

THE PHILOSOPHICAL DIMENSIONS OF AN EDUCATIONAL CONCEPT: LINGUISTIC MEDIATION. MRS. VALERIA FEDELI'S SPEECH AT THE TESEO INSTITUTE

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RESEARCH TOPIC AND METHOD

Through this article, we propose to put into circulation a document on the philosophy of education: the speech of Mrs. Valeria Fedeli at the open day organized on May 27, 2021 by the TESEO institute. In a magazine with a mixed profile, history and philosophy, we thus use a research method specific to history in deepening a philosophy theme, more specifically from the philosophy of education. In the society of knowledge, it is natural to expand the list of types of documents that can be placed in the circuit of scientific research.

Our article remains in the sphere of philosophy. Unlike the usually relatively brief presentations of the document put into circulation made by history researchers, we will place it in the context of the doctrine of the philosophy of education and highlight its basic ideas. Our article is a contribution to the research of a problem of the philosophy of education as it presents itself nowadays.

THE CURRENT STATE OF RESEARCH

The distinct position of the philosophy of education in the great science called philosophy is already accepted, not only at the level of great thinkers or established specialists, but also in the media dedicated to philosophy readers or those concerned with general culture (<http://britannica>, 2022). The philosophy of education has its distinct place, both as a field of research and as a study discipline in bachelor's or master's programs (Borozan & Betivu, 2021). The philosophy of education is at the same time in close relation with the management of education, with pedagogy, with the psychology of education, with social innovation

projects. True doctrines of the philosophy of education were outlined (<http://unesco>, 2022).

There is a process of updating the philosophy of education, according to the current technological realities (Raley Y and Preyer G., 2010). However, much more difficult and complex is the concordance between established theories in the philosophy of education and the desires for social innovation existing worldwide. We find treated in recent studies issues such as the necessary changes in the philosophy of education, creativity in education, the relationship between complexity and truth in education, the need for a new research agenda in education (Mason, 2008).

THE THEORETICAL CONTEXT OF THE APPEARANCE OF THE ANALYZED DOCUMENT

Italian research in the field of philosophy of education could be noticed for a long time. We also find studies reviewing these contributions for different time periods (Wolf, 1984). Internationally we find studies reviewing these contributions for different periods of time (Wolf, 1984).

The entire evolution of the debates on the philosophy of education and its implications in the effective management of education in Italy can be found in works on the history of schooling (De Giorgi, 2019), in textbooks of comparative education (Barbieri et al, 2018) or in debates on major themes of the philosophy of education (Al Kalak & De Giorgi, 2018; Pruneri, 2014). We also find fundamental ideas of the philosophy of education widely accepted internationally formed at the Italian school (Montessori M, 2016; Montessori M, 2018).

SOME CURRENT TRENDS IN THE PHILOSOPHY OF EDUCATION CONSIDERED BY THE MODEL FORMULATED BY VALERIA FEDELI

Among the new problems that must be in the attention of the philosophy of education are the integration in the collectivities formed for education (Golu, 2010), the influences from the family and the external environment on education , with details on aspects of an ethnic nature (Branc, 2006). For this reason we need friendly school units for all those

who want to learn, distributed proportionally on the national territory, even more so in countries with regional gaps.

At the border between the philosophy of education and social action in the field of education are the doctrines that identify the objectives of each stage of the education process. In the exploration stage specific to the 15-24 years period, needs, interests, abilities and opportunities are identified (Super, 1957). Also on this border we find the new realities of society (Popescu & Mihăilă, 2012) for which new requirements or objectives of education appear. If we were to summarize them in a single word, all this could be expressed by the word *communication*.

One of the probable trajectories of the philosophy of education is its quiet *connection with the philosophy of professional development*, a field that has become autonomous from a functional point of view (Marga, 2018), but which nevertheless remained closely linked to that of education, at least from a philosophical point of view (Jepsen, 1994). The link at the level of philosophical concepts between education and training leads us on the social action level to a new stage in the development of research into the problem of integrating communication with learning (le Boterf, 2000).

