

Mapping gentle revolutions in the Pedagogy of differences: an investigation into future educators in the province of Reggio Calabria

Mappatura delle rivoluzioni gentili nella Pedagogia delle differenze: un'indagine sugli educatori in formazione nella provincia di Reggio Calabria

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ABSTRACT

A revolt is underway against certain tenets of bad education. This revolt is primarily unfolding today through the remediation of social networks and, generally, all means of communication. It's a growing revolt that's making space in frames previously inoculated with a certain toxic masculinity. This revolt is sung in *Figlia d'a tempesta* (Daughter of the Storm), a song by La Niña, the stage name of singer-songwriter Carola Moccia. Right from the evocative choice of her mother tongue, Neapolitan, she aims to dismantle every biopolitics of male control to sing the power of the female, who can be both storm and lullaby, enchanting formula and subversive force. It becomes interesting to understand how this revolution can transition from the immediacy of the text to an institution of education and transformation within university classrooms. This contribution aims to investigate what representations students of the Degree Course in Educational Sciences (L-19) at the Mediterranean University of Reggio Calabria experience, and what attitudes, from an informal-immediate perspective, they reproduce or see reproduced in their internship experiences. It also seeks to understand what actions they take, as educators in training, stemming from personal sensitivities or the internalization of academic teachings. The research tool is a semi-structured questionnaire which, analyzed by lemma occurrences and with a phenomenological method, will provide a mapping of educational acts in the territory, still marked by strong masculine colonialisms, and a measure of pedagogical innovation of gender. Another objective of the research is the study of the didactics of educational and formative processes in the territory through the narratives of educators in training. This aims to understand how transformations in parenting, up to sharenting, and cultural conditioning represent, and to what extent, speculative dynamics for contemporary pedagogical emergencies.

KEYWORDS

Rimediación, pedagogy of difference, symbolic play, educators, didactics
Rimediazione, pedagogia della differenza, gioco simbolico, educatori, didattica

Una rivolta è in corso contro alcuni dogmi della cattiva educazione. Questa sollevazione si sta manifestando oggi principalmente attraverso la rimessa in circolo dei social network e, in generale, di tutti i mezzi di comunicazione. È una rivolta in crescita che si sta facendo spazio in ambiti precedentemente inoculati da una certa mascolinità tossica. Questa rivolta è cantata in *Figlia d'a tempesta*, brano di La Niña, nome d'arte della cantautrice Carola Moccia. Fin dalla scelta evocativa della sua lingua madre, il napoletano, l'artista mira a smantellare ogni biopolitica di controllo maschile per cantare il potere del femminile, che può essere al contempo tempesta e ninna nanna, formula incantatrice e forza sovversiva. Diventa interessante comprendere come questa rivoluzione possa transitare dall'immediatezza del testo a un'istituzione di educazione e trasformazione all'interno delle aule universitarie. Questo contributo si propone di indagare quali rappresentazioni vivano gli studenti del Corso di Laurea in Scienze dell'Educazione e della Formazione (L-19) dell'Università Mediterranea di Reggio Calabria e quali atteggiamenti, dal punto di vista informale-immediato, riproducano o vedano riprodotti nelle loro esperienze di tirocinio. Cerca inoltre di comprendere quali agiti mettano in atto, in quanto educatori in formazione, derivanti da sensibilità personali o dall'introiezione degli insegnamenti accademici. Lo strumento di ricerca è un questionario semi-strutturato che, analizzato per occorrenze di lemmi e con metodo fenomenologico, fornirà una mappatura degli atti educativi nel territorio, ancora segnato da forti colonialismi maschili, e una misura dell'innovazione pedagogica di genere. Un altro obiettivo della ricerca è lo studio della didattica dei processi educativi e formativi nel territorio attraverso le narrazioni degli educatori in formazione. Ciò mira a comprendere come le trasformazioni della genitorialità, fino allo *sharenting*, e i condizionamenti culturali rappresentino, e in quale misura, dinamiche speculative per le emergenze pedagogiche contemporanee.

