

Morandi, Matteo

Long-term issues in secondary school teacher training in Italy (1862-2015)

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(Hrsg.)

Kulturen der Lehrerbildung in der Sekundarstufe in Italien und Deutschland

Nationale Formate und ‚cross culture‘

Casale / Windheuser / Ferrari / Morandi

Kulturen der Lehrerbildung in der Sekundarstufe in Italien und Deutschland

Historische Bildungsforschung

herausgegeben von

Rita Casale, Ingrid Lohmann und Eva Matthes

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Long-Term Issues in Secondary School Teacher Training in Italy (1862-2015)

by Matteo Morandi

'In international rankings' – the journalist Salvo Intravaia wrote not long ago in his news report *L'Italia che va a scuola* – 'children of the Italian primary school are ranked first, while fifteen-year-olds are at the last places. Put simply, teachers of nursery and primary school know the elements of pedagogy and psychology useful to teaching. Colleagues of middle and high school do not'.¹

Without entering into details of a fact that would certainly need to be better explained and historically contextualised, there is no doubt about the acknowledgment, discussed in the quotation cited above, of a psycho-pedagogical acculturation as the foundation of the success (and/or of the effectiveness²) of the teaching-learning relationship. This holds not only for the primary schools, as per what is now an inveterate tradition, but for schools in general, so also in the 'stronghold' of secondary school. These subjects – expressed in Intravaia's typical impressionist style – are ignored or neglected in teacher training, generally 'pushed into the classrooms without ever having heard of Rousseau or Dewey, let alone taxonomies and didactic units'.³

The issue recalls, firstly, the problematic and unresolved question of the relationships between training and education at the schools, i.e. between the independent and autonomous action (assuming it exists) of disciplinary didactics in the classroom and a perspective pertaining to values.⁴ In other words, the tension between a school enclosed within itself (*the school at school*, as the philosopher of education and teacher Giuseppe Casella would characterise it)⁵ and a school open to the world, with its needs, its stimuli as well as the disposition and existential attitudes of the students towards this world. This seemed to be the case in Italy, especially after the attack by the School of Barbiana against the infamous *professoressa* and the criticism of the excess of self-referencing that her teaching often represented.⁶

1 On the concept of teacher professionalisation

The history of teacher training in the united Italy, all things considered, moves between these two hypotheses: on the one hand, the 'trade' of the high school teacher, just as the elementary school teacher, follows a path of higher education anchored in pedagogy as a professionalising

1 Intravaia 2012, pp. 17ff.

2 This is meant in the sense discussed by the American psychologist Gordon 1974/2013, i.e. the ability of the teacher to establish a dialogical relationship with their students (based on reciprocal respect) in order to promote learning. On the topic, see also Sclavi/Giornelli 2014.

3 Intravaia 2012, p. 17.

4 See, among others, Massa 1997, pp. 27ff.

5 On Giuseppe Casella, I would like to take the opportunity to refer to Morandi 2015.

6 Cf. Scuola di Barbiana 1967.

subject. On the other hand, this path coincides with and limits itself to, at least formally speaking, the acquisition of knowledge of the specific subject. ‘What if the professional preparation of the teacher were exactly their true, sincere, profound scientific preparation?’⁷ as Giovanni Gentile had already posed in 1907.

Mind you, it was not really an attempt to de-professionalise the figure of the secondary school teacher, as some have recently contended⁸ and like Gentile might have wanted to do.⁹ It was rather the recognition of the epistemological, meta-formative potential of disciplinary knowledge, perhaps also linked to a limit (or a reluctance) on the part of the university system and teacher training in general when confronted with what Gentile refers to as the ‘spontaneous art of the heart’,¹⁰ an aesthetic experience (some have recently defined it as erotic)¹¹ connected with all professions of care, and thus hardly transmittable by means of institutionalised *Bildung*.

