

# **New pedagogical dimensions of the person - training and educational reconversion in the social communities of help**

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## **Abstract**

The intention of this intervention is to discuss the types of social aid organizations and identify the most suitable educational style for the development and implementation of a healthy and humanized internal government. The social organizational contexts of help are considered in the light of the contemporary political and social emergency. They are interpreted as possible spaces of educability that are transformed into training sites capable of forging subjectivity cognitively and emotionally capable of facing changes. The argument follows a reading and an exposition of pedagogical inspiration to best express the characteristics of the social community as a condensed theory and practice of human behavior. The educational function expressed examines the different ontological paradigms from care, to otherness and listening as essential educational factors of the social organization of help. For this reason, the meaning of these elements is also deepened by linking them to the importance of a solid organizational culture that aims at the integral growth of the person.

**Keywords:** *Pedagogical dimensions; training; educational reconversion; social communities of help; persons.*

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## **1. Introduction**

Social organizations at the service of others, also called helping communities, insist on very articulated and complex socio-economic and cultural contexts. These helping communities are committed to linking the development of professional skills focused on personal care, attention to the values of the individual and respect for others. Social organizations make themselves available to the weakest, they also undertake to plan a more complex process that could be defined as a new humanization for all those who are part of it. The work carried out by the aid communities is calibrated to the eventual social situation in which they are immersed and based on the political and social emergencies of the time. The different contextual conditions, in fact, are often an important variable that has a decisive influence on the dimension of training. One of the first critical issues that can be recorded in aid contexts is the urgency of having to reconvert many adults according to new behavioral and educational logics. These reconversion and revision processes such as upskilling and reskilling go through complex steps that only a help training experience can program. All this also implies a modern approach to the methods and behavioral-educational strategies of those who work there. For this reason, the focus is on a sort of pedagogization of social operating places that leads to re-thinking the very

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experience of the teaching-learning process in an agile and holistic way. For these reasons, the importance and usefulness of continuing education throughout life is contemplated in this hypothesized programming. In the same way, even within companies intended as profit-making places there is a need for educational actions intended as the promotion of social responsibility. The sense of educational action within any type of organization is inspired by the internal culture, that is, the fundamental principles that guide the daily conduct of the system itself. However, there is a difference in identity membership depending on the type and purpose of the company. In profit organizations, in fact, there is a hidden and tacit alliance between the components and they agree on the basis of a common interest based on the company's objective. In social organizations, on the other hand, one digs more intimately, to the point of forging a sort of nucleus of hopes and expectations on the part of the members of the system. A kind of "loyalty pact to a common project" (Cfr. D. Callini 2020: p. 62) is thus generated in the aid society.

This special form of mutual trust serves to cement the union between the parts of the organization and provides motivation and perseverance to continue working together. The educational path, therefore, which aims to develop motivation and membership in aid organizations is almost autopoietic and naturally occurs within the community. Therefore, the intervention of a pedagogy expressly aimed at personal care enters fully into the planning of the development of a good training practice aimed at educational-social agencies. Within this learning-pedagogical dimension, however, other specific training courses must be hypothesized, achievable through the adoption of welfare measures. In this educational schedule it is functional to foresee the concept of the humanization of work. This special part of the formative journey determines the quality of the individual's existential condition within any organized context. The relationship between organization and training in thinking built on the basis of pedagogical models is useful and functional in all organized social systems (Nicola Malizia, Gianmarco Cifaldi, Ionut Serban and Adrian-Dan Nicolae 2021) that aim at the human and relational development of the person. Especially in this era in which uncertainty is ordinary, there is a need for polycentric training that emphasizes the dignity of the person and the enhancement of talents through the acquisition of skills that can be spent outside the context. Training and educational reconversion are the great pedagogical cultural needs of this historical moment in which it is good to reset the operational environments, making them real places of continuous learning, passing from the logic of control to that of mediation and trust. Organizations at the service of others prepare themselves for confrontation and face passions, pains and perplexities trying to change the restlessness of their actors into courage. These organisms thus find a renewed system capable of interpreting the experience of each member and at the same time reconciling the collective interest. This is a new pedagogical approach that is offered to all those who participate in the organized life of the structure. Such education is measured in thinking and invites greater mental flexibility. This education promotes conscious learning that supports the individual not to be trapped in rigid patterns of the mind, rather to extend their cognition to have a greater vision of things. It also serves to establish the principles of sustainability useful for promoting personal development. The pedagogical path hypothesized for social structures is thus able to transform the individual into a "reciprocal" being ready for reflection and to welcome new points of view. The collective narratives carried out by the members of the community are valid in designing the path of critical and value reflexivity of each one. The narrative trait follows a pace that does not confuse the stories, rather places them in contiguity, contributing to the development of the sense of respect for individuals and the sharing of experiences. The

increase of mutual awareness helps to spread knowledge and to emphasize the strong link between individual, mutual and organizational learning. The same pedagogical path provides for the hermeneutical approach which is furthermore facilitated by what is practically carried out within the communities, thus starting a new pedagogical outline that sees the person as a promoter of their own formation.