On the other hand, in the age of globalization, the philosophy of education includes the theme of the person's identity from the perspective of the school cycle he has completed. Recent studies emphasize that on a professional level, with reference to the individual, competence is an attribute of the person (Chirimbu, 2019).

The philosophy of education acquired in its evolution the ability to connect with the different religions practiced by people. Some themes raised by religious thought can be the basis of the general development of the philosophy of education. For example, the theory of observing the world in a distorted way, through colored lenses (Matsumoto, 2020), according to Buddhist teaching, brings to the forefront for education the objective of forming the ability to see the world in which we live as it is, that of deeper understanding of people and meanings. The connection of education to the increasingly dynamic demands of society and the economy has been presented more and more pressingly in the 20th century from many perspectives. Among these, the problem of the intellectual qualities of the staff (Kazuo, 1995) seems to raise the most difficult problems for education in general, for the philosophy of education in particular.

**A BRIEF ANALYSIS OF THE DOCUMENT IN CIRCULATION.
SOME ELEMENTS OF THE PHILOSOPHY OF EDUCATION
IN THE SPEECH OF MRS. VALERIA FEDELI**

Mainly, Mrs. Valeria Fedeli's speech is focused on the curriculum issue. One of the problems that the philosophy of education addresses is the content of the training of pupils, students and master's students. Mrs. Valeria Fedeli refers to the preparation for the linguistic mediation specialization. All references take into account the realities of today and those of the next period.

In order for the solutions of the philosophy of education to be applicable, they must be connected to reality. In this sense, we observe the balance between the two constraints specific to education in the European Union countries: the national organizational framework and market developments or community norms in the field of education (including the Bologna system also valid outside the European Union). The method of international comparisons is used by Mrs. Valeria Fedeli in an appropriate way. The data from Italy are compared with those of two other neighboring and similar states: Germany and France.

The Superior School of Linguistic Mediation is seen by Valeria Fedeli as an instrument of social action in which the concept of communication retains its central role. Linguistic mediation specialization becomes, according to the presented document, part of a new vision on education, an integrative, socially innovative vision. This new vision of linguistic mediation aims at intercultural relations, the construction of new meanings, the realization of functions of public interest, increasing the pleasure of reading, the radical modification of the current consumption model, the creation of a new world based on mutual knowledge between people. We thus observe the European strand of thought in which philosophy, through any of its fields of specialization, is closely linked to social action. We were pleased to see in Mrs. Valeria Fedeli's philosophical vision of education including the deep European vein, simultaneously existing in each of the national philosophies.

According to him, philosophy, including that of education, contributes to the radical transformation of man, both as a thinking being and as an active being (Bărnutiu, 2002).

It is no secret that a true Christian philosophy was formed on the territory of Italy, surpassing the classical framework of theology, in which culture, thought and education are the dialogue partners of the Divine message on all the meridians of the globe (Francis, 2018). Valeria Fedeli capitalizes on the wisdom of the Holy Father's criticism of surface contact between people and proposes the transition to the cultural dimension of communication, which can also be achieved through linguistic mediation.

FUTURE IMPLICATIONS FOR RESEARCH

We are convinced that the method of putting documents into circulation will be extended, even beyond the field of philosophy of education. At the same time, we expect the expression of points of view regarding the educational innovation projects formulated on the basis of well-defined doctrines. In important social learning projects, such as the one carried out by the TESEO Institute, it is useful to always have an optimal combination between doctrine and practical action.

Through this article we want to contribute to the formation of a European thinking model on education by putting into circulation the point of view of a great contemporary Italian pedagogue, Mrs. Valeria Fedeli.

Mrs. Valeria Fedeli's speech at the TESEO Institute, May, 27, 2022

Valeria Fedeli*

SSML project: a dialogue between cultures through new forms of interaction and integration

The new role of High Schools for Linguistic Mediators as a strategic space in the dialogue between cultures

In the tradition of academic studies and literature schools, the profile of the linguistic mediator, for the first decades after its normative formalization, was mostly configured within a certain technical definition applied to the function of the translator, to interpreting or rather to a basic linguistic support related to sectoral technical, diplomatic, legal, economic, journalistic and sometimes literary texts.