In opposition to the abstract method of the positivistic imprint, Gentile offers concrete life, ‘which has its law in its content’.¹² The same holds true for the new *istituti magistrali*, which rose from the ashes of the nineteenth-century normal schools. Apart from the exclusion of psychology and of the internship and the identification of pedagogy with philosophy, the qualifying role these institutes served ended up coinciding with a generic humanistic preparation, which helped to strengthen the relational and communicative skills of the aspiring teachers:

‘The candidate, who is preparing for teaching’, – recited the exam programmes at the end of the lower course (1923) – ‘must prove an organic and firm human knowledge. [...] Excluded, thus, any reciting of half-baked notions, it must be ensured that their studies [...] have interested and struck the soul of the candidate. Great attention will be given to their ability to refer, express themselves clearly, with confidence, to their ease in communicating, main talent of the future teacher. [...] The reading of autobiographic memoirs must be considered as preparation to the study of psychology: not abstract and schematic psychology, but a disposition to understand souls’.¹³

This is the case because idealist pedagogy (think, for example, of Giuseppe Lombardo Radice) contends that real education should never produce a technician, but always a man.

7 Gentile 1988, p. 179.

8 Cf. Causarano 2004, from which I quote, p. 18; see Greci 2007; Saltari 2014, p. 449. Actually, ‘traditional teacher professionalism was built [...] around a substantial nucleus of disciplinary knowledge, with the consequence that even common sense up to now has excluded that the practice of teaching could generate in some way any knowledge worth knowing’ (Cornacchioli 2002, pp. 189f.).

9 Cf. Brocca 2008, p. 18. Precisely the analysis of professionalisation mechanisms, with specific reference to teacher professionalism – a central issue in the pedagogical debate since the early 2000s, following the institution of the Faculty of Educational Sciences and of the Ssis (1998) – served as the starting point for Egle Becchi and Monica Ferrari to develop the research project *Storia pedagogica delle professioni*, which has resulted in a series of seven volumes edited by FrancoAngeli between 2009 and 2016. For a theoretical and methodological introduction, see Becchi/Ferrari 2009, specifically p. 8, nt. 4 for a basic bibliography on the topic of educational professionalism.

10 Reported in Saltari 2014, p. 449.

11 The psychoanalyst Massimo Recalcati interprets the teaching-learning relationship as an erotic transfer towards knowledge, hence the statement ‘Nobody can teach teaching, just like, at a fundamental level, nobody can teach learning’ (Recalcati 2014, p. 116).

12 Gentile 1988, p. VII.

13 *Esame di ammissione alla 1^a classe del corso superiore dell’istituto magistrale*, in *Orari e programmi per le regie scuole medie*, approved by Royal Decree 14 October 1923, n. 2345 and published in Gazzetta ufficiale del Regno d’Italia, 14 November 1923, n. 267 suppl. (see Santoni Rugiu 1980).

Mario Gattullo, criticising in the 1980s the ingrained persistence of the model in the school of the Italian Republic, highlighted both the contradictions of not having differentiated the professional goals of future high-school teachers and the complete absence of relational and contextual skills (educational system, docimology, analysis of educational situations, methodology of pedagogical research, etc.), which are necessary to orient the actions of the teacher-professional. In other words, rather than focusing on training, there were a whole series of surrogates (ideological, motivational, experiential) that teachers, at least at the beginning of their career, tended to reproduce. And what they replicated were the styles and patterns of teaching they themselves observed as students, that is, approaches that go back at least one generation.¹⁴

This happened despite the recruitment mechanism based on the *concorso*, that took into consideration – at least on paper – for the first time the verification of the knowledge of teachers in secondary schools, ‘together with essential specific cultural (and didactic) preparation’, of the ‘essentials of educational sciences, related to the learners’ age and the needs of contemporary society, with particular attention to the problems of the young in and out of school’.¹⁵ Even if disciplinary knowledge did have specific additional information on the pages of the *Gazzetta ufficiale*, the same could not be said for those essentials of educational sciences mentioned above.

Even at a time when the reality of recruitment (via *concorsi* with no prerequisites, titles or even special provisions)¹⁶ was more confused and much less homogeneous, Pasquale Villari – 100 years before Gattullo and 20 years before Gentile – observed the alleged identification of the professional preparation of the secondary school teacher with the content of knowledge:

‘They generally tell themselves: you teach well what you know well [...]. Surely you do not teach well what you know badly; but it is true that you can be a real scientist and a mediocre high school teacher. And many youngsters who would be unable to make scientific discoveries can become good secondary school teachers.

