM: acción creadora de senderos de pertenencia e identidad universitarias | 193 |
| FERNANDO MACEDO CHAGOLLA Y YADIRA ELIZABETH TORRES RIVERA | |
| La comunidad de investigación como epistemología, poli(é)tica y práctica pedagógica para la universidad | 197 |
| MIGUEL MANDUJANO ESTRADA | |
| La competencia emocional como base de la educación universitaria | 202 |
| MARÍA INÉS MARTÍN-GARCÍA Y RAMÓN GARCÍA-PERALES | |
| La movilidad en el Grado en Educación Social en la Universitat de València: retos y resultados | 206 |
| MARÍA DEL PILAR MARTÍNEZ-AGUT; ANNA MONZÓ MARTÍNEZ Y MARÍA FERNANDA CHOCOMELI FERNÁNDEZ | |
| Estrategias lúdicas para aprender a filosofar y enseñar filosofía | 211 |
| MAFALDO MAZA DUEÑAS Y VANESA GARCÍA GONZÁLEZ | |
| Estudiante, estudiado y «ex-tudiante»: exasperación, desesperación y pánico | 215 |
| DIEGO MEDINA LÓPEZ-REY | |

| | |
|---|-----|
| Hacerse hiposujetos: el devenir de la universidad del siglo XXI | 220 |
| DIEGO MEDINA LÓPEZ-REY | |
| Pensamiento dialógico y confianza epistémica en la didáctica universitaria para la formación de los educadores sociales | 225 |
| ENRICO MIATTO Y BEATRICE SALTARELLI | |
| Formación del profesorado y el empoderamiento docente ante el reto de una educación inclusiva | 229 |
| ANNA MONZÓ MARTÍNEZ; MARÍA DEL PILAR MARTÍNEZ-AGUT Y MARÍA FERNANDA CHOCOMELI FERNÁNDEZ | |
| Relevancia, adquisición y desarrollo de la competencia global en la educación superior .. | 233 |
| JUDITH MUÑOZ SAAVEDRA; ZOIA BOZU E ISAAC CALDUCH PÉREZ | |
| Sobre la educación en una cultura del malestar | 237 |
| RAÚL NAVARRO ZÁRATE | |
| Importancia del concepto de naturaleza ante los retos que plantea el transhumanismo a la educación universitaria en la actualidad | 241 |
| MANUEL OCAMPO PONCE | |
| La crisis de la universidad como institución de la cultura a la luz de la fenomenología radical de la vida de michel henry | 245 |
| AGUSTÍN PALOMAR TORRALBO | |
| Pensar en la experiencia educativa en la Universidad: construcción de narrativas docentes en la encrucijada | 249 |
| ADRIÀ PAREDES SANTÍN; SUSANA OROZCO-MARTÍNEZ Y VALESKA CABRERA CUADROS | |
| Las filosofías para la universidad de José Ortega y Gasset y Robert M. Hutchins. Hitos y encuentros | 254 |
| ÀNGEL PASCUAL MARTÍN; PAOLO SCOTTON Y ERIC ORTEGA GONZÁLEZ | |
| El estudiante como reto universitario | 258 |
| SALVADOR PEIRÓ I GREGÒRI | |
| La posibilidad de lo común: el encuentro pedagógico en la universidad | 263 |
| CARLOTA RODRÍGUEZ SILVA | |
| Sesgos implícitos en la universidad: responsabilidad epistémica y discriminación estructural | 268 |
| HÉCTOR ALEJANDRO RODRÍGUEZ MARTÍNEZ | |
| La importancia de la inteligencia emocional en el alumnado de educación superior | 272 |
| SONIA ROMÁN SERENA | |

