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BOOK OF ABSTRACTS

SEPTEMBER 1–4, 2026 · SAPIENZA UNIVERSITY OF ROME, ITALY

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IN MEMORIAM

This conference is dedicated to the memory of children killed in contemporary wars. It recalls the more than 20,000 children who have died in the Gaza Strip since 7 October 2023 and the 38 children killed in Israel during the terrorist attacks of that same day.

It also remembers children whose lives have been taken or shattered by violence in Iran, Lebanon, Ukraine, Syria, Yemen, Sudan, the Sahel, Somalia, and Myanmar, as well as those who died while attempting to cross the Mediterranean in search of safety from war, drought, and poverty.

According to UNICEF, approximately 473 million children today — one in six worldwide — live in areas affected by armed conflict. For them, there was no democracy, and there will be no education.

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STREAM G

Critical Pedagogies, Intersectionality and Epistemic Justice

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1815–1845), recognised the transformative potential of professionalisation with respect to class distinctions and social democratisation. Particularly eloquent is the handwritten petition in Envelope 1083, in which Anna Conti requests from Monsignor Filipponi the position of substitute midwife left vacant by Anna Maria Andreoli — not an appeal for charity, but the conscious exercise of an acquired right. This paper contends that the professionalisation of the art of childbirth at San Rocco Hospital constitutes a genuine historical laboratory of female emancipation mediated by pedagogy, predating the major nineteenth-century movements for women's rights. Restoring a name and a voice to each of these women contributes not only to the history of women, but to the history of education itself.

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CHALLENGING GENDER-BASED VIOLENCE AGAINST WOMEN WITH DISABILITIES: NARRATIVE PRACTICES AND PEER COUNSELLING FROM AN INTERSECTIONAL PERSPECTIVE

Barbara Alesi (Univeristy of Macerata, Italy) · **Arianna Taddei** (University of San Marino Republic, San Marino Republic)

Women With Disabilities | Multidimensional Violence | PeerCounselling

Gender-based violence affects women and girls around the world (WHO, 2021). This phenomenon becomes even more complex in relation to women with disabilities, who are two to five times more likely to experience violence than women without disabilities (WHO, UN Women & HRP, 2024). From the perspectives of Feminist Disabilities Studies (Garland-Thomson, 2005; Mays, 2006) and the Intersectionality Approach (Crenshaw, 1989), women with disabilities experience the intersection of multiple systems of oppression (i.e. sexism, ableism, classism, etc.) which expose them to multiple discrimination and multidimensional violence (EDF, 2021). Particularly concerning are physical and sexual forms of violence, which disproportionately affect women with intellectual disabilities and occur mainly within intimate relationships and caregiving or family contexts (Meyer et al., 2022; García-Cuéllar et al., 2022). A further critical issue concerns the invisibility of victims, described as "bodies without weight on the scales of social justice"(Bernardini, 2018, p. 12). Women with disabilities are often excluded both from official statistics on gender-based violence and from policies aimed at preventing and addressing violence (WHO, UN Women & HRP, 2024). This invisibility is also reflected in the functioning of support services, from which they remain excluded due to multidimensional accessibility barriers and insufficient professional competence on the intersections between gender-based violence and disability (Robinson et al., 2021). Considering these critical issues, the contribution reflects on the educational challenges that Special Education should address to promote prevention strategies and emancipatory pathways for women with disabilities who have experienced violence (Romano and Taddei, 2024; UN, 2015, SDG 5.2). Attention is paid to the role of narrative and autobiographical practices as pedagogical devices capable of fostering processes of personal and social transformation (Giaconi and Capellini, 2019; Taddei, 2020; 2022). Through narrative, women with disabilities can reinterpret their experiences, recognize their rights, and strengthen processes of empowerment. At the same time, narratives contribute to challenging the sexist and ableist stereotypes that sustain violence and discrimination. At least, it provides researchers and practitioners with valuable insights for the development of inclusive anti-violence services and support interventions. Within this perspective, peer counselling (Patterson, 1990) emerges as a particularly effective transforming training strategy based on the sharing of personal experiences and mutual support. The literature highlights its emancipatory potential with women with disabilities (Barbuto et al., 2006). The processes of mirroring, empathy, and recognition of lived experience that develop between the counselor and the counselee foster the learning of trauma coping strategies, increased self-confidence, and hope for a self-determined and emancipated future (Collings, et al., 2020; Aguillard et al., 2021). In conclusion, the need to promote participatory research projects in synergy between the scientific community,

services, and women with disabilities is emphasized. As illustrated in a recent study (Buettgen et al., 2025), leveraging the experiential knowledge of women with disabilities is a key element in designing inclusive anti-violence services that include educational strategies that truly address the support needs of women with disabilities.

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BELL HOOKS AND THE LEGACY OF BLACK FEMINISM. FEMINIST THOUGHT AND PEDAGOGICAL REFLECTION

Emilija Voinovska (Università degli Studi di Roma Tor Vergata, Italy)

bell hooks | Engaged Pedagogy | Black Feminism

The contribution aims to examine the relationship between feminist claims and pedagogical reflection in bell hooks' thought, exploring some of the theoretical and epistemological assumptions that inform her engaged pedagogy. Specifically, through a combined historical and theoretical reading, it seeks to foreground hooks' contribution to expanding the horizons of feminist and anti-racist critique, thus drawing attention to the theoretical frameworks that shaped her conception of teaching as transgression—against and beyond boundaries. Situating the analysis within the intellectual climate of the Black Women's Literary Renaissance and in implicit dialogue with Audre Lorde's thought, the talk will, on the one hand, reconstruct the historical, social, and cultural milieu in which hooks' early writings—often read as precursors to intersectionality—took shape; on the other, it will show how the cultural and political work of leading figures of Black feminism contributed to redefining the categories of woman, difference, and liberation within the feminist and anti-racist movements that emerged between the 1960s and 1970s. From this perspective, Black feminism can be understood as an epistemic practice—shaped by the "outsider within perspective" (Collins, 1986)—aimed at expanding the traditional boundaries of knowledge, citizenship and democratic participation by interrogating the relations among race, gender, social class and sexuality, thus opening up new possibilities for political imagination. Against this background, drawing on central motifs in the thought of Lorde and hooks—especially the interplay between experience, language, and action—

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