History students (I am speaking about the best ones) study palaeography, medieval law, go to the archive, research sources and conclude their course with a final thesis, which illustrates a certain historical period. Full of passion for their science, they enter high school, without ever having thought about the actual true nature of this school, and the method to use there. They intend to do other jobs and be for now a ‘small’ university professor, to become as soon as possible a ‘great’ university professor’.¹⁷

14 See Gattullo 1985. On the long ‘observational apprenticeship’ done by teachers when they were students and on the development of a professional collection of ‘beliefs’ (see Cherubini 1999).

15 *Programmi e prove di esame per le classi di concorso a cattedre, a posti di insegnante tecnico-pratico, a posti di insegnante di arte applicata*, approved by Ministerial Decree 3 September 1982 and published in *Gazzetta ufficiale della Repubblica italiana*, 15 October 1982, n. 285 suppl. 2.

16 Cf. Crivellari 2004, pp. 46ff.; see Causarano 2004, pp. 15ff.; Saltari 2014, p. 448 (with some mistakes).

17 Villari 1889, p. 212. According to the same Villari, often young teachers ‘have supreme contempt for questions of pure form, and still have not understood how immensely important they are in a high school. They obtained their diploma with honours, presenting a paper on a certain ancient statute of the guild of wool or silk, which they discovered in a library, on the sources of a certain unknown poem, nor can they think about anything else. Time will correct many illusions and finally, if they do not manage to start teaching at university, they too will find their way, and will then become really excellent teachers; but for now their students do not benefit much from them’ (Villari 1891, p. 249).

2 The failures of pedagogy

The truth of the matter was that pedagogy had failed to secure a leading role in the national school system during the second half of the nineteenth century.¹⁸ In their famous *La riforma della scuola media* of 1908, Alfredo Galletti and Gaetano Salvemini commented that

‘A discreet quantity of heroism is necessary to praise it [...]. The clumsiness, the impudence, the presumptuous lightheartedness of many pedagogists has covered pedagogy in ridicule among us and elsewhere [...]. The pedagogist is, at least five times out of ten, a scoundrel that knows nothing about anything, and expects to teach everyone how to teach everything’.

However, the two scholars continued:

‘[W]e believe that, with the broadest doctrine and the best philosophical preparation and the most seraphic goodness of this world, the person who enters school will become a good teacher without ever having asked themselves what social class the students they will have to educate belong to; what the pupils of that given social class have the right to expect from the State school and what the State has the duty to ask of them?’¹⁹

Whether it was an invitation to follow – or at the very least to understand – the profound transformations of Italian society at the height of liberalism in the post-unity era, as Galletti and Salvemini both asked within the National Federation of Middle School Teachers,²⁰ or an actual ‘praise of practice’, as Gentile urged, the idea always advocated the discarding of any sort of pedagogical abstractionism, and with it rejecting the attempts that had been made up to that point to give academic and vocational dignity to pedagogy, in the varied and confused context of a graduate, post-graduate or para-university, training of the middle-school teacher. Ferrante Aporti, an Austrian official in the field of public schooling and founder of the first nursery school in Cremona (1828), opened the first method school at the University of Turin in 1844. It was the first of its kind in Italy²¹ and the precursor to higher education teacher training programmes (for the training of trainers at a peripheral level). Core subjects included general didactics (‘having to consider the faculties of the human brain, and the way in which these operate in children, [the course] will be based on the more certain observations administered by experience, rather than wandering in abstract discussions’), ‘special’ subject didactics, the ‘duties of the method teacher’ and finally the ‘principles of school discipline’.²² At about the same time in Pisa, the ‘theoretical and practical’ *Scuola Normale* opened in 1847. Modelled on the previous Napoleonic institute founded in 1810 as a branch of the Normale of Paris, it offered secondary school preparation for teachers. During the commencement speech held when the school first opened, the professor of pedagogy Gaspero Pecchioli stated that:

‘some men come to this earth only to meditate, others only to work; and so if these are left where nature has placed them, they feel at ease, and they can do great things: but if you change their place,

18 Cf. Santoni Rugiu 1959, p. 189. On the same issue, see Giuseppe Zago’s contribution in this volume and Genovesi 1978.

19 Galletti/Salvemini 1908, pp. 405f.

20 See Ambrosoli 1967.

21 See Fornaca 1998. On the influence of the Habsburg model in the Reign of Sardinia through Aporti, see Simonetta Polenghi’s contribution in this volume and Bianchini 2012.

