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# SHARING AND LEARNING FOR MENTORING IN EDUCATION



EDITURA UNIVERSITARĂ





# SHARING AND LEARNING FOR MENTORING IN EDUCATION

Proiect: Profesionalizarea carierei didactice - PROF

Beneficiar: Ministerul Educației

Partener 1 - Universitatea Lucian Blaga din Sibiu

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# THE "EDUCATIONAL EXPERT": THE CONTEXTUALIZATION OF MENTORING ACTIVITIES

C. DISTEFANO<sup>32</sup>

**Abstract:** In Italy, legislation has only recently been enacted to regulate and value the professional figure of the pedagogue as the highest expert in educational and Bildung processes. Yet, in today's complex society, his role is fundamental because he represents a point of reference in the various formal and non-formal educational contexts. Through specific actions starting from the analysis of the person's needs, the education professional becomes a promoter of tutoring and mentoring, in the perspective of Educational Care.

**Key words:** Italian Legislation; Pedagogical Science; Professional Pedagogy; Educational Care; Pedagogical Skills.

## 1. Pedagogy ... a complex science for the Person

"The true telos of pedagogy consists precisely in this: pointing out the ways for human beings to form, educate themselves and instruct themselves by responding to the instance of freedom."  
(Gennari & Sola, 2016, p. 33)

Responding to the instance of *freedom* is perhaps the most complex goal and challenge to which pedagogical science seeks to respond daily. This happens because concurring to that instance "does not mean to be free to do what one wants, but to be free to be who one wants" (Id): a *freedom*, therefore, not referring to the norms of different societies, but rather directed toward a higher level, we might say "meta", which is embodied in the uniqueness of everyone.

And pedagogical science seeks to promote this goal through the trinomial that grounds its essence and underlies all its work and research: *education, instruction* and *Bildung*.

Although these terms are often used synonymously, it is not easy to define these paradigms, because each has delicate shades of meaning, which makes it difficult to make a clear separation.

Let us try, here, to give a definition, in order to better understand how pedagogical science, with its complex epistemological apparatus, becomes science for the Person.

As Franco Cambi says, "education (from the Latin *educare*, intensive form of *educere*, "to bring out, to rear") is a set of processes aimed at fostering and directing the growth of the person toward

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autonomy, personal responsibility and complete socialization" (Cambi, 1999, p. 292). The meaning of education that emerges from this first definition is, therefore, that of a construct strongly anchored to a context, in which action is taken for the subject, through a set of actions aimed at his or her autonomy, at his or her acting in *freedom*, in compliance with rules and constructs inherent in the historical-social context of reference. According to this meaning, therefore, "each society curates these processes through specific institutions, which perpetuate themselves, their own traditions, their own ideologies, constantly transform, renew and restructure themselves" (Id).

On the other side, from a social level, such as education, instruction is connected to the sphere of knowledge: understood not as a mnemonic assumption of notions detached from each other, but as a process through which one constructs one's own knowledge, arranging the latter in an orderly and logical way, through critical reworking and interpretation (Gennari & Sola, 2016).

Finally, at a higher level, almost as a higher and complex form, an end point (never concluded) of the process of personal growth, we find the category of *Bildung*. "It, in the strictest sense, is the cultural and human maturation of the individual that is accomplished through an organic (and functional) synthesis of knowledge, techniques, etc., and a free (critical) assimilation of the culture of a group, a people, a society, making the individual active and responsible, therefore also self-regulated, protagonist of this process" (Cambi, 1999, p. 293).

What education promotes and seeks to delineate is, therefore, a constant and continuous dialogue with the culture of its own time; a context and a historical time, precisely, that the individual lives in, of which he becomes a protagonist and participates actively and responsibly. He is a subject of the "here and now," but he is a subject who takes shape from a past that has inevitably conditioned him (with its traditions, values, etc.), but from which and with which he seeks to build a new form of Self, open, more critical, never finished, always becoming, which considers the complex and articulated emotional and intellectual nuances of the human being, in order to condense them into a form as harmonious as possible.

Then *Bildung* encompasses education and instruction (as well as other constructs not analyzed in this context, such as enculturation, learning, etc.) and, although it represents another moment compared to the other two categories, it incorporates them, in order to put at the center the subject-individual-person for whom pedagogy is concerned.

This is the task of pedagogy, its epistemic status, considered by many to be a weak status, because it is linked to the many educational sciences that describe man from various points of view (e.g., psychology, biology, sociology) (Dewey, 2015): but this is the strength of this science that constantly rereads itself, within a critical and hermeneutic framework, to promote educational and training theories and practices that put the *freedom* of the person at the center (Mariani & Cambi & Giosi & Sarsini, 2017).

Here personalism, as a theoretical-philosophical model whose first meanings were outlined with the message of Christ, until it was clearly defined in the 20th century, takes on fundamental importance because it focuses on the Person as a value. And it becomes fundamental because, rereading it from an educational perspective, pedagogy emphasizes those traits that give importance to *freedom* and "the subject-person as a free entity, seen in its substantiality and dynamism, understood as a single, unique unrepeatable, creative in its ontological dignity" (Santelli Beccegato, 2004, p. 23).







