DEI: IN SEARCH OF BALANCED SOLUTIONS COMMENSURATE WITH THE DEEP DYNAMICS OF THE HUMAN BEING IN THE ERA OF GLOBALIZATION

DEI: ALLA RICERCA DI SOLUZIONI EQUILIBRATE E COMMISURATE ALLA DINAMICA PROFONDA DELL'ESSERE UMANO NELL'ERA DELLA GLOBALIZZAZIONE

Santina Carrozza
Roma Tre University, Italy
santa.carrozza@uniroma3.it

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Rossella Marzullo
Mediterranea University of Reggio Calabria, Italy
rossella.marzullo@unirc.it

iD

ABSTRACT

The current dimensions of the relationship between education and reality cannot ignore the interdependencies that today closely link every living being to the other and to the entire planet. This relationship, therefore, focuses on the behaviors necessary to realize the three crucial values in the intertwining of politics and education: equity, respect and conscious acceptance of the other. Education is in fact the form that human behaviors take within a community, when they are oriented towards respect; therefore, politics and pedagogy are also destined to meet on the human.

Le attuali dimensioni del rapporto tra educazione e realtà non possono prescindere dalle interdipendenze che oggi legano strettamente ogni essere vivente all'altro e all'intero pianeta. Tale rapporto, dunque, si concentra sui comportamenti necessari a realizzare i tre valori cruciali nell'intreccio tra politica e educazione: l'equità, il rispetto e l'accoglienza consapevole dell'altro. L'educazione è infatti la forma che assumono i comportamenti umani all'interno di una comunità, quando sono orientati al rispetto; perciò anche politica e pedagogia sono destinate incontrarsi sull'umano.

Introduction

The current dimensions of the relationship between education and political choices are placed on the ground of profound connections between all that exists and cannot ignore the interdependencies that today closely link every living being to the other living being and to the entire planet. The relationship between pedagogy and politics develops on the actions, on the behaviors necessary to realize the three crucial values in the intertwining of politics and education: knowledge, respect and courage. "Education is, in fact, the form that human behaviors take within a community, when they are oriented towards respect; therefore Politics and Pedagogy are destined to meet on the human. Although with different declinations, they have both had to imagine the appropriate training paradigms to address the different problems of the time in which humanity would have built places, reflections, hopes, based on values and objectives" (Violante, 2021). It would be useful to dwell on the purposes for which politics and pedagogy intertwine: if it were necessary to simply transmit new dimensions of obedience, or define predestined classes, it would be sufficient for politics and pedagogy to meet on purely disciplinary grounds. And sometimes they do: racist stereotypes, excluding social models, mockery of those who are different from oneself, the professionalization of indignation are all behaviors aimed at defining political and pedagogical boundaries on the basis of prejudices and selfish conveniences. If, instead, this relationship serves to contribute to new capacities to be in the world as conscious actors, politics and pedagogy must communicate a renewed idea of reality. Pope Francis himself, in 2015, warned that we are not in an era of change, we are instead in a change of era, that is, in one of those moments in which changes are no longer linear, but epochal; they constitute choices that quickly transform the way of living, of relating, of communicating and of elaborating thought. The complex of transformations we are experiencing determines profound changes in the way we understand time, space and life. It is not rhetorical, therefore, to speak of a change of era: if a transformation is underway, what we call crises today - of democracy, of school, of information - are perhaps not declines: perhaps they are passages, transitions, the effort to abandon the old and understand the new. Therefore a new task for Politics and for pedagogy. Political thought and pedagogical thought must be more dynamic, more projected towards the future, more aware of the changes. Talking about politics and pedagogy in 2025, in times of war - which is certainly not the continuation of politics by other means; in times