22 Royal Patent Letters 1 August 1845, in *Raccolta degli atti del governo di S.M. il Re di Sardegna*, Torino 1845, pp. 283ff.

they stumble and fail. Rare are those men who have both these things within them, and can do both. Yet education would want to be given only to these few'.²³

In such a brief excursus, I will not bother to touch upon the evolution and contradictions of the teacher-training model proposed by the Tuscan *Scuola Normale*, which is already the subject of a contribution in this volume. I will state only that the dominant logic in Pisa since 1862, when the post-unity reorganisation of the *Scuola* took place – one that its ex-student Gentile completely embraced – did not advocate training *all* of the teachers of the Kingdom's secondary schools, but only an elite, i.e. a certain number of excellent teachers. As such, were addressed exclusively those of the *liceo*.

The events related to the training of secondary school teachers present, both prior to and after the unity, an extremely varied series of situations, not always easily definable, with the consequent introduction of 'inept people in the noble arena of teachers'.²⁴ At the same time, or shortly before, other projects started, such as Cattaneo's 'professor faculty' (Milan 1848)²⁵ or De Sanctis's normal schools modelled after Pisa (1862),²⁶ which focused specifically on training teachers. While the choice of 'special' institutes, as an alternative or parallel path to the ordinary university track (high normal schools), seemed to characterise Italian politics for quite some time, it soon gave way to broader interventions aimed at modifying the entire national university system, with the intention of making it more professional. Alongside the *Normale* of Pisa, the qualification to become a secondary school teacher was also offered by the Scientific-Literary Academy of Milan, founded in 1859 as an institute of higher education akin to a university faculty of Philosophy and Letters,²⁷ the philosophical-philological section of the *Istituto Superiore* of Florence, the philological-historical seminar of the University of Padua and finally the *Scuola Normale Superiore* established at the University of Naples in 1869.²⁸ Around this time, normal courses for teachers of technical-scientific subjects were started to be offered at the Italian Industrial Museum of Turin and the Polytechnic of Milan;²⁹ moreover, on 9 October 1873, per Royal Decree, the Application School for engineers, which was attached to the scientific faculty of the University of Rome, was reorganised with a specific section for aspiring teachers of mathematics, physics, chemistry and natural history in the kingdom's technical institutes.

Generally speaking, these differed little from faculties, they were arid pedagogically and poorly defined in their didactic content,³⁰ if not for the emphasis placed on a rigid and abstract methodology which came to characterise, for better or for worse, the entire sixty years following national unification. Notable exceptions were the teaching subject associations, such as *Mathe-*

23 Pecchioli 1847, p. 13. On the *Scuola Normale* of Pisa, along with the contribution of P. Carlucci and M. Moretti in this volume, see Tomasi/Sistoli Paoli 1990, Carlucci 2010, Moretti 2011 (all with previous bibliography).

24 *Sulle condizioni della pubblica istruzione nel Regno d'Italia. Relazione generale presentata al Ministro dal Consiglio Superiore di Torino*, Milano 1865, p. 248.

25 Cattaneo 1851.

26 A bill presented at the Senate in the session 1 February 1862, in *Atti parlamentari, Senato del Regno, Documenti*, VIII term, session 1861, n. 115.

27 For the origins of the Milan Academy, see Decleva 2001. On the Florentine Institute, Rogari 1991, Rogari 1998 and Soldani 2016.

28 See *Nuovo codice della istruzione pubblica. Raccolta delle leggi, decreti, regolamenti, circolari, istruzioni e decisioni ministeriali* [...], Saluzzo 1870, p. 201, nt. 1 (see Moretti 2011, pp. 29ff.).