Italy has always shown a special aptitude for training professionals dedicated to linguistic intermediation, with schools dedicated to interpreting

and translation of great tradition, which from the Second World War onwards have provided professionals in these sectors both for the growing need of the United Nations system, both for the nascent European Union and of course for the Council of Europe. From this tradition, the academic discipline of interpreting and translation has been consolidated, which then found space in many Italian universities, but as sometimes happens in this kind of transformation, the aspects of professional practice that are typical of the profession of the translator and of the 'interpreter, they have not always passed also in the academic field.

However, the legislator considered the previous experience of the old interpreting schools to be important, and recognizing their educational and professionalizing value, he decided to set them up in a separate sector, first with a three-year course, and subsequently starting from 2018 also with the master's level. , in full compliance with the principle of "three plus two" alternation which is typical of the Bologna Process and which characterizes the entire higher education sector. I confess, not without a hint of pride, that the Minister who signed the adaptation of the secondary school courses for linguistic mediators was me, and it was I who wanted the transformation process of the sector, in line with the principles and the objectives of the Bologna process took place, in the terms in which it is developing today, which is why you will understand how happy I am to be here today to celebrate the first year of activity of the Salerno school with my greeting address.

Moreover, the growing phenomenon of globalization, especially since the Second World War, and the consequent development of international relations, connected to an ever more agile fluidity of communications between lands and nations in the digital age, and in the context of a rethought "globalization" of functions, goods and cultures, this restricted understanding of operators trained in linguistic subjects and translation practices is now outdated: many new possibilities open up to those who develop their skills starting from an in-depth linguistic knowledge and modern communication techniques and of teaching.

The linguistic mediator can reconfigure his professional offer on several levels starting from his own linguistic, textual and discursive knowledge, in the dynamic context in which, even with the profound social transformations evident today, his proposal is proposed and inserted.

From a collateral training moment to the academy, and a space in some way still underdeveloped in Italy, in reality the SSML sector can

finally take advantage of the current opportunity to rise to a new role, developing its skills from the contexts of translation and interpreting to those of the "dialogue between cultures", based on the precious skills of interaction and cultural and civil integration, a bridge for renewed international relations.

In fact, what seems to be maturing in the current moment of social complexity and cultural reorganization and transformation is the need to re-weave a web of more mature national and international exchanges, intended at the different levels of experiences, goods and cultural contents to be exchanged. , between a country of historical importance such as Italy and many different spaces in the world, able to interact and exchange with it through a new, different and more mature relationship and contact device. The possibility of connecting and making Italy communicate, for example, with multiple Eastern or Northern European territories, or Mediterranean, Asian or overseas territories outside the pure economic or financial tracks, is a frontier of relations and social and cultural choices today that appear decisive, in the perspective of a new multipolar world, multicentered and less dependent on goods and sources - even communicative and symbolic ones - that are unique, rigid or supercharged as such. Not to mention the potential contribution that linguistic mediation can bring even within a society like the current Italian one, so varied and multilingual, and therefore the support of professionals experienced in linguistic mediation and understanding, become potential actors of that social integration. which every democratic society must strive for to consider itself as such.

THE LINGUISTIC MEDIATOR: AN OPEN DISCIPLINARY PROFILE BETWEEN IDENTITY AND OTHERNESS

The line to follow and to develop as much as possible at this time is therefore an extension and application of the linguistic Mediator's knowledge towards a renewed profile conceived in a social sense, that is, asking his role to function as a strategic and precious hub. of intercultural, interactional and social integration relationships.

This characteristic application is fully inserted in the logic of development of skills relating to linguistic mediation, as indicated by various European and international institutional programs, in the sign of "linguistic mediation", as well as that of "building new meanings", concepts recalled

by EU directives , and of course interpretable as indications of a real "relational construction" embedded in the living social fabric, called to define a possible and important development of the role of linguistic mediator, hopefully evolving towards a role that is also an "intercultural mediator".

The linguistic heritage and the textual instrumentation evolve according to this perspective of knowledge of the socio-cultural profiles of the complex urban context which is a salient feature of Italian society, moving towards knowledge applied to the legal and legal regulations of EU countries and international law.