of crisis - pandemic and energy, climate and migration that impact on each other and amplify each other - is certainly not an attempt without limits and risks. To the list of critical situations we add the divergent demographic dynamics, the growing inequalities within and between nations, the intertwining of old and new conflicts, the ambivalent impacts of new technologies (one above all, artificial intelligence) on daily experience. Crisis situations that intertwine and cast a long shadow on the management of the polis, masterfully conceived by the Greeks, the place where "acting for the community" was born in increasingly different forms. Even before Plato, the wise men, the educators of the time, were by nature politicians. The Socratic story is a rather eloquent example: Socrates stings consciences, irritates those in power, but power cannot tolerate Socratic warnings and chooses to put him to death. Thus begins the story of the difficult and often dramatic relationship between politics and education. Plato would like to dedicate his life to politics, to compensate his master so that such unjust events can never happen again, but he is soon forced to realize that "Laws and customs were corrupting and dissolving extraordinarily". So he decides to write what he was unable to implement: Politéia is born, better known as The Republic, the plan of an ideal State because "The misfortunes of human generations would never have ceased, if first men who were truly sincerely philosophers had not come to political power in the city or the political leaders had not become, by some divine fate, true philosophers". Even in the Greek myth, politics must deal with the reasons of the heart, but this time it is power that comes out defeated, even if its opponent pays with her life for defending its reasons: Antigone, the proud girl who opposes the law of the city, invoking for her part the unwritten laws that dwell in the deepest essence of humanity and command to bury even the worst reprobate, while Creon, the sovereign, the incarnation of power, defends that law that prevents the burial of the remains of the girl's traitorous brother. The ending is in a catharsis eternally reiterated in the tragedy. The law must respect a formal equality, it is the same for everyone, and at no cost can it be derogated, under penalty of losing its meaning and the credibility of its legislators. Laws are not violated, says Socrates himself, what is at stake is the stability of the political community, rather, they are changed. "At the end of the 18th century, Johann Gottlieb Fichte, the founder of idealism, delivered to his contemporaries a text of great evocative power that surpasses the time of its writing and remains a living message for generations to come. The mission of the scholar contains five lessons that Fichte held at the University of Jena in 1794 where he had obtained the chair of philosophy by designation of Johann W.

Goethe. The lessons, addressed to his students, are an exhortation to make their lives a testimony of service to the community to which they belong. (...) The mission he entrusts to them is to make culture a tool for improving their fellow men, towards whom the intellectual has great responsibility". Culture here is synonymous with moral education, example, moral tension. Stress, the aspiration to continuous self-improvement, is the hallmark of his work and his existence: "Philosophy is not an inert furnishing, but a practice of life" (Buttafuoco, 2021).

The awareness of the unity of the teacher's educational proposal emerges: precisely because it does not have ethics as its content, whatever it may be, but the ontology of reality, it is a unitary proposal, therefore all-encompassing, for which one should learn one's ideas from reality and not impose one's ideas on reality. A true heuristic criterion offered to an inexhaustible thirst for knowledge that privileges the 'anthropological' dimension of politics which should coincide with a concrete self that faces its own problems by listening to its own desire to live

1. Pedagogy and politics for an education for the common good

From past crises analyzed from the point of view of international economic relations, one aspect emerges mainly: there are no ways out of a crisis by remaining within the horizon within which the problem manifested itself. You do not get out of a debt crisis with new debt, from a financial crisis with finance alone, and it becomes clear how this is also the case for the (undeniable) crisis that politics is going through in the era of globalization: politics cannot be healed with politics alone. Because everything is truly connected: this means on the one hand the inconvenience of living in an extremely complex world, on the other the great opportunity of being able to count on resources that are still unexplored in facing the challenges we find ourselves living. The deepest of the "real" resources on which we can build a good politics is, paradoxically, our own vibrant humanity, restless and demanding, in its complete and final expression, which is the need for a total meaning, the attempt, even political, of anyone seeking a dignified life for himself and his family. Talking about an educating and educated community, in political life, may seem utopian, but it is the path that can change history. A point on which we must mature a renewed awareness. It is about the liberating possibility of overcoming dualisms and fractures both in the personal microdimension - public/private, heart/reason, matter/spirit, sacred/profane -, and in the political macro perspective - Church/world, believers/non-believers, theory/practice -. It is necessary to aspire to this all-round unity, the root of peace with oneself and of

social peace; certainly, a dynamic and restless peace, which does not eliminate or hide problems but which allows us to look at them without anguish, with realistic hope.

It is precisely on the irreducible unity of the person that dialogue and constructive comparison between different people can flourish, but that the desire for unity is truly the purpose of contemporary politics is not exactly the most deeply rooted belief, led as we are to downgrade it to a feeling of the private sphere at most expressed in terms of career and economic well-being.

