ABSTRACT
        This paper presents four Italian educational theories
and defines their basic doctrines with regard to society and their
relationship to education. The first theory, called the
laicist-liberal theory, merges the idealist tradition with the theory
of liberalism in social development, while it stresses the importance
of the individual and social growth nurtured by social culture. In
this theory education fosters social culture through humanistic,
scientific, and technical education. The socialist-marxist theory,
the second theory, promotes the idea of man as an historical and
social being, and its basic concepts include the ideas that: (1)
values are derived from the progressive experience of man; (2) civic
education aims at educating citizens to cooperate in communities; and
(3) political education is an essential part of civic education. This
theory calls for the removal of the authoritarian and bureaucratic
structure of schools and for the establishment of the democratization
of education. The principles behind the third theory, the Catholic
theory, are that the human being has the highest value of all
existing things and that the human being is essentially social and
political. Civic education must be used to direct the social and
political human being through democratic value clarification. The
radical theory, the fourth theory, views pacificism and tolerance as
essential values in starting social change. This theory stresses
history instruction and advocates school intervention and
participation in the community. (DJC)

EDUCATION TO SOCIAL, CIVIC AND
POLITICAL VALUES IN THE
ITALIAN PEDAGOGICAL THOUGHT

by

Cesare Scurati

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Four main theories will be taken into account:
- the laicist-liberal
- the socialist-marxist
- the catholic
- the radical.

Each theory will be defined in its basic points with regard
to its view of society, the relation between education and
society and the specific matter of education to social, civic
and political values.

## 1.   The laicist-liberal theory
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Major exponents: R. Mazzetti, L. Volpicelli, S. Valitutti,

F. Ravaglioli

This theory merges the idealistic tradition with the theory
of liberalism in social development and with some views derived
from the perspective of the progressive education movement.

Its core is the importance of the individual and social
growth nurtured by culture.

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## Individual and Society

Three points of view are particularly relevant:

a - The political society, seen as a community organized by law, is an essential condition for the ethical and rational development of man since it allows to overcome self-centredness and will power. It is therefore necessary to avoid both authoritarian statism and individualism or particularism.

b - Sociality is based on the relation between individual and society, that is, on the human way of feeling the need to realize oneself and the others at the same time. The democratic ideal of life lies in establishing relations of solidarity, help and mutual support, thanks to which society itself gains new qualities.

c - Culture is the driving force of social life and the ground of spiritual life, it ensures the realization of a common mind, a collective way of understanding the problems of life and facing the needs of material life.

## The new society

The new reality that must be referred to is the democratic industrial society shaped by the industrial and liberal revolution and grounded on the values of reason (fairness, justice, freedom, science); its main element is the quality of its members.

In the Eighties there has been a series of changes (advanced technological progress, computer science, growing complexity) leading to a post-industrial stage, in which the form of technological rationality seems to prevail, while the importance of politics is declining to the advantage of an outstanding self-centred attitude.

## Education, society and school

Education aims at helping young people to grow up, to become
able to go their own way and to decide according to their own
free will, apart from any economic or political interest.

It means also education to those ideals that enable to
operate within society. Education and socialization are
closely related since the synthesis of individual and social
good is accomplished in the personal consciousness that has
been developed.

Therefore school must take on the fundamental task of
fostering the progress of mankind by means of education,
promoting instruction and increasing civilization.

## Education to social, civic and political values

It is the specific task of school and some fundamental
issues can be pointed out:
- vocational training as education to the ethical system of
the world of production
- education to the observance of the law, seen as respect for
the values of law and not as conventionality or passive
submission
- cultural education able to develop a political conscience
and awareness and to help realize the complexity of problems
in order to avoid ideologic simplifications
- exclusion of any indoctrination and new possibilities of
participation only on the basis of one's skills.

The basic concept is to create an actual and effective
school of culture, able to provide a humanistic, scientific
and technical education that may meet the economic and spiritual

needs of a democratic society moving step by step towards
higher and higher targets of justice and freedom.

## 2. The socialist-marxist theory

Major exponents: L. Borghi, M.A. Manacorda, G.M. Bertin,
A. Visalberghi, F. De Bartolomeis, A. Santoni Rugiu

It is linked to the classic marxist theory, to A. Gramsci's
thought and to the tradition of progressive education.

Its core is the idea of man as an historical and social
being.

## Individual, society, education

These are the basic concepts:
a - The relation between the educational process and the
environment is circular and interactive
b - The individual has an inner drill to live, which results
in an operative skill, an open attitude to experiences and a
tendency to autonomy. Consequently, the development of an
individual doesn't mean either a passive adjustment to
environmental conditioning or the result of a determined
genetic heritage, but a continuous interaction between man
and the world.
c- Values are not metaphysically grounded, they are derived
from the world of experience and develop according to the
historical and scientific progress of man, growing in relation
to his ability to control nature. Values are meanings within
experience.
d - Social education is the very ground of education as
synthetic experience, since the ideas of personality and of

sociality seem to be practically the same, being sociality
the highest development of personality in a moral sense.
e - Education is a process of dynamic adaptation to social
reality, in which the values that improve the quality of
experience (respect, solidarity, tolerance, sympathy, etc.)
must gradually be pursued. This process includes also the
development of self-judgement and participation, which
strengthen personal power against ethical conventionality
and political opportunism, thus ensuring a true moral
commitment of each individual to the others.
f - Civic education is grounded on open-mindedness and social
commitment and aims at educating citizens to co-operate in
their community.
g - Political education completes civic education; it is seen
as historical, legal and economic preparation and as education
to self-judgement, dialogue and confrontation.

## Education and democracy

There can't be a new education without a democratic society
and similarly, a democratic society can't be implemented
without an education able to foster actual equality of the
individuals.