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1. Gender stereotypes from early childhood

“Woman defines herself and differentiates herself in relation to man, not man in relation to her; she is the inessential facing the essential. He is the subject, the Absolute: she is the Other” (De Beauvoir, 1961).

Gender stereotypes are social and cultural constructs (Connell, 2011) that assign expected roles, characteristics, and behaviors to people based on their gender. In the educational context, they represent conditionings that are difficult to recognize and overcome, precisely because they are internalized in daily life: in the family, in school, and in the media (Burgio, Lopez, 2023).

The process of gender construction begins even before a person is born and continues throughout childhood, including the socially established gender roles based on what a man or a woman “should be”. This process is evident in how activities are treated and divided for boys and girls or in the choice of games and toys. It is there that expectations, approvals, prescriptions, and prohibitions come into play, gradually indicating the behavior expected of males and females (Merchan, Fink, 2018).

From early childhood, children learn what behaviors are “appropriate” for their gender through family, games, literature, cartoons, and the media (Sammarro, Malara, 2024). Such forms of social conditioning creep in through assumption, imitation, and internalization, in line with what Bruner calls folk pedagogy (Bruner, 1996). Moreover, cultural reference models can be conveyed through children’s literature, illustrated books, textbooks, and cartoons—symbolic tools that represent the feminine and masculine using already codified labels, thus limiting the plurality of identities (Lopez, 2017). Furthermore, stereotypes act as symbolic constraints on individual identities and choices. As Zizioli (2017) states, there is a risk of “conformation to the downside” when education fails to propose differentiated and critically aware models. To escape the normalization and internalization of these stereotypes, and to prevent women from still being, now as then, carriers of a *voiceless thought* (Murgia, 2021) or from fulfilling the role of *vestal of the androcentric tradition* (Marone, 2010), an intentional educational intervention is necessary:

- that favors critical reflection.
- that proposes alternative models and plural life projects (alternative representations of the feminine and masculine).
- that makes educational institutions places of awareness, not just transmission of knowledge, through structural interventions aimed at reviewing textbooks, classroom language, and didactic and relational practices so as not to implicitly reproduce rigid roles.

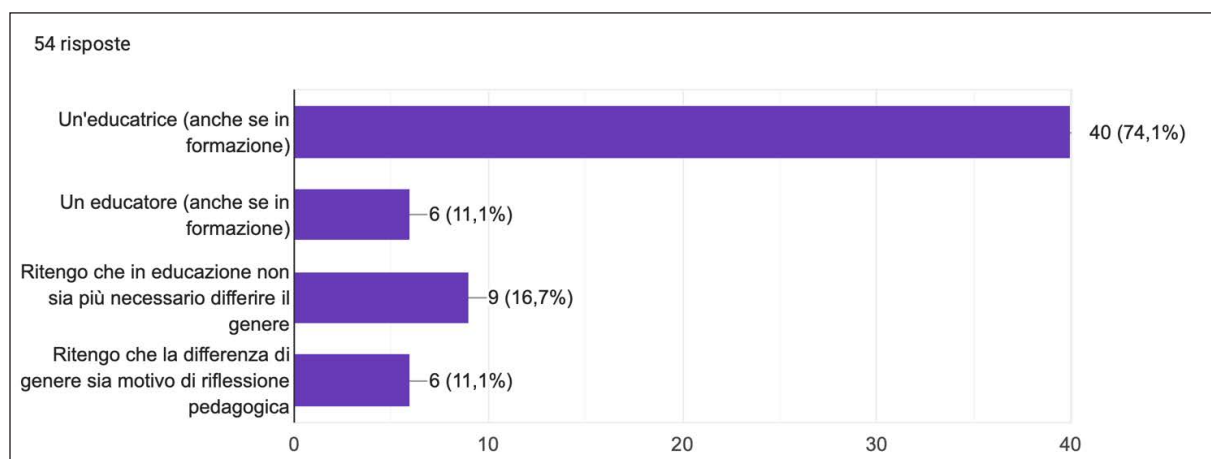
Against the immobility of waiting, women who sought their destiny; against the obligations of family heritage, women who broke the molds of their time; against the obligation of motherhood and domestic life, women who chose to be mothers or not, who had lovers, women or men, who went into battle or who remained alone beside sons and daughters continuing to fight; against the individual happy ending, women who united and sought to contribute to a better world (Merchan, Fink, 2018).