The anthropological dimension of politics should, therefore, be adopted as a criterion of interpretation and judgment on the very way of 'doing politics' so that one does not 'go over people's heads'. The desire for a common good, in fact, is the counterpoint of power and in the relationship between person and power the latter must be judged by the ability to take an interest in the freedom of the person and his desire for fulfillment under every possible profile; in other words, power should exist to realize the desire for fulfillment of people, otherwise its very existence falls into contradiction. Sen identifies democracy as the most suitable socio-political context for human development, as it is able to promote substantial and not merely formal freedoms. In fact, the fundamental characteristics of democracy have implications capable of expanding freedoms and related possibilities for human growth. These implications concern in particular the spirit of dialogue, tolerance, openness to diversity, the inclusive and egalitarian spirit, the spirit of solidarity. All these aspects make a democratic country a place where the prospects for human development are decidedly better (Sen, 2001). In this way, Dewey's fundamental lesson is recalled: democracy is not only a form of government, but is first of all a way of associated life, whose preferability derives from the fact that the growth of human beings is truly achieved at the highest level only when they participate in the direction of the community to which they belong (Dewey, 2000). For Dewey as for Sen, democracy therefore represents the prerequisite for human development. "When we talk about active citizenship and democracy in education, we are not referring to the legal meaning of the terms, but to the bond, the interweaving of relationships, the relation and the weight of responsibility towards oneself and towards others as a group in the broader sense, as a society" (Salmieri, 2015). The purpose of the active exercise of citizenship should have as its objective the free, aware and responsible subject who is able to continuously willing to renew himself within the time and space that are given to him: "(…) We must not be satisfied with 'being human' but it is a question of 'becoming human' and helping each other, precisely, to become human" (Elia, 2014). Education to the social dimension of the human being is a formative path for which Politics must necessarily assume its

share of responsibility so that it can give life to men capable of expressing their subjectivity in the relationship with 'the other' building the common good in a critical and concrete way."Political life belongs to those who love to be with other people, not above, not even next to or, worse, elsewhere; to those who lead their lives together with those of ordinary men and women, staying within personal and group relationships, those relationships that, taken together, make a simple sum of individuals into a society" (Arendt, 2001). It is therefore urgent to commit to an education that allows us to deeply understand the true meaning of human existence and the value and effectiveness of a political perspective that knows how to analyze and manage the complex dynamics that animate our contemporary world, having a natural drive towards a good that can be truly collective. "It is political education that acts as a bulwark and defense against the brutal climate of opposition to the other and the violence that derives from it and that represents one of the most interesting aspects of a fruitful and productive educational path, capable of understanding and translating the continuous innovations of the present as well as planning with a clear and firm awareness of its own underlying principles" (Elia, 2014). Luigina Mortari also reminds us, with a certain foresight, that "Only a synergic and constant relationship with the category of education can free political reflection from the contingent, projecting it into a broader metapolitical dimension in view of the implementation of the common good" (Mortari, 2017). On closer inspection, however, Politics has currently dried up in the attempt - in many cases deplorable - to serve the economic interests of individual personalities or entire lobbies of power. Existential Peripheries and Globalization.

2. Existential Peripheries and Globalization

In the pre-global world, strongly permeated by rigid reference systems, the themes of peace, dialogue and encounter between peoples did not find much space in educational paths. A change had already occurred in the aftermath of the Second World War, but these trends were destined to profoundly influence public opinion and educational debate starting from 1968, when we find the full scope of a revolution that criticizes and demolishes the 'stiff' way of transmitting knowledge and calls into question the "authority" incapable of understanding the radical innovations that animated the present world. A new attention was developed for the peripheries, geographical and existential, far from the thoughts of the politics of social criticism of the time, except for a small group of intellectuals who recounted their lives marked by all sorts of humiliation. Those were the years of massive internal migrations: thousands of migrants from the South of the peninsula