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It is an irreducible, never fully decipherable and constantly changing person that outlined by personalism: a subject-person that aims at *freedom*, promoting the perspective of responsibility and relationship that, necessarily, is realized through dialogue and encounter with the Other.

Promoting a personalistic pedagogy, therefore, means to outline an educational praxis that has as its focus a projectuality aimed at the primacy of the person, in which the various educational institutions promote his or her potential and emphasize his or her uniqueness (Id.).

Given these theoretical assumptions that make pedagogy a science for the Person, the figure of the pedagogue becomes central, not only because he or she represents the highest expert in educational processes, but also because, through his or her work, he or she seeks to promote well-being (and *freedom*) for the individual throughout his or her life.

## 2. The pedagogue in the Italian context: between legislation and expertise

It is only recently enacted in Italy the Law 205/2017 (Gazzetta Ufficiale della Repubblica Italiana, 2017) that regulates the educational professions, trying to overcome the "irrelevance" to which pedagogy has too often been subjected and to clarify the training of education experts and their (central) role in society.

Despite the fact that there is still no Italian register dedicated to such professional figures - in fact, it was only in March 2023 that a draft was proposed to establish one (Chamber of Deputies, 2023) - we can consider the 2017 law as an effort to overcome that double paradox of which pedagogy (with its actors) is a victim: on the one side, as mentioned, there is the low social consideration, on the other side the "subalternity" to other sciences (Gennari & Sola, 2016).

What, instead, this legislation seeks to promote is a reversal of this conception, to give value and scientificity as much to pedagogy as a science as to its practitioners.

Within the law it is very clear not only in what field of work education professionals can enter, but also (and most importantly), the training they must undertake. In the law, in fact, it is specified how "the socio-pedagogical professional educator and the pedagogue work in the educational, training and pedagogical field, in relation to any activity carried out in a formal, non-formal and informal way, in the various phases of life, in a perspective of personal and social growth" (Gazzetta Ufficiale della Repubblica Italiana, 2017, p. 302); and again how these figures are "included in the scope of professions not organized in orders or colleges" (Id) and, finally, valuing the university path, it is specified how this training is "functional to the achievement of suitable knowledge, skills and educational competences" (Id).

But what competencies does the law refer to? What distinguishes the educational professional from other professions, entrusting him or her with importance above all for the promotion of the well-being of the person?

It is important to clarify, first of all, the workplaces, to understand what kind of necessary learning outcomes an education professional should possess. These skills are promoted by the various degree programs in the field of education.

On the one side "we are talking about professionals who will lend their work in the contexts of the social economy, where consortia or social cooperatives can be found that organize, manage and develop services to the person; on the other side we are talking about businesses, companies that employ education graduates in the areas of human resources" (Boffo, 2021, p. 172).





The centrality of the person emerges, again, from the analysis of these workplaces because, in both cases, what characterizes the educational profession is working not *for* another person, but *with* another person (Kanizsa & Tramma, 2014).

This represents an important feature of educational work, because the ultimate goal, the focus of such work is represented by a change that professionals, together with the person, seek to promote. This takes place in a mutual exchange in which at the center is an educational relationship based on attentive and active listening to the Other, in a general perspective of Educational Care (Cambi, 2010).

To achieve this change for the Person, who often experiences a situation of fragility, there are several skills that an educational professional should possess and groupable in the trinomial of *knowing*, *knowing how to do* and *knowing how to be*.

In order to understand "*knowledge*," it is necessary to emphasize again the strong link that pedagogy develops with the sciences of education: it is from them that pedagogy draws information about the various shades of the individual (the mind, development, culture, biology, etc.) in order to reread them in an educational and formative key. Knowledge is definable as "*cognitive skills*" and becomes, therefore, a key-aspect, the foundation for building projects for the change of the person: to do this requires that critical and meta-critical reading on what the various educational sciences (psychology, sociology, anthropology, etc.) promote. What results, then, is an expert in educational processes who needs the most critical, open-minded thinking, capable of interpreting the various educational phenomena and emergencies, through an ability to connect with the theoretical concepts that pedagogy proposes to him. (Kanizsa & Tramma, 2014).

"*Know-how to do*," on the other hand, includes all methodological skills: that is the ability to find strategies and tools for the implementation of educational processes. It is with such tools that it is possible to carry out a parsimonious and careful analysis of the needs of the individual, which makes the educator understand and interpret their real needs: doing this means trying to build an educational project as realistic as possible (Id).

Finally, "*knowing how to be*," called "*personal skills*," which include "that emotional, behavioral, and ethical heritage that, while not connected to a specific knowledge, guides the individual in his or her personal and professional life" (Id, p. 156). There are, then, two skills that are central and that this profession needs to place at the center of its work: reflexivity (not only hetero-referred but also self-referred) and (attentive) communication, to which is added intentionality and "right detachment."