2. Between the masculine and the feminine: gender identity perception in educators

The research, in its first phase, aims to investigate the representations and informal-immediate attitudes regarding gender difference among students of the Degree Course in Educational and Training Sciences (L-19) at the Mediterranean University of Reggio Calabria. The research seeks to map the personal representations and spontaneous attitudes that educators-in-training experience and reproduce, and the concrete educational actions, deriving from both individual sensitivities and the internalization of academic teachings, implemented during traineeship experiences. The research tool is a semi-structured questionnaire, whose data were analyzed by combining lemma occurrence analysis to quantify the focus of experiences and the phenomenological method to deeply interpret the subjective experience. The results show that the representation of identities as an emerging pedagogical issue is widely, but not completely, felt by educators; they demonstrate that gentle *revolutions* are underway, the mapping of which in the reference territory, notoriously characterized by strong vestiges of male colonialism (Butler, 2023), is a matter of political and pedagogical interest.

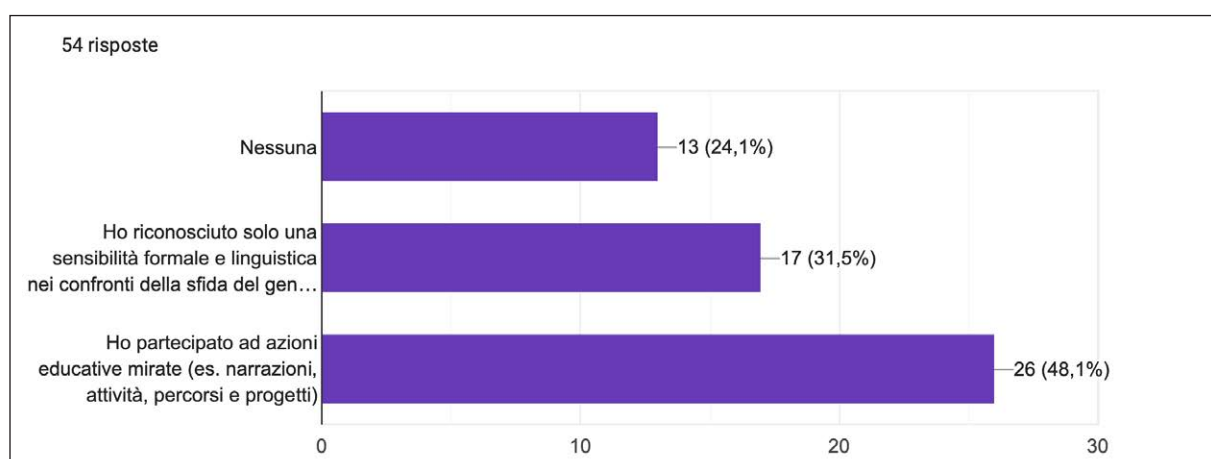
The questionnaire, composed of 12 questions (8 closed-ended and 4 open-ended), aimed to investigate the perception of 54 educators, all trained or still in training at the Mediterranean University, starting precisely from their gender identity. The first closed-ended question served to understand whether the respondents define them-

selves as men or women, male educators (*educatori*) or female educators (*educatrici*). Two other alternatives were added to the response options: “I believe that in education it is no longer necessary to differentiate gender” and “I believe that gender difference is a reason for pedagogical reflection”. While the second of the two alternatives, selected by only 6 educators (11.1%), indicates the possibility of a pedagogical rethinking of masculinity and femininity in education and care work, and, consequently, a personal reflection on their own perception, the first alternative, chosen by 9 educators (16.7%) compared to the polarity of male (6 out of 54 – 11.1%) and female (40 out of 54 – 74.1%), in turn, conveys a conviction about the necessary and current indifferentiation of roles in their pedagogical value.