populated the outskirts of the large and productive cities of central and northern Italy. It was the third world on our doorstep: "Poverty and those people who lived in shacks were the discovery that the third world was close to us" (Riccardi, 1997). And the closer all this was, the more provocative and in some cases even threatening it was: these profound inequalities, as well as despicable injustices, could not be resolved simply with revolutionary theories or by pronouncing heartfelt speeches stuffed with ready-made phrases. It was necessary to act, experiment, learn, enter the folds of an urban space that was marginalized, poor, unheard. At the same time, the economic boom, the promise and premise of mass well-being, was overturning the parameters that had animated society up until that point in favor of mass consumption and an increasingly cruel individualism. Pasolini, in the years preceding his tragic death, even spoke of a sort of "anthropological mutation", referring in particular to adolescents and young people who, in his opinion, were increasingly unhappy, to the point of slipping, in the following years, to the "primacy of the self" endorsed by the birth of the Web. After the 1990s, therefore, the idea began to circulate that mass communication, conveyed by new technologies, could replace education without too many problems. "For the first time, the possibility of real equality between human beings is ideologically realized (...) intellectual equality" (Alberoni, Cattaneo Beretta, 2021) hoped for precisely in 1968: "People who until then had lived in silence and by proxy entered the public scene with force and claimed the right to express their opinion on everything" (Mazzoni, 2015). Globalization, then, seemed to unfold in the early nineties an extremely optimistic vision of the future: "A utopian dream of liberation was emerging that created a radical fracture with the previous generation, which no longer had anything to teach. Global man, without ties to his own past and therefore to history, was preparing to enter an unknown land with disarming superficiality" (Impagliazzo, 2021). Considering that globalization is a phenomenon characterized by interdependence, it seems clear that it is configured as a "Global Risk Society" (Beck, 2001), in which it is necessary to learn to live with an open system, therefore indefinite and unpredictable precisely because it is in continuous movement, and if all this on the one hand can lead to various benefits, on the other also numerous vulnerabilities. Today we clearly perceive how the innate sense of trust in the future and hope is compromised, both in the future and in the solidarity of other men: uncertainty and distrust become a permanent state of mind and the qualitative figure of existence and, consequently, hostility, unexpectedness and unpredictability of events and political choices compromise relationships, work and means of subsistence for men and women all over the world "frustrated in their expectations of a prompt recovery" (Rusconi, 2020). At this point it becomes

essential to be able to resort to 'resilience' paths that allow us not to succumb to all this. "Globalization strongly poses another challenge, that of living together. Migrations have profoundly changed the physiognomy of large metropolises and world cities. Enormous differences of culture, lifestyle, religion are concentrated in narrow spaces" (Impagliazzo, 2021). Education for coexistence that welcomes diversity and recognizes the other as a value is absolutely necessary to be able to live peacefully in contemporary metropolises: "In the urban landscape, the fear of mixing, 'mixophobia', which favors segregationist tendencies, feeds itself in a tragic vortex, which leads to the disintegration of community life" (Gnavi, 2015). Education therefore has the task of reminding, especially politics, that dialogue expresses and interprets the space in which otherness ceases to be the place of exclusion and categorization. We must nurture the desire to integrate differences and create paths of reciprocity capable of guaranteeing different interpretations at multiple levels of relevance. "As a difference, the other calls into question all the certainties of power as a system of control and normalization, because the subject, as an actor of his learning, is a bridge oriented towards elsewhere and not a simple dwelling closed in an armored enclosure" (Salmeri, 2021).

3. DEI: an Ethical and Strategic Imperative for Sustainable Success

The complexity and rapid changes that have determined, and continue to do so, the global and globalized socio-economic landscape, generate a growing awareness of the inequalities and inequities to which the weakest segments of the population are subjected; furthermore, the increasingly pressing demand for fair and representative work environments requires institutions and private individuals to radically rethink their operational and cultural models. In response to all this, the effective implementation of organizational structures focused on Diversity, Equity and Inclusion (DEI) has been theorized, not as a mere exercise of corporate social responsibility, but, rather, as a fundamental strategic imperative for organizations that aspire to sustainable growth, innovation and a resilient work culture. A well-defined and integrated DEI structure within the host organization can respond ethically to these types of issues, translating them, moreover, into tangible competitive advantages, including a greater ability to attract and retain talent, an increase in creativity and innovation, an improvement in corporate reputation and a deeper understanding of global markets. Diversity, Equity and Inclusion, in fact, are intrinsically connected terms, capable of making the context in which they are experienced 'humanly productive': the term 'Diversity' within a social group or an organization is a given and refers to the presence of individuals with different