Starting from the latter aspects, intentionality is necessary to give the educational project the characteristic of non-randomness: thinking about change for the Person means not improvising but defining each step, in order to achieve quality experiences. But working with situations of fragility means entering into contexts of real suffering and need, in which, often, the educational professional could risk being too emotionally involved: here the "right detachment" is the way to deal with such situations with professionalism and the right balance.

From these two, basic aspects, the other two skills emerge, because entering into relationships means, necessarily, developing constant communication and reflection. Trying to communicate within contexts of fragility requires both attentive listening to the real needs of the individual and a dialogue that is a real exchange and that promotes change, sowing seeds for the person that can





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guide and accompany him or her. To do this, to develop an intentional educational process, to carry out attentive listening, to respond to a real need requires, constantly, a reflection on others and on ourselves; a reflection that makes the educator think about the various emotional and behavioral nuances experienced by the Person taken in charge, to welcome them and give them importance; but a reflection that also makes the educational expert think about his or her own work, how to respond in a better way to the needs of the individuals, in a perspective of constant self-criticism.

The combination of this tripartition (*knowing*, *knowing how to do* and *knowing how to be*) makes it clear how the educational expert, at the very moment he or she seeks to promote well-being and change for the Person, simultaneously carries out mentoring and tutoring actions.

### 3. Pedagogist as mentoring

Although the concept of mentoring was first popularized in American business circles at the time of the industrial boom, in which experienced and knowledgeable "mentors" were identified who could perform a supportive and guiding function toward younger, inexperienced workers (D'Ugo, 2017), this category can be approached and introduced within the educational sector and, in particular, consider educational experts as mentors of the educational processes.

What we will try to argue, then, is how the role of the educational expert is well matched to the figure of the mentor, not only because he or she seeks to promote individual and social well-being, but also because he or she establishes relationships that can foster the *freedom* that necessarily comes through the development and awareness of one's own skills and abilities.

It is necessary to clarify, first of all, what is meant by "mentoring" and, in particular, to highlight how it has, over time, delineated new shades of meaning, leading to a mentoring figure that "does not merely foster the development of a part of skills and behaviors, but considers the person in his or her entirety and career" (Harvard, 2005, p. 89).

What emerges is not a figure exclusively related to the development of skills for inclusion in working environments, but a professional who, starting from the consideration of the person as a whole (and, therefore, considered as a unique being with specific potential) seeks to promote and bring out, in a pedagogical sense, his or her potential.

It is possible to state, then, how, in every field of work in which the educational professional works, this goal represents the mission of his or her work: from early childhood to adolescence, from adulthood to old age.

What educational professionals carry out within educational services is a twofold mentoring action: on the one side, more specifically for professional educators, of accompaniment for the promotion of the well-being and *freedom* of the individual recipient of the educational project; on the other, for pedagogists, an action of coordination and supervision of the educators, for the promotion of reflection, exchange and comparison for the development of activities as calibrated as possible for the various service individuals.

The expert in educational processes becomes, therefore, a mentor not only for the mentee (for whom he or she becomes a point of reference) because, through a pedagogical project calibrated to his or her needs, he or she attempts to bring out his or her skills and potential, even overcoming





situations of fragility, but also for educators and adults who work directly with the beneficiaries of personal services, at a higher level.

In the first case, the mentoring action is also well combined with that of tutoring (thus also linked to the sphere of learning): here the educational action seeks a response to a need, establishing a helping relationship for a person in a situation of fragility, for which it will be necessary to identify the causes of suffering in order to develop the most useful help (Canevaro & Chierigatti, 1999). In the second case, on the other hand, a supervisory action takes shape to guide the team toward a common goal - the person's change - promoted through the support of the whole team.

Different exemplifications could be made for this second aspect, each of them referring to the various work contexts in which a pedagogist may work (school, prison, sports, rehabilitation, etc.): think, for example, of the pedagogist in schools, to promote educational consultations to teachers and students and, therefore, to offer support in order to develop quality educational practices; think of the pedagogist in the early childhood setting, as a promoter and coordinator of healthy development from an early age; think, again, of the clinical pedagogist, who also works with people with disabilities in order to structure pathways aimed at autonomy.

In each of these areas, his or her role becomes key: if we consider the pedagogist as a "multifaceted and professional figure with skills aimed at the critical and complex analysis of individual, family, work, group and community situations; at the planning and design of educational, training, personal evolution and recovery paths and protocols; at the coordination, leadership, counseling, guidance and promotion of educational initiatives aimed at individuals, groups and interinstitutional networks" (Crispiani, 2022, p. 21), we understand how well his statute also combines the concept of mentor, because in his work, once again, the focus is on the Person, in a work of constant tension for its harmonious development.

But considering education experts as promoters of mentoring actions means underlining, once again, that ontological construct of pedagogy which constitutes it and which guides practices: Educational Care.

"Care is not an ethics, but an ethically informed practice. And it is informed by the search for what is good, that is, what helps to lead a good life. If ethics is questioning the quality of a good life, care is an action oriented by the desire to promote a good life. [...] It means trying to promote the well-being of the other" (Mortari, 2022, p. 179): this is the deepest meaning of Care; this is the most effective tool for reaching *freedom*; this is the closest approach to mentoring practice.

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