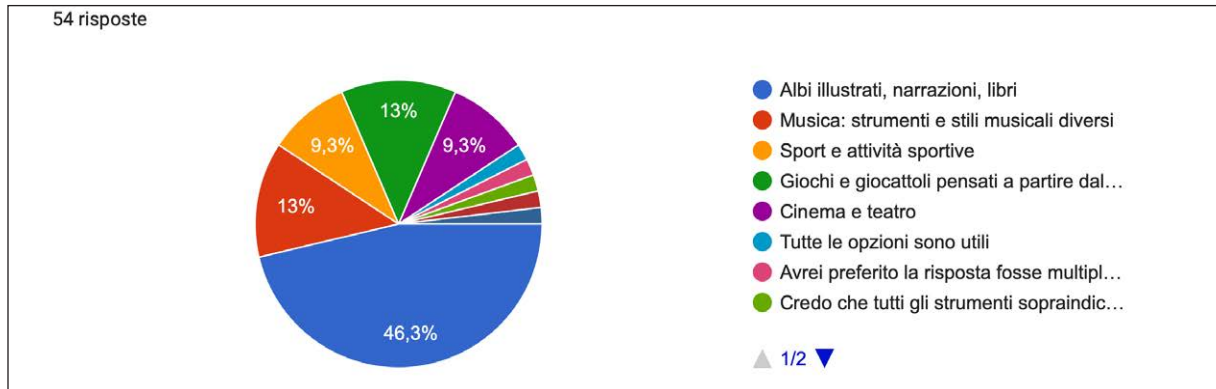
The third question investigated the sector in which the 54 educators carried out their traineeship or perform their educational action. 79.6% of participants (43 out of 54) work in the early childhood and childhood sector; 14.8% (8) in the adolescent education sector, and only 3 respondents indicated other areas such as adult education, education for people with disabilities, and education for unaccompanied foreign minors. The relevant finding is that no response in the sample selected the option “parenting education”. This data, read together with the significant percentage of early childhood educators, indicates a dissonance with respect to the main *Pedagogical Guidelines for the Integrated Zeroes System* (Ministerial Decree 22 November 2021, n. 334), which invite educational services and hubs for childhood to establish a formative ecosystem where parental representation, understood also in terms of gender identity, constitutes the secure base for the parent-service educational alliance.

The fourth question sought to understand whether the responding educators, who come from all parts of the Metropolitan City of Reggio Calabria (as investigated by the second question: 42.6% from the area immediately connected to the city center, 18.5% from the internal and mountainous areas; 16.7% from the Upper Tyrrhenian area; 13% from the Lower Tyrrhenian and 9.3% from the Ionian coast area), have participated in projects, initiatives, or educational experiences related to the Pedagogy of Differences or implemented actions in this direction in their knowledge and profession. 24.1% (13) replied that they had never experimented or acted in the field of the Pedagogy of Differences; 31.5% (17) reported only recognizing a formal and linguistic sensitivity; and 48.1% (26) participated in educational actions, projects, and activities aimed at the acceptance of gender differences.



The fifth open-ended question asked for a description of activities in the field of the Pedagogy of Differences in which respondents had participated. Although the significant finding, from the analysis and synthesis of frequencies, remains the high percentage of non-participation or educational actions not immediately traceable to the gender issue (15 responses out of 54), it is interesting to note that participation in activities focused on reading, narratives, and fairy tales about gender stereotypes are the most frequent experiences (7), followed by games and role-playing (4) and awareness and inclusion projects (4).

The data on narratives is confirmed by the sixth question on the educational tools considered most useful in didactic action for raising awareness against stereotypes and for differences: 46.3% (25) use or have seen used illustrated books, narratives, or books; 13% (7) music; 13% (7) games specifically designed to differentiate sex; 9.3% (5) sport; and another 9.3% (5) cinema and theatre.