## **2. The social communities of help places of humanization and education to think**

In an era in which uncertainty has become ordinary, the world of social aid organizations restarts from the answers that man is able to provide thanks to his skills, needs, expectations and his ability to think. In a society full of new forms of fear and barbarism, the task of the helping communities is to design an alternative training aimed at a context whose social actors are even weaker and less fortunate. The need to rediscover the ethical principles for which we define ourselves as human is pursued. We think of a new human culture that is more attentive to the collective good and points to an education of thought aimed at a critical and value-based vision based on reciprocity and solidarity (Cfr. L. Bruni, 2006). A new idea of social organization is born that goes beyond the utilitarian requirement that fueled the economic dimension and reflects on nourishing the cultural and social civil one. The helping communities referred to are thinkable as those described by Charles Taylor (Cfr. C.Taylor 1993) and Alasdair MacIntyre (Cfr. A.MacIntyre 2007). Generally speaking, the concept of community is considered as an educational space characterized by special educational properties and as training places for moral virtues. And reference is made to communities of various ranges, from educational to professional, from religious to economic members. In other words, community is meant to be any social educational space for sowing processes of humanization. Environments that, as Charles Taylor says, can be protected from the possible and fearful contagion of external instrumental logic and from the destructive individual interest. The pedagogical hypothesis of "educating to think" those who live in social communities of help aims to spread a mental habitus that predisposes to the use of an ontological logic of otherness and solidarity. The creation, in fact, of new social communities that have a human and sustainable setting presupposes people equipped with moral abilities that must be continuously nourished through an action of education of thought. Training to think involves programming based on sound models and good examples. It is essential to exercise the development of ancient Aristotelian virtues trained in the life of the Greek polis and which brings the concept of paideia closer to it. An education of ancient inspiration that ensures one's own growth and that of others. It is therefore necessary to rewrite the educational relationship between the organization of social communities and education itself so that a truly human contamination is achieved.

The first step to start these paths is the one that sees the restart of man's most intimate needs and his existential anthropology (Cfr. N. Luhmann 1990). This construct is based on pedagogical models, rather than only on organizational ones, and in any case pays attention to human development from the socio-relational point of view. Within this learning-pedagogical dimension (Ilie Goga and Serban 2018), however, other specific educational paths for the humanization of work are highlighted. For these constitutive points of a modern educational path suitable for the contemporary historical-social phase, it is of great urgency to complete this pedagogical approach according to an education to think, in terms that can be developed with a critical and value thinking. This education takes into account how profiles and tasks within organizations have changed and

understand the way in which each person interprets reality and the meaning of their actions (Cfr. Libro Bianco del Sistema formativo: p.5). This educational dialectic is useful for social aid organizations and can nevertheless be assumed, in some ways, by profit organizations. Specifically, when referring to social organizations, it is important to overturn pedagogical thinking and learn to understand the meaning of adherence to values, fidelity and loyalty. Education to think, as it has been represented, in fact, if placed by profit organizations, can be used in an instrumental way in order to support the development of us. Indeed, it is true that enthusiasm is a valid and useful behavior in all organizations, including corporate ones. The participatory aspect on the part of whoever is the aid organizations has a more robust significance than other organizations and is revealed through the care of the other and solidarity. The need for humanization arises from the latest economic labor crises, from social disintegration and the loss of identity of individuals. This need has shifted attention to the paradigm of complexity and the need to regain the composure of cultures. For this reason, in both types of systems, education to think is useful and passes through reflective exercise. In fact, reflexivity allows everyone to learn and decode the light and imperceptible signals present in the complexity of the social community system. Here, a training aimed at describing the individual specific techniques of the processes is no longer useful, but an education capable of making people understand both the needs of the person and the needs of the organizational system itself is necessary. The social community of help that has developed certain principles through a quality educational path constantly seeks the balance between the reflective competence of its experiences and the empathic and communicative style of its members. Thus, the community, which has become aware and critical, is able to make its members, actors and observers perceive the meaning of their own action, thus triggering a circle of virtuous relationship behaviors. For this reason, social communities that adopt an education in thinking enjoy the beneficial effects of a heuristic and at the same time emotional-cognitive perspective. Social aid organizations, therefore, are the fertile ground on which to sow an education of thought that naturally generates humanization. This cultivation takes place through the carrying out of actions that characterize these organizations. It is precisely the ontological ideas of care and listening. And it is on these constructs of care and listening that the moral activity of social communities must be oriented in order to direct it towards a perspective of democratic and ethical regeneration. Whenever a social community acts in this direction, it hints at its own educational resonance and integrates anthropological reflection with moral reflection. For this reason, the educational programs of social communities follow an experiential modeling of good educational practice aimed at the functional humanization of the complex contemporary society which, paradoxically, is on the contrary "rejecting the human" (Cfr. N. Luhmann 1990).

