

## Editorial

### ***Humani nihil a me alienum puto.* The “whole” pedagogy**

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For some years, the tradition of the numbers *Education Sciences & Society* has been that Italian signatories inter-generationally represent different ages and histories regarding Italian scientific pedagogy or, otherwise, Italian academy and university.

While they continue the deserving and rightly “cultured” practice, which has been however launched since the first appearance of this magazine, at least one of the drafters is from another nationality.

And, in fact, the French Marguerite Altet (a great name in the field of teacher training in Europe and more<sup>1</sup>) was the friend and the colleague with whom the opening was signed in 2010. Instead, this time it has been signed with Paula Guerra, who is moreover a sociologist from the University of Porto. Through this participation, we bring a perspective from the sociology of the arts and youth engaged in recent practices of critical pedagogy anchored in a(r)tivism. Thinking, then, about the expansion of a(r)tivism coupled with sociology and critical pedagogy, we can name – at least – two challenges: the first concerns the themes that are addressed; the second concerns methodological issues. Returning to the first challenge, art no longer has a conventional manifestation, in other words, from the moment that art becomes pedagogy, we also see a panoply of themes and sub-themes being explored; from the feminine to ecological and environmental issues, sexuality, political tensions, among many others. With regard to the second challenge,

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<sup>1</sup> Those were the years when the topic of initial teacher training (when will there be seriously the permanent one?) increasingly started fascinating scholars especially in the Western world, including Asia (from Korea to Singapore), and, in an often tiring way, Italian institutions and governments from the Degree Course in Primary Education Sciences to SISS (in the early 2000) and various TFAs (still the ones addressed to the areas of disabilities and school support), as well as currently the abilitation courses referred to in the Prime Ministerial Decree of August 4<sup>th</sup>, 2023, which will be launched very soon.

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we can immediately point to the ubiquity of traditional research techniques, namely questionnaire surveys, semi-structured interviews and direct observation records. Thinking about the multiplicity and plasticity of artistic practices in contemporary societies - combined with their presence in global digital spaces - researchers are forced to think about alternative research methods, such as arts-based research, netnography, feminist ethnography or youth-led participatory research.

Therefore, cultivating co-inter-trans-disciplinarity is another flagship of both *ES&S* and Italian people who are taking care of it<sup>2</sup>.

And it has been signed not only from now on with our Portuguese friend and colleague with whom the general and social pedagogy group from the University of Macerata – highlighted here – collaborates and continues to cooperate in terms of research, dissemination and, obviously, in the form of reciprocity, as well as other editorials of this magazine were jointly published with philosophers, technologists and other sociologists from different – European, American, etc. – nationalities in the past years, that is, looking at the world and transversality.

Finally, a further breach has been opened with this number through Italian pedagogy for now.

Such an extension has been already prefigured in previous issues, even though it was partial and now it is extended, total and definitive: a pedagogical and educational attention and, correlatively, both of them in a Deweyan perspective (starting from his very famous and indispensable small volume *The Sources of a Science of Education* – translated for “La Nuova Italia” in Florence, Italy, in 1967): *art, fashion and environment*.

However, the just mentioned American pedagogist and philosopher has been long claimed as an exclusively secular mentor<sup>3</sup>, instead forgetting that another great Christian pedagogist, such as, for example, Gino Corallo, had already made it his heuristic field and standard since the 1950s to limit to “great people” of Italian pedagogy.

*Art, fashion and environment* are duly interconnected to a precious subtitle or a further specification of valuable historical and scientific creativity and workmanship, which refer lucidly, content-wise and prospectively (De Giacinto would have written “prophetically”<sup>4</sup>) to *contemporary itineraries*

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<sup>2</sup> And one of the four signatories of this editorial is Massimiliano Stramaglia, a convinced, strenuous and assertive standard bearer of this added value in scientific research.

<sup>3</sup> Even a sort of a secular, ideal or ideological flag. So much so that no lay professors and pedagogists in Italy boast publications, including monographs or various studies, which are devoted to Dewey, in their curriculum indeed. A sort of an identity card or a recognizable and, therefore, “distinctive” trait.

<sup>4</sup> See S. De Giacinto, *La struttura dell'insegnamento*, Morano, Naples, 1964.

*among epistemological landscapes, curves and bumps. Bumps or even jolts with the risk of frequently going off the road*<sup>5</sup>.

Now, we believe that three historical and cultural macro considerations are fundamental both for the “system” culture, which this number of the journal represents, even beyond the topic dealt with and the articles published therein, for Italian and generally worldwide pedagogy and all the education sciences for which we are working and we hope, as we will write later.