| | |
|---|-----|
| El papel del docente dentro de la educación, la necesidad de una formación permanente. | 277 |
| SONIA ROMÁN SERENA Y AMPARO CIVILA SALAS | |
| Cómo afecta y facilita la innovación educativa el desarrollo de la educación universitaria: actuación docente | 281 |
| SONIA ROMÁN SERENA | |
| Universidad deconstructiva. Figuras de una educación abierta a lo por-venir | 285 |
| ABRAHAM RUBÍN ÁLVAREZ | |
| Pensamiento dialógico y confianza epistémica en la didáctica universitaria para la formación de los educadores sociales. | 289 |
| ENRICO MIATTO Y BEATRICE SALTARELLI | |
| Ortega y la universidad: un análisis de su propuesta | 293 |
| JUAN CARLOS RUIZ CALAHORRO | |
| Desarrollo del carácter en la universidad: aportaciones desde el enfoque arnoldiano. | 297 |
| FÁTIMA RUIZ-FUSTER | |
| La universidad, currículum de pedagogía y bildung. | 302 |
| ERIKA SALDAÑA PÉREZ | |
| Sobre salud y la educación | 306 |
| HÉCTOR SALINAS FUENTES Y RAÚL NAVARRO ZÁRATE | |
| Lo ajeno y lo propio. Una reflexión sobre la universidad a partir del concepto de empatía de Edith Stein. | 310 |
| MARÍA DEL PILAR SÁNCHEZ BARAJAS | |
| De un tiempo propio para el profesorado universitario | 314 |
| SILVIA SÁNCHEZ SERRANO | |
| La enseñanza de las prácticas profesionales en el aula universitaria: una experiencia de formación de grado | 317 |
| NATALÍ LORENA SAVRANSKY | |
| «Los acuerdos de Oslo: una conmemoración»: una exploración de un programa metodológico para la promoción de una cultura de paz desde el ámbito universitario | 321 |
| JORDAN SPENCER JACOBS Y DAVID VILLAR VEGAS | |
| La formación docente y la práctica pedagógica: revisión de literatura sobre la relación entre teoría y práctica en los procesos de formación profesional. | 325 |
| MILTON FERNANDO TRUJILLO LOSADA | |
| Juventud, universidad, ciudadanía global y transformación social | 329 |
| ISABEL VILAFRANCA MANGUÁN; FERRÁN SÁNCHEZ MARGALEF Y ANTONIETA CARREÑO AGUILAR | |

From stakeholder to resonant student. The role of Self-Narration in the higher educational processes

Paolo Bonafede

Universidad de Trento

The European university was prompted in the second half of the XX century by two different transformations: firstly, a radical social transformation, marked by the disagreement between the elitist model, which had characterised the university of the XIX and early XX centuries, and the mass model, i.e. the instances related to the democratization of university and its accessibility to a wide public, which followed '68 season (Payà Rico et al., 2018).

Despite the dialectic proposed during the 1968 season, the democratic struggles slowly faded over the next two decades. In this direction, the debate presented by Bordieu of *homo academicus* already represents a second, slower and deeper change that has affected the last thirty years: a second transformation of university educational system. The neoliberal society has driven a paradigm shift on the wave of the imperative of performance while insisting on the construct of lifelong learning (UNESCO; 1994; Incheon Declaration, 2015). The aim is to develop a synthesis between social goals and the demands of the economy. The concepts of human capital and human resource enhancement were unified, defining a new anthropological model for the knowledge society.

In this context even university starts a progressive transformation: from places *iuxta eorum naturam*, oriented towards medium-long maturation times through study and research, to places where both scientific production and the verification of learning are imposed in frenetic times. The result of such strategies coincides with the irresistible metamorphosis of educational institutions into «enterprises» (Maltese, 2014), exasperated by digital quantification (De Martin, 2017), to the point that evaluations of researchers' work comes to coincide with productive logics and not infrequently, even in official documents, the term «stakeholders» appears instead of «students».

As Baldacci writes (2019), the neo-liberal system distorts the very objectives of third-level education, declining it on the basis of categories typical of economicist language- Moreover, this semantic change affects the role assumed by the concepts of education. The transition from the role of student to that of stakeholder represents one of the latest outcomes of a redefinition of the coordinates of education that emphasises a clientelistic approach to the university system. I argue that this paradigm shift leads to various effects, at an anthropological, sociological and theoretical level.

Firstly, the role of the student changes: from a human being in training, with time and paths to wait and mature, he becomes an accountant of university credits and fragmented exams. An extension of the logic of the market is enacted beyond the frontiers of the market itself, producing an accounting subjectivity (Dardot-Laval, 2019). This concept highlights a new configuration of the identity of the student, in which the relationship with himself is homologated to the relationship with capital, while losing the reasons for his formative journey. Evidence of this model is offered by those who, for various reasons, fail to meet the efficiency standard. The individual's

perception of the ‘fear of lateness’ is the subject in a series of short stories and campus novels (Ammaniti 2014; Marchesini 2017), featuring student-workers who experience delays or give up on finishing their studies. This complex phenomenon is reduced to individual guilt. The media megaphone fixes an imagery of the university student’s laziness that is the dark side of that continuous quest for performance and excellence, sometimes translated into anxiety and obsession (Deiana, 2021). The spectre of the parasitic student represents the ideologised archetype of the reject in the formative age.