Education to democracy must be pursued by means of actual
experiences so as to develop the sense of social commitment
and participation. School must therefore foster reasonableness,
tolerance, solidarity, mutual devotion, self-sufficiency,
resistance to herd instinct, sense of belonging, respect for
different opinions, understanding and appreciation of plurality
and difference, love of dialogue.

Moreover, the school itself has to develop the characteristic of a democratic organization, giving up its authoritarian and burocratic structure so as to become an institution ready to accept different contributions, open to both tradition and change, contrary to any form of dogmatism and autonomous in its work.

A continuous exchange between school and community is needed in order to fulfil education in close relation to the development of all the forms of social progress (family, means of social communication, etc.).

Therefore, participation of the families and of the students to school life and management must become more and more active.

The leading concept is the need for a thorough democratizing process involving all aspects of education and schooling, in order to assert the principle of lifelong education as any citizen's right and suggest the idea of an educating society as solution to the problem of the relation between school and environment.

### 3. The catholic theory

Major exponents: G. Corallo, P. Braido, A. Agazzi, G. Flores
D'Arcais, G. Catalfamo, C. Perucci

This theory aims at sinthesizing the ideas of classical philosophies with the christian-catholic thought. Its core is the principle of the human being, considered as the ground and reference of values.

Individual and society

As substantial and rational essence, the human being is the

highest value of all existing things and the subject of
inalienable rights. It's the human being that originates
society  and not the reverse, thus social organization can't
clash with the instances of freedom that are characteristic
of the inner self of the person.

The human being is essentially social and political, but
sociality and politics do not represent its only destiny.

It's nevertheless true that man can't be separated from
the social and political context,which should respect and
promote individual freedom according to an ideal of democracy
seen as a system of human, social and political relations that
must ensure anyone's freedom and respect for individuality.

## Education to social, civic and political values

Sociality, that is,openness to the others, must be oriented
and directed (educated) so as to ground it'on true moral and
religious values, which can be synthesized in the principle
of respect for the others. Education to sociality means
education to become able to start interpersonal relations
grounded on the idea of respect for the dignity and the value
of the human being.

Civic education is fundamentally concerned with the relation
between the individual and state, its matters being all the
rights and duties regarding the laws and institutions regulating
social life. It is closely related to moral education (education
to realize and achieve the values of good, peace and justice)
and to the development of the awareness of the values of reason
and natural law (openness to the universal and spiritual aspects
of society); consequently, it can't be limited to education

.to and compliance with positive rules, it must be an active
interiorization of the values that justify actions (that is,
rules).

Political education means to become able to realize and
pursue the common good through coexistence and participation;
in the first place it has to match and synthesize elements of
intellectual nature (understanding), ethical nature (evaluating)
and operational nature (doing). Some precise goals of personal
development can be pointed out:
- education to an historical consciousness
- education to the ability of being acquainted with and
  understanding the political problems of society in a critical
  way
- education to an active and productive involvement
- education to willing and unselfish help
- education to ethical strictness
- acquisition of the necessary technical knowledge.

The task of educating to social, civic and political values
lies firstly with the family (where the basic knowledge is
acquired through vital involvement), then with the school and
finally with social group·ngs (e.g. young people associations
and groups), where life opportunities for the human being are
pursued.

## Education and democracy

Democracy is the system of social and political organization
that can best ensure defence of and respect for the issues of
dignity and freedom of the human being.

Its fundamental character is pluralism, both of ideas and

of institutions, which doesn't mean indifference to mistakes
but regard for other people's ideas and openness to communication.

The foremost condition on which democracy can be supported is
educating to realize one's principles, to testify, respect
and defend them, being at the same time aware that they are
within the transcending boundary of truth, where other
principles can be found as well.

Consequently, the basic elements are tolerance and dialogue,
means of confrontation and mutual respect, that is, of care
for the human being.

Secondly, democratic education has always been education
to peace and to non-violent attitude. Finally, it is evident
that school must take on particularly relevant tasks resulting
in specific responsibilities:

- to be a place of ethical improvement

- to be a place where ideas are spread and worked out

- to be a place of education to critical thought

- to be a place of cooperation with families and other social
  realities

- to be a place of steady and actual interaction with society.


## 4.   The radical theory

Major exponent: A. Capitini


On the basis of a fundamentally religious, even if laic
concept of life, this theory means to regard the essential
principles and values (pacifism, nonviolence, tolerance, etc.)
as the starting point for an action of actual change of social
structures.

## Education, society, school

Being the synthesis of moral, social and political values,
civic education identifies with the development of a civic
conscience considered as education to participation to the
needs and problems of social life, to the acquisition of
correct information and to the organization of widespread
support and approval of actions of change and reform.

Such education, which is mainly up to school, can't be
limited only to the transmission of contents, it must also
provide particular experiences and practice, such as intervention
and participation of schools to the life of the surrounding
community, visits to institutes, associations, meetings, law
courts, trade-unions, etc.

It's important to realize that finalized methods are needed:
- organizing the school as a collective and democratic community
- fostering group work for projects surveys and inquiries
- using dialogue and communication for all subjects
- using interschool correspondence, travels and exchange of
  students.

Particular stress is laid on the teaching of history, with
special regard for the study of the contemporary period and
of the struggle for legal, social and cultural rights.

It is necessary to encourage the study of the lives of the
people who suffered for freedom and for the progress of
mankind.

The basic concept is education to militancy as critical
knowledge of political events through open and balanced
confrontation and a realistic analysis of facts, opinions and
alternatives, in order to lay the foundations of a politically
active conscience that is necessary to play a definite rôle
in decisions.