The first one.

Pedagogy, especially the Italian one (mother and sister of the pedagogy of our land, like the ones in French and German languages, at least in the modern era: from 1600 to the early twentieth century), has lived an extraordinary and wonderful scientific and epistemological evolution, or revolution (indeed), in these last 70 years.

Until the late 1960s, or thereabouts, Italian pedagogy chairs were “in the hands” of philosophical or substantially such schools: from Milan to Palermo with important and worthwhile branches in Rome (from Antonio Labriola onwards, who made pedagogy “be descended” from moral philosophy in the same way as Herbart, Kant’s student), Genoa (with Fausto Materno Bongioanni<sup>6</sup>, who combined philosophy with pedagogy and, then, psychology), Florence (with Ernesto Codignola, who was first a Gentilian person and then he withdrew from him), Naples (which we will write about later) and so on. They were always Giovanni Gentile’s pupils or his bitter opponents over time (in addition, many of them declared as anti-fascists “underlining” it): idealists, post-idealists, positivists and post-positivists of a hermeneutic, existentialist or analytic philosophical origin. Many colleagues also went through multiple “seasons” of epistemological (or epistemic) and progressively thematic collocation in their heuristic itinerary: that is, “being born” in one way and “dying” in another way. With all due respect to Maria Montessori, who had better luck abroad (for example, in India) than “at home” in that period, and with schools, which have been gradually “changing”. One case for all the schools: the Neapolitan one. Cecilia Motzo Dentice of Accadia was the first woman to win a professorship in History of Philosophy in Cagliari, Italy, before moving to Naples to teach Pedagogy<sup>7</sup> at

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<sup>5</sup> To quote those who are often in strong opposition, which is evident or more subtle and less evident “to the clash” at times, regarding the “nature” and the definition of pedagogy: Casotti and Agazzi; Laporta, De Giacinto and Granese; Visalberghi and Baldacci; Frabboni and Pinto Minerva etc. (and we could mention many others), even up to that Corsi who is signing here.

<sup>6</sup> His uncle was the editor of Wilhelm Förster's pedagogical works in Italy.

<sup>7</sup> With the all-Italian claim of wanting now only academics, who were born and grown up in the same narrow field. Almost “battery chickens” due to geographical belonging and collocation, as well as often banal and monotonous (redundant) mono-scientific rigidity.

the University Federico II, and the teacher of that other extraordinary female figure, who was her most prestigious pupil: Elisa Fraunfelder. The latter ended her research career in the context of what was the semi-incipient neuroscience at least in a popular and almost diffusive form at that time, suddenly leaving us in 2017 and opening an “itinerary” to stay with the “fascicular number” of this *ES&S* issue, which has been carried forward up to now by many pupils of the great Elisa (Eliana for friends) and, therefore, the above-mentioned noble Cecilia’s valuable studies, for example, on Campanella, Croce, Gentile, Schleiermacher etc., passing through Kant, to reach mirror neurons, technologies and futuristic multimedia with many Neapolitans and Campanians, imitators of that long and meritorious “school” course.

This is repeated in “only” about 70 years: a fragment of time compared to the multi-millennial history of science and pedagogy in it and with it.

Therefore, through pure or almost metaphysical philosophy again: pedagogy to its “opposite”. Through La Via, Carabellese and Della Volpe, eminent philosophers and professors of the Sicilian pedagogue Mario Manno, who was also a professor of History of Ancient Philosophy and Theoretical Philosophy at the University of Messina before moving to be a full professor of Philosophy of Education and not General Pedagogy at the University of Palermo in his long scientific and academic career – he died in 2015 –; while another great Christian personalist, Giuseppe Catalfamo, has taught in Messina for a long time, even though he prematurely passed over. And, moreover, from the critical ontologism by Vincenzo La Via to the critical personalism by Manno, a Catholic pedagogue, who was particularly linked to the Catholic University of the Sacred Heart of Milan. From Norberto Galli to Luciano Pazzaglia, who gave us valuable studies on Heidegger (in 1962) and the relationship between metaphysics and education (in 1965), as well as his very detailed essays on Dewey<sup>8</sup>, from *La straordinaria fertilità del Logos* in 1988 to *Funziona pubblica della pedagogia* and *Per una pedagogia della scuola*, which were approximately published in the same years, in 1982 and 1984.

The second one.