This data is further confirmed by the subsequent open-ended question on specific tool indications for the planning and implementation of activities aimed at eliminating stereotypes and raising awareness of gender difference. Once again, the dominant data, 17 occurrences, specify illustrated books or narratives, confirming the central role of storytelling in addressing themes of diversity and identity, with specific mention of book titles and academic reference texts, followed by 12 occurrences concerning sport, role-playing, and cooperative games.

The questionnaire also shed light on the educators' perception of the territory. 35.2% (19) believe that the entire metropolitan area, without distinction between periphery and center, is affected by the "Gender emergency" (understood as a simple reference to the identity construction of masculinity and femininity). In contrast, 25.9% (14) believe that the entire province is still consciously or unconsciously linked to the predominance of patriarchy, and 33.3% (18) believe that the peripheral areas are still little or not at all affected by the phenomenon. Only 5.6% (3) believe it is solely a city-area issue.

Regarding the importance and centrality of training for educators, 40.7% (22) would like training courses in territorial continuity and in alliance with the family; 35.2% (19) would like academic training in network with public and private entities; 22.2% (12) consider the academic courses provided by the university sufficient. The percentages are confirmed by the subsequent question which invited suggestions for improvement strategies and justification for the choice. 22 responses continue to support the need for specific and continuous training with a triple focus of co-responsibility: educators (16 occurrences), family and parenting (15 occurrences), and university (11 occurrences).

The questionnaire concluded with questions on the knowledge of La Niña's song, "Figlia d' 'a Tempesta", and the possibility that this piece could be taken as a voice of the woman's gentle revolution, as a thunder and a lullaby voice. 55.6% (30) are unfamiliar with the song. 46.3% of those who responded to the question about the value and evocative power of the lyrics insisted on the concept of empowerment, strongly asserting dignity, freedom, and denied rights, and on the emotional and symbolic duality between the storm (symbol of rage, resistance, and rebellion) and the lullaby (symbol of care, wisdom, and memory). The song is considered functional to education and ethical reflection, particularly for the youngest. The raw and direct language, supported by overwhelming music, possesses a strong empathetic and didactic power capable of "awakening minds", promoting respect for others, and fostering reflection on gender equality and female resilience in educational and social contexts.

3. Qualitative analysis of traineeship experience

Another objective of the research, through a qualitative approach, is the study of the didactics of educational and training processes in the territory through the narratives of educators-in-training, aimed at understanding how the transformations of parenting, up to sharenting, and cultural conditionings represent, and to what extent, dy-

namics of a pedagogy that imposes black on the free choice of pink, light blue, green, or yellow, and, moreover, imposes being a soldier or a princess, a footballer or a *velina* (showgirl), a scientist or an early childhood educator. In particular, approximately 60 final reports relating to traineeship experiences, both from the 1st and 3rd year, carried out by L-19 students between May and September 2025, were analyzed.

An explicit glossary on gender equality does not emerge from the analyzed reports, but we identified recurrences related to the themes of the research: color of clothes, daily moments, role/symbolic games, manual/group play, free play, and narratives. In the educational contexts concerned, gender equality is respected, meaning the educational principle that aims to guarantee equal opportunities, rights, and respect to girls and boys, without discrimination (Hooks, 2021). Most students who completed the traineeship, in fact, met female educators who respect the children's autonomy and ensure equal opportunities for participation in creative and motor activities. However, cases of gender stereotypes are not lacking: preconceived ideas that associate established characteristics, behaviors, roles, and preferences with males and females are found in games such as, for example, "wrestling", influenced by family and television models, which lead female educators to mediate to promote mutual respect and sharing.