29 Cf. Scoth 1980, pp. 94f., with previous bibliography.

30 Cf. Santoni Rugiu 1959, p. 198. The teaching schools established at the various universities have scarcely been studied with respect to their aims and outcomes, in part due to the absence of a significant apparatus of sources.

sis (1895),³¹ which were committed to perfecting not only content but also methodologies as the means to improve professional performance. The *scuole di magistero* (teaching schools) that were instituted in 1875 (Royal Decrees 11 October, nn. 2742 and 2743) within the faculty of Science and Letters³² as additional, non-mandatory courses that took place parallel to the standard curricular plans, ‘even where they exist, they [are] only illusion’, noted in 1882 Saverio De Dominicis (among the greatest proponents in Italy of a conversion of pedagogy into practical knowledge directly applicable in classrooms). According to De Dominicis, this situation is regrettable:

‘[I]t is the Teaching School, not the Faculties, which can make good teachers; the Faculty has made and will always make some youngsters erudite: but erudite youngsters are not teachers. The Teaching School should come after the Faculty studies and not be of this or that Faculty, but the Teaching School for secondary school teaching.... School which would force teachers to ponder pedagogical problems and to be able to comprehend the unity of the educational process of our secondary schools’.³³

The primary impediment to the success of the government’s plan was the fact that the teaching staff responsible for the ordinary courses, often lacking didactic experience acquired in secondary schools and not particularly interested in modifying their teaching practices, also taught within the context of the new programme. This hindered the development of the programme to such an extent that Minister Pasquale Villari in 1891 (Royal Decree 29 November, n. 711) stressed that both general and subject didactics in teaching schools should have been in the first case given *exclusively* to teachers ‘who have vast practical experience in secondary school teaching’, in the second case *preferably* to the same.

At the beginning of the century, just as the so-called ‘pedagogical schools’, i.e. the two-year specialised training courses for primary school teachers working toward a managerial or supervisor careers (1905-1923),³⁴ were forming and pedagogy was finally starting to establish itself, thanks primarily to Herbart’s thought,³⁵ as an academic subject applicable to everyday school experiences the rise of idealism ruined in a single stroke an institution built on unstable ground. The logic of teaching schools was of a continuous draining of content and meaning. The Royal Decree of 8 October 1920, n. 1546 issued by the philosopher Benedetto Croce, who served as Minister of Public Education in Giolitti’s last cabinet, effectively brought an end to these schools by substituting them³⁶ with tutorial courses at universities and high schools. This marked a new chapter in the history of teacher training (mainly, but not exclusively, for high school teachers). As Simonetta Ulivieri wrote, these schools are ‘cut off from the social fabric that express[ed] it’, insensitive towards the ‘affective-relational problems, or [of] the

31 Regarding *Mathesis*, please refer to the publication integrally reported at the following address <http://www.mathe-sisnazionale.it/storia/>, 02.07.2020. Further, Ambrisi 2015.

32 But not in the other faculties or high schools also offering preparation for secondary school teaching, such as law, languages and commerce high schools.

33 Quoted by Santoni Rugiu 1959, p. 136. On the De Dominicis’ teaching in Pavia, see in particular Becchi 1991, Becchi 1995 and also Morandi 2017.

34 Royal Decrees 19 January 1905, n. 29 and 1 February 1906, n. 30. On this topic, the monographic sections have been dedicated of two issues of the *Annali di storia dell’educazione e delle istituzioni scolastiche* 10 (2003) and 11 (2004).

35 On Italian Herbartism at the beginning of the century, see Meschiari 1980 and especially Volpicelli 2003.

36 See Nastasi 2002 (who provides the incorrect date of the Decree of suppression). On Croce minister, see Tognon 1990.

marked socio-economic hardship of its pupils'. She continues stating that they are almost proud of 'sharing equally among unequals' and, to quote Father Milani, 'looking only at assessment, at profit'.³⁷

3 New world, original curricula: towards a questioning of the disciplinary model

After the Second World War, a time in which idealism was starting to wane, the contradictions between ancient and modern, authority and democracy manifested themselves on the didactic level in two alternative positions: between 'the old model of the instructor who taught one or more subjects and so [...] was an impartial judge of what the individual students had actually learned' and that of the teacher

'who, together with colleagues, participates in the mental and moral development of the students, which assumed, besides a new didactic methodology for the traditional subjects, first of all, a predisposition towards behaviours and knowledge of techniques that nobody had ever offered the teachers or which nobody had taken into account at the time of their recruitment at school'.³⁸