From pedagogy to education sciences with Piero Bertolini (Ludovico Geymonat’s nephew on his mother’s side: a beautiful, intense, multifaceted and fruitful “relationship” of excavation and research) coming from Bologna (by academic position, but from Turin by birth) and his *Dizionario di pedagogia e di scienze dell’educazione*, which was published by Zanichelli in

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<sup>8</sup> Like his other fellow countryman, the Salesian Corallo from Catania, who won his first professorship at the University of Bari.

1996. He was the pupil of the neo-Thomist Gustavo Bontadini at the Catholic University of Milan – Bontadini was then a bitter opponent of the Parmenidean Emanuele Severino, who subsequently moved from the Catholic University of Milan to the “secular” Venice – and the Husserlian Enzo Paci (from the State University of Milan), who was a “critical” scout and an equally critical layman (first he won a professorship in Catania and then he has been called over time at the University of Bologna together with Giovanni Maria Bertin and Franco Frabboni, three men and three different pedagogies). He was a Husserlian too (he would be also Riccardo Massa’s professor later). From his research on Cesare Beccaria, social pedagogy and juvenile delinquency, he taught both Philosophy of Education and Pedagogy of Marginality and Deviance in his final university, thus giving rise to both phenomenological pedagogy and optimistic attitude in the practice of pedagogy (for example, he is dear to Corsi here, who is one of the signatories in this editorial). It is no coincidence that Bologna also trained the Catholic Vanna Iori and Pierluigi Malavasi, albeit “in reverse way”, who were later called to teach Pedagogy at the Catholic University of the Sacred Heart of Milan, first following Don Norberto Galli and then Luigi Pati.

But for what interests us here: from a pedagogy, “which has always been one with philosophy, even when philosophers did not notice it” – as Giovanni Gentile wrote in the first one of his two volumes of *Sommario di pedagogia come scienza filosofica* for Sansoni in Florence in 1913, on p. 129 –, to a pedagogical-educational knowledge traveling towards the science *terminal*<sup>9</sup>. Therefore, from a pedagogy as an applied philosophy – from Plato to Kant, who also wrote about pedagogy in 1803<sup>10</sup>, from Hegel (who counted

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<sup>9</sup> See M. Corsi, *Come pensare l'educazione. Verso una pedagogia come scienza*, La Scuola, Brescia, 1997. And the “direction” is underlined, that is, an ongoing itinerary and not yet a landing place.

<sup>10</sup> Not surprisingly, it was translated, introduced and commented by the great Nicola Abbagnano in Italy. The same Kant who taught Pedagogy at the University of his hometown, Königsberg, from 1776 to 1787. He considered upbringing as man’s primary need (while education “served” to teach how to think) and dealt with completely innovative and extraordinary topics for that time – and also subsequently –: he wrote about authority and freedom (like the Italian Lambruschini decades later), society and public and private, as well as domestic education (like his contemporary, the Swiss Pestalozzi, in addressing to women and mothers for family education), games (like the German Herbartian and post-Kantian naturalistic activist Kerschensteiner in the following century, who we will quote in the text again), work, as well as adulthood and childhood (like another great German person, Federico Froebel, the creator of Kindergartens, immediately after) and, finally, “admirably” about physical and natural education, as well as the irrepressible need for a “free and trained body”. He was the pietist clock in Königsberg. How many physical education scholars read this Kant? But, above all, how can we be meritorious scholars and academics without having history of thought as well as science, sciences and pedagogy, like for many of us here, down to the last comma?

pedagogy, as well as human and social sciences in general, as “sixth philosophies”, that is, at the “last level”, in his *Encyclopaedia of the Philosophical Sciences*, which was published in 1817) to the great Italian philosophers, masters of equally great pedagogists, as we have already noted, – to become (or almost, like all the human and “mobile” knowledge<sup>11</sup>) “science of education” and, then, a “pedagogy” in a very strong dialogue with all the other sciences of education: from anthropology to psychology, from psychoanalysis to sociology carried out by Paula Guerra and still other sciences up to physics, chemistry, engineering etc. today.