A growing attention to overcoming traditional stereotypes emerges in the traineeship documents:

- the colors of clothes and spaces, varied and non-dichotomous (light blue/pink), become an expression of collective creativity, without gender stereotypes.
- games and didactic materials are offered to all children without distinction.
- some stereotyping behaviors, where present, are recognized and mediated by female educators.
- narratives, rhymes, and school festivals are used as educational spaces to promote inclusion.
- role/symbolic play reflects traditional social roles (care, cooking, construction) that can be overcome through freedom of choice and shared play.
- the organization of spaces (play corners, dress-up, creative workshops) contributes to offering equal opportunities for expression.

Glossary on gender equality and gender stereotypes in educational contexts

Topic	Citations or References	Educational Implications
Color of Clothes or Spaces (8 occurrences - Report 2, 9, 11, 12, 21, 47, 54)	<i>"The children, all dressed in their colored swimsuits, had fun among paddling pools, sprinklers, and sponge games"</i>	Color of clothes is associated with expressive freedom, not stereotypes (no reference to pink/blue).
	<i>"I organized a finger painting activity... Lorenzo was particularly fascinated by the color green, while Dafne preferred mixing colors"</i>	Color becomes individual creative expression, far from gender stereotypes.
	- "Colored coat racks" for children at the entrance; - descriptions of spaces and classrooms characterized by bright colors;	It is necessary to value colors as tools for personal expression and not as gender identity markers.
	<i>Use of the same apron for all children as a sign of equality</i>	Educational principle that promotes equality between girls and boys, without discrimination.
	- Different colored collars to distinguish sections; - aprons used for painting	
Daily Care Moments (3 occurrences - Report 28, 34, 57, 59)	- Changing clothes - Personal lockers - Comfortable clothes used in nurseries without gender distinctions.	They intertwine with the identity and gender theme, especially when children express preferences on clothes or accessories.
	- Welcoming and stimulating school environments tailored to the child	Strategies to value every child beyond stereotypes, guaranteeing equal dignity to differences.

<p>Role/Symbolic Games (20 occurrences – Report 1, 4, 7, 30, 34, 35, 36, 41, 46, 47, 54, 58, 59, 60)</p>	<p><i>"Particular attention was reserved for symbolic play... children cooked, cared for dolls, built houses, or invented different roles"</i></p>	<p>Symbolic play reflects traditional social roles (care, cooking, construction) but can also overcome them. To counteract stereotypes (e.g., girls playing mothers, boys playing superheroes), free and inclusive role-playing games can be proposed.</p>
	<p><i>"I participated in creative workshops... expressive (theatre games, role activities) and sports"</i></p>	<p>Theatre allows interpreting different roles and breaking gender schemes.</p>
	<p><i>"Subsequently they have fun with constructions, pegs, and kitchen games, toy cars or farm animals"</i></p> <p>Presence of kitchens, animals, and constructions used by everyone; children reproduce or overcome traditional roles.</p>	<p>Culturally connoted games persist (toy cars = boys, kitchen = girls), with a risk of stereotypes. Relevant for exploring social and family roles, potentially linked to gender stereotypes.</p>
	<p>In some contexts, <i>"girls [play] with dolls, boys with constructions,"</i> in others, educational proposals adapted to every child, without gender distinction, are presented.</p> <p>- Kitchen and doll corner vs. construction and animal corner; - dollhouse with kitchen for symbolic play</p>	<p>It moves from rigid representations that associate games/roles with males and females to educational modalities that value differences and equal opportunities.</p>
	<p>- Dress-up and use of costumes and accessories as a form of symbolic play - Carnival masks</p>	<p>Play activities where children wear clothes different from their own, linked to roles or characters. Stimulates imagination but can reproduce stereotyping roles (e.g., princess, superhero).</p>
<p>Manual / Group Play (10 occurrences - 30, 32, 33, 36, 58, 59, 60)</p>	<p>- Construction games and group games are described as tools for socialization and creativity - Activities with blocks, Lego, or unstructured materials - Ball games - Motor pathways - Sensory games (pasta pouring, water or sand manipulation)</p>	<p>These are games often perceived as "masculine" but important for developing logical and spatial skills.</p>
<p>Free Play (Report 28 – 30 – 34 – 36)</p>	<p>Space where children choose activities autonomously, without rigid constraints</p>	<p>Fosters creativity, socialization, and observation of spontaneous dynamics.</p>
<p>Narratives (19 occurrences - Report 1, 9, 10, 25, 30, 35, 36, 41, 43, 47, 54, 58, 59, 60)</p>	<p><i>"The morning activities were very varied: they ranged from reading animated stories... to shared and dramatized readings"</i></p> <p>Animated reading of fairy tales and rhymes</p> <p>Activities linked to rhymes and songs for festivals (Father's Day, Mother's Day, water, bees), an opportunity to transmit educational messages without gender limitations.</p> <p>Handiwork and poems for Mother's Day</p>	<p>Narratives shape imagery and social roles; they can transmit or overcome stereotypes. It is necessary to select stories that represent equitable and diversified models, avoiding narratives that reproduce stereotyping roles (e.g., the passive princess, the male savior hero).</p>
	<p><i>"Readings of stories... with colorful images and simple and engaging stories"</i></p> <p>Reading stories has been used as a tool to stimulate imagination, inclusion, and sharing.</p> <p>Children's enthusiasm for colorful books</p>	<p>Animated readings stimulate imagination, but the content of the texts can convey gender models.</p>
	<p>Holocaust Memorial Day, educational stories about respect.</p>	<p>Use of stories to transmit values such as equality, respect, and memory.</p>
	<p>- "Trip to the cinema to see 'Alice in Wonderland'" - theatrical performance inspired by 'Charlie and the Chocolate Factory'"</p>	<p>Theatrical performances based on fairy tales and novels can reinforce or deconstruct gender representations.</p>