In conclusion, a social community is also an educating community that welcomes and integrates all the dialoguing voices and vocations present within a physical, structured and systematized dimension.

### **3. The social help and learning community**

The conscious and mature reappropriation of an emotional and relational culture is the basis of a relational welfare that can be carried out and implemented in the helping social communities. Conceiving this new cultural formula in today's turbulent society serves to integrate not only people and stories, but rather helps to change the very evolutionary paradigm of the concept of human. Through an education that trains the person to think in an inter-relational way, a being is shaped that does not exist only for

himself, but also feels and lives for and with others. Education breathed in these terms, within a community of help, manages to make each member feel a potential actor and at the same time a beneficiary of the well-done (Cfr. L. Bruni 2004). In helping communities there is a dialectic that takes place between strategic-communicative intentionality and organizational practice, that is, it moves transversally to a game of parts that aims to bring the institutional rules of the structure into agreement with the actual logics of real situations. Often, the same organizations find themselves resolving urgent practical situations that force them to sacrifice the principles of sense prefixed and the value path required by the structure itself. Added to this state of affairs is the lack of public resources allocated to the structures which puts both the intention and the actual work of the organizations in serious difficulty. This condition makes it clear that the correct reading of any systemic social organization must consider these relational factors and implement an education capable of being functional in the places of help. And it is in this contradictory framework that the theme of the management of educational communication becomes salvific. In social work, in fact, the educational and relational dimension is fundamental for the evolution of the structure itself as the content of the service coincides with the process and therefore with the essence and substance. This procedure is carried out both for the professionals who work there and for those who are inside as guests of the organization. In this way, a virtuous circle of attention is created as an element of nourishment for the person. At the base of a specific pedagogical project for the helping communities there should be educational and didactic learning practices of a cooperative type. These practices are those that guarantee the enhancement of shared and distributed thinking. In itself, the social help structure always learns and understands something and does it in a distributed way. This learning is enhanced through specific forms of teaching practices ranging from dialogue to observation, from listening to reflection. Every form of learning in the community as it occurs in a social institution brings with it languages, symbols, history and culture. Each community, therefore, based on its sensitivity to open itself to listening and caring for others, also knows how to be welcoming and knows how to recognize the diversity and styles of each one. Listening and care are in fact the essential factors for generating quality interrelationships and guaranteeing the well-being of the community. In these terms, therefore, feelings of trust, gratitude, belonging, empathy and solidarity are realized. All these elements, which merge into an overall construct that translates into "we". The true essence of community, therefore, is concretized in the dynamic relationship between people and the environment and gradually evolves and grows by interpreting the value assumptions that the same people bring within the community. Therefore, the community is a yard of inspirations, feelings and knowledge and is at the same time, as the philosopher Pareyson believes - a place of action in which it expresses the signs produced by making him (Cfr., L. Pareyson 1991). In social communities, each actor shrinks to create space for the other. And it is in this action that, through the weaving of collective dialogic plots, the construct of us is represented by defining itself as the realization of otherness. And it is for this reason that every social community has within itself an educational value that with naturalness and spontaneity allows it to carry out relational and ethical practices that it communicates through doing itself. In today's society where the complexity and transformation of languages has increased dramatically, all organized profit communities must not listen to and intercept the sounds and voices of the soul of each member in order to compare everything to the experiences of each and transforming critical issues and errors into learning opportunities. The social community is a place where you can breathe a soul as Hillman suggests and where a special and human climate

is established (J.Hillman 2004). It is a space in which care is recognized for each member who expresses their identity by projecting it towards otherness and brings with them the story of her own baggage that become part of the community itself (Cfr., D.Callini 2014).

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