Secondly, education revolves around the transformation of people into individuals capable of adapting to market demands, capable of withstanding the constant pressure of an increasingly savage production system that tends to squeeze people (Chabot, 2017). The principle of competitiveness imposes itself beyond the economic sphere. The positive ideal of educational growth is absorbed by the technical need to constantly update one’s skill set in order to avoid being excluded. The principle of exclusion substitutes the idea of sociality. As Jan Masschelein notes (2023), the pandemic has led to an acceleration in the processes of the elimination of various forms of public pedagogical life linked to the university world, altering the ecology of study and undermining the responsiveness of the university as an ‘association for study’ - *universitas studii*. In this weakening of pedagogical life, the expansion of a hyper-modern learning factory plays a central role. Competition and the spasmodic search for meaning in market dynamics are generating stress, loneliness and anxiety in students, as evidenced by international reports (Pew RC, 2019).

Finally, affirming the centrality of the pedagogical and intellectual role of competitiveness transform the market into creator of values. This implies the unnecessary of any further research into truth as a concept-boundary, thus denouncing the impossibility of defining an axiological horizon of pedagogical discourse beyond quantitative and utilitarian criteria and finding new forms of social legitimisation of the educational task. All this has major effects on the conception of the educational task. An education limited to accommodating the performance criteria give up of ideality, consigning man himself to contingency. Instead of an infinite task, education becomes a finite-technical task, devoted exclusively to the search for the skills needed to secure one’s place in the labour market.

To disrupt the mechanisms underlying this logic, we propose a humanistic and dialogic educational model. The core of the process of rethinking education has to be found in a direct, empathic, co-constructive and transformative relationship between teachers and students, allowing spontaneous dynamics, which must be flexible, situated, cooperative and democratic (ICFE, 2020; Baldacci, 2014).

The tool that enables a reconfiguration of the educational relationship in these terms is Narrative thinking; it represents an act of resistance in a market-driven, de-ritualised world. Only within the framework of a narrative individual and cultural meaning could be reconstructed (Han, 2015). Narrating is an interpretive act that allows one to build one’s identity, in a dynamic circular process of interaction with other people and the world, constructing and reconstructing meanings that are shared. These hermeneutic and relational traits make narration a priority tool in educational exploration. The reflections of Bruner (1996) have highlighted how the formative itinerary is configured in the form of the tale, an unresolved becoming in which the subject who narrates himself makes his own a literary criterion in order to discover himself and establish his own Self. Ricœur (1996) went on to highlight the relational openness of this narrative space,

which makes it possible to qualify the tale as a performative act, in which the listener and the speaker are reciprocally moulded.

The UniPandemic project, leaded by dr. Bearzi, lies in this direction. The spirit of productivity and competition does not recognise the educational process, and it is no coincidence that an event of questioning the status quo such as the pandemic has confirmed the criticism of efficiency that has also invaded university education. Education is concerned not only with the acquisition of qualifications but also with subjectivation, it is therefore a process that is about possibility and risk (Biesta, 2013): it can only realise in weak existential modes, precisely because the generation of the subject is a process in which fragility, limitation and uncertainty are the cornerstones of human becoming.

In this way education needs the logic of *phronesis*, that is wisdom embodied in the course of existence in an itinerary of education, which takes on awareness in the form of narrative. Starting from the social need to explore experiences in the pandemic years, researchers from the Universities of Trento, Rome-Sapienza, Salento and Cassino - Lazio Orientale offered high school students and university students a space to narrate and reflect on their experiences in the University in 2020, 2021 and 2022.

The UniPandemic Call was circulated in numerous universities for six months (june-december 2022): RomaTre, Sapienza, Tor Vergata, Cassino, Pisa, Salento, Bologna, Padua, Udine, Trento. For the most part, this was a promotion of the initiative in the context of certain courses, by lecturers particularly sensitive to the issues of pedagogy and philosophy of education. Only 21% autobiographical narratives received corresponded to this considerable diffusion. The other 79% matured in a pre-existing relationships, centred on trust and care. Autobiographical narration (Demetrio, 2017) constitutes an extension of the capacity for symbolic play (Smorti, 2018) and stimulates confrontation with the Other in a transitional space (Winnicott, 1974), transforming the world as it was understood until the act of writing (and reading). For all these reasons, the *détournement* of lockdown offered an extraordinary opportunity to engage with autobiographical narrative. The authors of the UniPandemic stories, by narrating themselves, have pursued the intention of sharing, with themselves and their readers, awarenesses that are in some ways deeper than what they have experienced and not yet so intensely reworked in the immediacy of the situation. Even for readers who enter into an «autobiographical pact» with the narrator (Smorti, 2018) - a kind of empathic process, an «interpretative cooperation», a tuning in of intentions and mental representations - this opens up the possibility of reconsidering one's own experience and grasping richer and more penetrating meanings, elaborating personal re-interpretations of those «truths».

The centrality of spaces and times of resonance is highlighted as a necessity in the construction of university courses, to promote the integral education of students. UniPandemic shows that reflexivity is at the service of both learning and the interpretation of a life project that opposes the so-called industrialisation of subjectivity (Alquati, 2021).

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