4. “Figlia d’ ‘a Tempesta” by La Niña: a voice of female revolution

To activate pedagogical reflection on issues of great social alarm, and to promote a change in perspective towards otherness, it is often necessary to “equip ourselves with tools, or rather mediators – in our case, pedagogical or utilized – that fulfill the function of companions to make familiar what we tend to avoid in/for its atypicality or anomaly: literature, cinema, theatre, music, autobiographical narratives, dance-movement, photography, and so on, to give voice to the possible voices that narrate alterity [...]” (Bocci, 2013).

It is extremely necessary to reflect on the definition of pop pedagogy (Stramaglia, 2012) as it paves the way for a scientific inquiry into the new forms of education emerging within the postmodern age and the phenomenology of contemporary daily actions of individuals. Music seems to become a relevant pedagogical device originating from popular culture to provide meaningful learning opportunities connected to the students’ world, by deconstructing and critically analyzing the media content that surrounds them. In this way, education becomes a reflective process that considers everyday knowledge - which is often ignored in favor of scholastic canons - and transforms it into a tool for building a critical sense and active citizenship. Therefore, through the voices of the students, collected through the open-ended questions of the questionnaire and reported below in italics, an interpretation of the song that serves as the backdrop to this contribution will be sought.

I attended a La Niña concert, it’s pure strength and rebellion. The patriarchy has belittled the figure of the woman for too long, and her words go straight to the heart, or rather, shake the soul. It really makes you think.

La Niña’s song, “Figlia d’ ‘a Tempesta” (Daughter of the Storm), known by 44.4% of the interviewees is configured as a powerful expression of female resistance and awareness, in which the musical and textual dimensions converge to give life to a language of denunciation and emancipation. The song uses the symbolic image of the “storm” to represent the challenges, violence, and injustices that women face in contemporary society, while the figure of the “daughter” embodies the resilience and capacity for rebirth of those who choose not to succumb.

The song forcefully denounces the role imposed on women by society, emphasizing how they are often reduced to silence, devalued, and oppressed. The lyrics are a cry of rebellion against the patriarchal system that continues to control women’s bodies and lives.