The recruitment of teaching staff resumed in 1947, and it was now based on very strict tests that were regulated by a 1932 Decree (Royal Decree 27 October, n. 1489). The programmes required an extremely broad subject preparation, 'almost sceptically wanting to verify if the candidates, through this preparation, had bridged the gaps they had surely accumulated during their university studies'.³⁹

Another turning point was the reform of middle schools in 1962 (Law 31 December, n. 1859). In addition to the traditional teachings and educational roles, this reform included new activities and original curricula, which were both addressed to an even wider audience (the masses) and was above all more heterogeneous socially and culturally speaking. Aldo Agazzi wrote that in the wake of the reform, for example, that teachers instructing first-level secondary school mathematics

'must also teach observations and notions of physics and natural science (with relative method and content problems); teachers of drawing must promote an artistic education of taste and execution in the field of visual arts (drawing, painting, plastic and handcraft minor arts). [...] The teacher of technical applications, abandoned the elementarism with its precocious nature, which therefore makes the exercises typical of most of the ex-professional training schools an automated task, with no reasoning, must promote executions of school work as 'reasoned action''.⁴⁰

The reform programmes of 1979 (Ministerial Decree 9 February, for the middle school) and later 1982 (Decree of the President of the Republic 1 October, n. 908, for secondary schools) assigned physical education teachers a kind of 'super-teacher' status. They were now expected to supervise or watch over the entire educational path of their students.

37 Ulivieri 2006, p. 42, and Ulivieri 2012. Moreover, Causarano 2004 and Greci 2007.

38 Santoni Rugiu 2009, p. 44.

39 Crivellari 2004, p. 47. See also Berardi 2001, pp. 35ff.

40 Agazzi 1964, p. 27.

‘The educational relationship that is established between the student and physical education teacher’ – I am quoting from the 1982 text – ‘makes the latter the ‘adult’ to whom the adolescent more frequently confides in asking for advice; so the physical education teacher often has greater opportunities to shed light, within the context of staff meetings, on aspects, even if transitory, of the students’ personality, which would otherwise escape proper considerations’.⁴¹

While the recruitment process continued to rely on programmes with a tremendous amount of content, the didactic openness towards new tools and teaching aids, especially audio-visual media, was still quite timid.⁴² For a school system that was less and less self-referential after the 1970s, that was developed ‘from the bottom up’,⁴³ and with a heterogeneous and complex system undergoing rapid change, in which the political demands assigned new and unexpected duties to teachers, oriented towards a renewed concept of citizenship (road safety, sex, health, food education, and so on),⁴⁴ what form of preparation was to be considered essential? To the pedagogical skills that were considered essential for the coherent orientation of educational action, other subjects such as psychological, sociological and didactic skills were also added, without overlapping with the training in the specific subjects. This was all happening because secondary schools were starting to be interpreted and lived as a ‘place of an educational nature’, i.e. a ‘biographically valid experience for a stage of life in which, besides being itself full of problems, is the prelude to a moment of personal experience which surely cannot be described as simple’.⁴⁵ This need for change, which did not produce, despite several important parliamentary proposals, organic and definitive regulatory outcomes, not to mention in the absence of a general reform of the secondary level,⁴⁶ was spearheaded by professors of pedagogy such as Mario Gattullo, Aldo Visalberghi and Maria Corda Costa, educational psychologists such as Clotilde Pontecorvo, and subject specialists like the mathematician (not by accident, given the didactic tradition in this sense!) Giunio Luzzatto.

4 The ideal type of the reflective teacher

It was only with the law that reformed the university system (19 November 1990, n. 341) that the preparation of future teachers, a task previously entrusted to the universities, was given to postgraduate specialisation schools (Ssis), which were finally up and running almost a decade later, in 1998 (Ministerial Decree 26 May).⁴⁷ These specialisation schools remained active until the 2008-2009 academic year and were later substituted by two cycles of Tfa (Tirocinio formativo attivo – Active Apprenticeship, starting from the academic year 2011-2012) and by the Pas (Percorsi abilitanti speciali – Special Qualifying Training, academic year 2013-2014).