In this sense, the transition to the work of the intercultural mediator leads to various new paths of cultural and applicative enrichment: an adequate and appropriate knowledge of the cultures of foreign countries, especially those where the chosen languages and metalanguages are widespread, with special attention to their cultural, historical, geo-economic and anthropological dimension. The mediator, following the line now often already traced that is, in recent years, transferring his profile from the strictly linguistic and translation support field to the broader one of social and intercultural mediation in general, is called today to enrich his own competences defining themselves, in this way, at a much higher level of potential social responsibilities, in the exercise of a profession which, if well trained in its study and start-up paths, can follow parallel adventures and increasingly complex and diversified disciplinary paths, thanks to which to enter the job market with much richer possibilities, reaching a large number of very different social and cultural contexts.

TRANSFORMING THE CURRENT STATE OF SSML IN ITALY: NUMBERS AND PROFILES

Indeed, eloquent numbers stand out regarding the current situation of the Higher Schools of Linguistic Mediation in Italy, regarding the desirable perspective of their evolution and transformation, compared to the panorama of international and European studies in the same sector: if Germany proposes a rather developed framework of this training area, with 70,000 and more students enrolled per year on average, and France, albeit to a lesser extent, is about 45,000 attending these institutes, Italy presents

a very different situation, with no more than 4,000 annual enrollments in these schools same training courses.

This is not only a consistence inferiority of numbers, in fact, but probably a much more limited design perspective, with respect to this potentially relevant training and professional area: as mentioned, the mission itself of the high schools of Linguistic Mediation has in fact over the years around a mainly technical profile of the linguistic operator trained by it, limited to a circumscribed professional cabotage, and conceived mostly as an auxiliary support, lacking spaces of broader competence, responsibility, recognition.

If, therefore, it seems appropriate to increase the numbers of SSML writings and graduates / graduates in Italy, it is on the other hand a question of recomposing this intention by grafting it on a renewed conception of the general profile, at the basis of the same conception of the Italian Language Mediation schools. : a new design, capable of drawing this training sector from its current, strongly "technical" simpler profile, to a richer aspect and important function, conceived this time in a more academic and culturally mature sense in the wake of a real work by Alta Training, able to offer skills and abilities in its broader, highly qualified graduates on a critical-cultural and operational level. In this way, enriching the training proposal and directing it towards knowledge connected to intercultural dialogue and a real work of national and international social mediation, relaunching the entire work of these institutes and at the same time giving a much greater strength and wider areas of competence to its students and graduates

According to this perspective, the increase in enrollments must therefore be linked to a decisive increase in the educational quality and didactic organization of the SSML, as well as undoubtedly to their greater presence and diffusion on the national territory, opening new institutes or new branches of the institutes already active.

However, a distinctive factor in this will be to direct the management and organization of the Schools of Linguistic Mediation as much as possible towards a logical and natural conception conceived in the order and objectives of Bodies that collaborate in a "public utility function": philosophy of the SSML should therefore follow a preponderant cultural mission, shifting the axis sometimes dominant today from a commercial perspective, inherent in profit-making companies to that of the public

interest, carried out instead by non-profit organizations, as the Foundations can well interpret.

KNOWLEDGE, CULTURE AND ECOLOGICAL MODEL

A new phase of general productive reconversion of rediscovered ecological awareness must certainly develop, from now on, in many sectors in many areas of work and social relations. A renewed perspective of action, which can also involve in its new movement the work of culture and educational institutions, from universities to academies, from schools of various types to the world of art, audiovisual and entertainment itself. The role of cultural institutions, however, must not be a simple decorative role or of pure supportive solidarity: in fact, in the projection of a renewed ecological model of development and production, the work of knowledge, including humanistic ones, can prove to be fundamental, as it is decisive. In contributing to the displacement of existential and psychological values capable of accompanying a different way of conceiving relationships, territories, the relationship with space and time.