The artist adopts a direct and incisive linguistic register, where the rawness of the dialect becomes a tool of authenticity and belonging. Through the refrain ‘*Sta femmena ‘e niente mo vo’ tutt’è cos’*’ (This woman of nothing now wants everything), La Niña restores voice and dignity to a historically marginalized female subjectivity, transforming the statement into an act of rebellion and self-determination, an *expression of empowerment and a demand for rights*. This expression becomes an emblem of a collective path to liberation, where the personal takes on political value: *a strong empathetic and “pedagogical” power that, in my opinion, can lead to that “awakening” that some minds need.*

The strength of the song also lies in its dialectic between opposites: the storm and the lullaby, rage and sweetness, root and wind, destruction and care. These elements coexist without contradicting each other, outlining the complexity of female identity as a combination of seemingly irreconcilable but profoundly complementary forces. The woman is, at the same time, mother and warrior, comforter and revolutionary, capable of transforming pain into creative energy.

This contrast well represents the complexity of being a woman: capable of resisting, protecting, fighting, and also loving. The song speaks not only of one person but of many women, and can help reflect on important themes such as freedom, dignity, memory, and respect for differences. This is why I think it can become a symbol of change, especially if listened to and discussed in educational and social contexts... a song functional to the education of the youngest in respecting others and gender equality.

The use of the Neapolitan dialect is not a simple expressive expedient, but a cultural and political choice that restores authenticity and territorial rootedness to the song’s message. The local language thus becomes a vehicle for universality: through a popular and immediate lexicon, La Niña reaches an emotional intensity that transcends geographical and social boundaries.

The song, sung in dialect, makes the sense of belonging and deprivation suffered by women who say “enough” even stronger.

From a socio-cultural point of view, Figlia d’ ‘a Tempesta is part of the broader discourse of music as a form of resistance and civic education. Its performative dimension—intense, visceral, empathetic—contributes to creating a space for collective reflection on patriarchy, gender violence, and the need for a cultural change founded on

respect and equality. In this sense, the song can be considered an educational tool, useful for sensitizing new generations to the values of freedom, memory, and human dignity.

In conclusion, "Figlia d' 'a Tempesta" represents an *anthem to emancipation and sisterhood*, a work that interweaves poetic language, social denunciation, symbolic force and remediation (Bolter, Grusin 2000). La Niña gives voice to a female collective that no longer asks to be heard but demands to be recognized. Her storm does not destroy but regenerates: it is the voice of a revolution born from awareness, courage, and sweetness (Ulivieri, 2014).

5. Concluding Remarks

The evidence gleaned from the students' interviews and suggestions, synthesizing the empirical findings, derived from the questionnaire and the analysis of traineeship reports, with the theoretical framework of the research - focused on Pop Pedagogy, the Pedagogy of Differences, and the requisite for formative co-responsibility within a patriarchal context - is articulated across three principal axes. The theoretical framework posits the necessity of interrogating novel educational modalities that challenge traditional structures, particularly within a context characterized by strong vestiges of male colonialism (Butler, 2023). Concurrently, the empirical results demonstrate that 25.9% of educators still perceive the predominance of patriarchy across the entire province, with 33.3% localizing this challenge in peripheral areas. This perception validates the foundational theoretical premise of the research. The analysis of gender representations is not a mere abstract exercise but an inquiry with direct political and pedagogical import, confirming that the gentle revolutions are both necessary and incipient to counteract these cultural resistances and the perpetuation of role dichotomy. While the theoretical framework underscores the importance of transcending academic isolation in favor of active citizenship and reflective education, no educator selected parenting education as a traineeship sector. This constitutes the most significant dissonant datum, especially given the Ministerial Guidelines (Ministerial Decree 22 Nov 2021, n. 334) which mandate the singular and decisive role of alliance with the family. The recognition of this dissonance between educational practice and the Guidelines, and the resulting strong demand for formative co-responsibility among educators, the university, and the family (15 occurrences related to the family), affirms the theoretical necessity of an educational process that does not terminate within scholastic canons but transforms into a vehicle for constructing active citizenship through the establishment of an integrated formative ecosystem.

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