41 See Morandi 2016. On the topic, see also Ferrari 2016, p. 88.

42 See *Regolamento per lo svolgimento degli esami di Stato per l'abilitazione all'esercizio professionale dell'insegnamento nella scuola media* [...], approved by Decree of the President of the Republic 21 November 1966, n. 1298 and published in Gazzetta ufficiale della Repubblica italiana, 13 February 1967, n. 39.

43 Ulivieri 2006, p. 47.

44 For example, *Programmi di educazione stradale*, approved by Ministerial Decree 5 August 1994 and published in Gazzetta ufficiale della Repubblica italiana, 19 August 1994, n. 193. On the concept of ‘education to’, see Audigier 2012 and Audigier 2014.

45 Scurati 1997.

46 Cf. Luzzatto 1999, pp. 17ff.

47 See Curti 2000.

What emerged from many quarters was the need for a pedagogical path capable of mediating between scientific subject knowledge and practical knowledge,⁴⁸ while also in Italy, thanks the abovementioned Ssis, the acquisitions of scholars of the school and the school curriculum were arriving, according to whom among the teacher's and students' desks culture was not only transmitted, but also produced.⁴⁹

According to the debate that took place within these specialisation schools,⁵⁰ the ideal they hoped to achieve was the reflective teacher who, following the works of Donald Schön, who in turn owed a great deal to Dewey,⁵¹ was able both during and after the action to obtain a de-centred perspective with regards to their professional practice. In other words, they would be able to make it an object of reflection and study with a view to solving problems and re-thinking what had actually occurred, also in terms of formative and transformative evaluation.⁵² 'Observing, diagnosing, making decisions and devising educational-didactic intervention projects, using resources appropriately', Giovacchino Petracchi wrote, 'are operations that enhance the evaluation function'.⁵³

Assessment, evaluation of context, of the teacher professionalism and of the whole school system: 'reflectivity' as a central aspect of the training of educational professionals ran parallel to and sometimes intertwined (in Italy as well as part of Ssis' didactic training) with such matters, while at the same time a national evaluation system throughout Italy was being established, which promoted practices via the school evaluation that were not always completely in line with this debate.⁵⁴

At the end of an admittedly very fragmented overview, which is itself only an introduction to a topic that warrants further detailed studies, the Foucauldian perspective of the 'diagnostic' school (the hierarchy that oversees and the sanction that normalises) as the place where pedagogy is processed has been overturned (or perhaps it is a continuation under another species). 'As the hospital exam procedure allows the epistemological rupture of medicine, the era of the 'examining' school marks the beginning of a pedagogy that works as a science'.⁵⁵ Let us ask ourselves, then, if this has really been the direction imparted by the experts' debate, both in Italy and abroad. Or is all of this actually the result of the cultural and political circumstances of a school system that has, after the closure of the Ssis, repeatedly faltered in recent years, and which has been unable to incentivise operations of pedagogical analysis, both reflective and evaluative, of the experiences of teacher training promoted by Decree.

48 See Altet/Charlier/Paquay/Perrenoud 2006.

49 Reference to Chervel 1998 should be made here, as well as to Julia 1995. For a historiographical review on England, France and Spain, see Viñao 2010; for Italy, Bianchini 2010.

50 For a review of the literature in this sense – where, albeit with different inflections, a reflexive approach prevails (see Ferrari 2011). Also, see Ferrari's contribution in this volume. Several magazines specifically dedicated to the Ssis were established in those years (for example, *Didatticamente. La voce della Ssis*, Tuscany), and these published essays on the topic of teacher reflectivity, which at that time was at the centre of didactic practice in training teachers in a great number of contexts.

51 See Schön 1983/1993, Schön 1987/2006.

52 Significant in this regard is the path established by the pedagogical teachings of the University of Pavia. For more on this, see Ferrari 2003, Gusmini 2004, Ferrari 2006, Bondioli/Ferrari/Marsilio/Tacchini 2006, Bondioli 2012. Generally speaking, the bibliography on the reflective teacher is substantial in Italy and beyond: with regard to the Italian case dealt with here, see Striano 2001 and Fabbri/Striano/Melacarne 2008.

53 Petracchi 1989.

54 See Ferrari/Morandi/Falanga 2018.

55 Foucault 1975/1976, p. 204.

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