In fact, it is precisely the work of knowledge and culture that is able to recalibrate the quality of territorial and temporal relations in a more sensible and centered way, first of all, helping to break that flow of convulsive consumption that has become dominant in recent decades. A large area of population, convulsive consumption marked by a continuous movement of men, vehicles, goods in the international metropolitan spaces.

A friendly convulsion of both cognitive and energetic waste, that throwaway culture that Pope Francis often refers to, capable of assimilating an entire globalized collective life to its driving dynamics; a widespread experience of constant displacement both material and psychological-bad attention, supported in this by some derives from the use of digital devices, aimed at imposing an uninterrupted communication, but also more and more fragmented, broken, pure contact and surface.

The work of cultural educational institutions, then, could play a decisive game in this problematic context, through a new, large project of cultural dissemination open to society, re-introducing the academic voice within its own territories, revitalizing a relationship that is sometimes asphyxiated, if not absent. Universities in general, but also with their peculiar strength, art academies and schools of linguistic mediation, can in

this way change the social relationship with this convulsive space and time in a virtuous sense: as an attractive force towards a new "centering", the work of knowledge and the experience of culture are able to "stop" the indiscriminate action of consumption and trafficking with a high energy impact and now unsustainable, to relocate - in the rediscovered habits of reading, listening, cultural consumption - widespread social attention, and thus favoring the use of more limited and balanced spaces for action, and less convulsive and more dilated times, aimed at a deeper self-care, as well as a new balance of the spirit.

The task of Universities, Schools or Academies, therefore, can prove to be completely central in the productive and ecological reconversion project, since it is projected into the decisive task of cultivating in the depth of social sensitivity a renewed way of relating to the world, that is, offering the true basis for a qualitative change in consumption, production, exchanges between people and the environment. In this sense of action, disseminating culture - also with extra-academic interaction programs, through training cycles aimed at the urban territory - means re-educating society to the times and peculiar ways of reading and listening, of vision and understanding. ; a slower, deeper dimension, collected with respect to the dynamics of the most convulsive flows, and therefore capable of cultivating a social response, over time, much more adapted to the virtuous ecological spaces and times through a psycho-perceptive relocation in the cognitive order of the book, of theater, meditation or study.

The contribution of the SSML to a similar project of "reconquest", we could say, of their own space and time through the recovery of culture and knowledge, should focus on targeted and characteristic "socio-cultural mediation" activities, based first of everything about education in reading and listening, that is, the recovery of the form and experience linked to the book and the multifaceted strength of the text as such in an unprecedented adventure that specific linguistic and humanistic skills can open up to a comparative dissemination, capable of supporting and disseminating the social knowledge of other cultures, their history, their imagination and values.

A double movement would then be possible in this perspective, of foreign dissemination in Italy, and of the dissemination of Italian history, culture and social values abroad: in a renewed conception and organization of educational and academic knowledge, aimed at opening up internal

didactic paths in multiform moments of cultural inspiration open to the outside of civil society.

I deeply believe in the social role of education and in the power of schools and universities to create better citizens, developing in them that critical attitude which is a fundamental tool for the exercise of democracy. In this convulsive and syncopated time, in which everything goes too fast to be understood and studied, only education, with the times that are necessary for human learning at any age, is the answer to the social uncertainty that today often does to waver our vision of a fair and just society. In this complex framework, in which global multiculturalism adds further complexity, even more so the training sector of linguistic mediation, can play a fundamental role both from the point of view of mutual understanding and from that of peaceful and respectful coexistence.

Talking about peaceful coexistence seems an oxymoron, in this troubled era in which, still struggling with the Covid 19 pandemic, Europe is facing a war in its own home. But I remain deeply convinced, having made the understanding of the other and mediation my reason for living, that many problems would be solved if we were able to truly communicate with each other, fully understanding the nuances of reciprocal positions and thus avoiding conflicts right from their birth, above all avoiding that the initial misunderstandings, over time, magnify the differences, to the point of making them irremediable.

This is the social mission of linguistic mediation, to help people understand each other and above all not to misunderstand each other, and it is perhaps the most important social and cultural message that this training sector has to give to all of us, and it is on this conclusive reflection that I thank you. for your attention.

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