And now precisely the “game”, which was mentioned in a note writing about Kant a little while ago, expressly “tells” us about the scientific, practical and epistemological versatility of pedagogy (as well as all the education sciences, on the other hand): an immeasurable “landscape”, which is now (and eventually<sup>12</sup>) lost as far as the eye can see. In order to transcend, we hope for the same horizon in the future and to arrive from the Greek hyperuranium to artificial intelligence. That same game was also studied, practiced and theorized by Claparède, as well as the Agazzi sisters and still Froebel, Montessori, Dewey, Bruner, Piaget and Vygotsky, the Dutch Huizinga and, last but not least, Freud, the French academic sociologist Roger Caillois (and, before him, Durkheim and Weber), Gregory Bateson (a sociologist, psychologist and anthropologist) and the exceptional Margaret Mead until arriving more closely at the neurologist Raph Koster in 2005 (and, nevertheless, returning to the “context” of neurosciences, on the other hand): a “landscape”, which is as large as culture and world.

So, the third step or the third consideration.

It is as a systemic backdrop to this issue.

“Nothing human is not my concern”.

Publius Terentius Afer wrote more than two thousand years ago: “*Humani nihil a me alienum a me puto*”.

So, the Italian authors of this editorial – from family to all the families without exception – can welcome and embrace the “whole”, the entirety and the totality, heaven and hell (with biblical imagery), every ideology and ideal,

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<sup>11</sup> See S. De Giacinto, *Educazione come sistema*, La Scuola, Brescia, 1977.

<sup>12</sup> I remember a Scholè in 1994 where perhaps Corsi, who is signing here, “scandalized” a lot of those present, as soon as he became a full professor, hoping for a pedagogy, which was no longer just “academic”, but it went through the roads and the streets of the world: a “street pedagogy” (then, the Acts of that Scholè for the publishing house La Scuola in Brescia reported that intervention, which welcomed and “collected” the most sordid, poorly enlightened and luminous education, which was consumed there: the education of alleys and manhole covers; a noble and less noble 360° pedagogy, to do it all). For example, this *traditio* is collected by Tommaso Farina here, but also by Massimiliano Stramaglia and his School, which continues on other ridges and happily innovative, “extraordinary” and interesting topics.

position, gender and trait. Nothing is far away from us, nothing is to be neglected. So, everything is a work of education and, therefore, a question of pedagogy, a “whole” education and pedagogy today and in perspective.

We are about to conclude and here is then the choice of this monothematic number and the cultural and prophetic collocation of this issue: precisely a “system” one – and we repeat it – beyond the chosen “topic” (the title) and the crowning “meta-topic” (the “super-title” or “sub-title”) in Watzlawick’s way for the relationship between communication, the subject, and meta-communication, the original and deep reflection referred to human beings, who want to hear and to think, and his *Pragmatics of Human Communication*, which appeared in the original language in 1967.

Finally, in this editorial, we have been changing completely or almost the writing style and the expository scheme of all the editorials preceding it, from 2010 to today, in the 14 years of this magazine (which are appropriately starting to be “so many”): in fact, we have been emphasizing and focusing on all the articles and the studies on these entry pages.

For two (above-mentioned) primary considerations, which we hope they could be shared.

The first one: leaving readers free to make their own journey, because predicting is also “limiting” or “conditioning” in some way (in the impossible evaluative Nagel-style neutrality); while all four of us want to allow those who read to decide their own way and their own “contemporary itinerary” for themselves and their own story, to plan the desired, thought-out and “dreamed-of” landscapes, to climb over curves and bumps.

The second purpose or consideration: arriving to land at an ever-evolving destination today, a presage of future goals and objectives, inimagined, inimaginable or unforeseen “stations” at the moment.

Just one note before finishing: the “key words” in which the articles in this issue can be grouped together.

Basically, “Fashion” with Angela Arsena and Maria Laura Belisario.

From “Art” with Alessandra Altamura, Stefano Bonometti, Marianna Di Rosa, Dalila Forni, Renzo Francabandera, Stefano Polenta, Alessia Rosa and Michela Bongiorno, Francesca Salis and Annamaria Riccioni, Orietta Vacchelli, to the “Arts” with Philipp Botes and Massimo Bonechi, Tommaso Farina, Massimiliano Stramaglia, Paula Guerra.

From the “border” areas with environment and all the (geographical, technological and school, etc.) environments with Gennaro Balzano, Chiara Bellotti, Grazia Romanazzi, Maddalena Sottocorno, to the “alias” of further spaces and territories with Rosita Deluigi (and Grazia Romanazzi), Marta Ilardo and Marta Salinaro, Lívia Gomes Vêras Farias et al., Melissa Ockerman et al., Stefano Scarpa, Renata Viganò.

Have a good trip, then, with Stanley Kubrick, his *2001 A Space Odyssey* and knowledge, which has always been one with science up to now.

But with science fiction tomorrow and the day after tomorrow?