histories, identities and experiences. Such differences "may include, but are not limited to, ethnicity, gender, sexual orientation, gender identity, age, physical and mental abilities, socio-economic status, education, religion, nationality and thinking styles" (Northcraft & Gutek, 1993). Referring to the term 'Equity' therefore means recognising that these differences inevitably create different disadvantageous positions and that intervening through support that is "equal for all" will never be sufficient to guarantee fair results. Equity, in fact, "implies the provision of specific support and resources to address these disparities and ensure equal opportunities for success for all" (Adams, Bell, & Griffin, 2007). It is not a question of giving everyone the same type of help, but, starting from each individual, providing them with tools and opportunities to achieve the best possible result. The concept of 'Inclusion', finally, goes beyond the observation of simple presence within the various contexts, focusing "on the creation of an environment in which all individuals feel valued, respected, supported and able to fully participate and contribute their unique potential" (Shore et al., 2011). An inclusive environment is characterised by a sense of mutual belonging, for which diversity is considered an added value, and the contribution of each individual is the most expected and appreciated. These considerations allow us to represent the DEI organizational structure as an integrated system made effective by the intersection of different elements. Starting from the highest levels of a possible corporate organizational chart, for example, leaders must first declare not only their support, but must also "embody the values of diversity, equity and inclusion in their actions and decisions" (Ely & Thomas, 2001). This allows a clear vision of DEI through constant communication of its strategic importance and the allocation of adequate resources to support the planned initiatives. Conscious leadership allows DEI goals to be clearly identifiable, quantifiable and achievable: "These goals may include representing underrepresented groups at different levels of the organization, reducing the gender or ethnic pay gap, improving minority employee retention rates, increasing employee satisfaction with inclusion and implementing more equitable hiring and promotion practices. Establishing key metrics (KPIs) allows you to monitor progress, identify areas for improvement and evaluate the impact of these initiatives" (Bersin, 2015). To this end, the creation of a specific DEI team is essential to guide and coordinate the proposals and needs that arise. "This team, led by experienced professionals, is responsible for developing and implementing the DEI strategy, providing training and consulting, monitoring progress, managing reports and collaborating with different business functions to integrate DEI into key processes" (Dobbin, Kalev, 2016). A critical area for the implementation and development of DEI frameworks is, of course, human resources management: this

would include a fairly diverse pool of candidates selected based on objective criteria based on "skills, training of recruiters regarding unconscious biases, and implementation of fair evaluation processes" (Bohnet, 2016). Once the recruitment phase is concluded, the priority should be to create inclusive strategies that welcome and support all new employees, giving them the opportunity to integrate successfully into the company culture: implement fair and transparent performance evaluation systems, offer inclusive professional development opportunities, and ensure that promotion decisions are based on merit and not on bias. Finally, it would be good practice to conduct compensation analyses to identify and correct any unjustified pay disparities and offer inclusive benefits that respond to the diverse needs of employees.

The systematic development and diffusion of an effective DEI organizational framework can be quite complex and not without objections. Contexts where it is proposed often present clear resistance to change, either due to a lack of awareness and understanding of DEI concepts, or due to a difficulty in measuring progress and quantifying the return on investment (ROI) of DEI initiatives. It is therefore critical to address these challenges with a well-defined strategy, effective and transparent communication, ongoing commitment, and a willingness to learn and adapt. In conclusion, a strong and well-integrated DEI organizational structure is not only an ethical imperative, but also a critical driver of long-term success. It requires genuine commitment from leadership, setting clear goals, integrating it into HR processes, creating an inclusive culture, and consistently measuring progress. Organizations that embrace diversity, promote equity, and cultivate inclusion are better positioned to attract and retain talent, drive innovation, enhance their reputation, and thrive in an increasingly complex and diverse world. Investing in a strong DEI framework is not only an investment in the well-being of your employees, but also a strategic investment in the future of your organization and the world.

Conclusions

An educational perspective that generates a shared and conscious project of valorization of the human, of all the human, can help individuals to face, with dignity and without shades of desperation, pain, human and social devastation, violence and injustice. "Educating is creating a reality in which the individual, in short and long relationships, is certain of seeing his rights respected. It is in this expansion of the horizon of reference that the dialogue between pedagogy and politics finds its most proper place: it is necessary that pedagogy works to overcome

the discomfort of fear and rejection towards the other, the only way to avoid what denies the authentically human" (Elia, 2010). Thus politics, which concerns precisely the relational aspect of the person, must bear in mind that it has to do with the need of every self that, in order to be itself, wishes to be useful to the common good, to the good of its own family and friends, of the people in which it is born and of the people to which it recognizes belonging in its path to destiny, to the good of the entire world in the historical era in which it lives; thus every self, in the openness of solidarity towards every attempt of others, recognizes in others the same desire as itself even if expressed in different forms. Thus in the end it is precisely the satisfaction of this "ultimate need" that is the outcome of a politics and an economy that want to adopt balanced solutions commensurate with the profound dynamics of the human being.

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