

To Orient at Work and Towards Employment: A Difficult Challenge for the Pedagogy of Work

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Abstract: Today, as never before, pedagogy is committed to a tricky and challenging role. To accompany today's man and woman along the path towards the change between continuity and discontinuity, in a lifelong and lifewide perspective. To provide them with cognitive, emotional and operational means in order to recalibrate and redesign their own projects of development against unknown, sometimes even radical, changes.

If we consider today's political, social and economic conjuncture, which made the work become its Achilles heel, pedagogy of work is entrusted with a far more difficult challenge. That is to make an epistemological reflection and to concretely redesign theories and practices of lifelong learning and guidance to and at work, as Laborem Exercens said talking about "permanent truth" of the humanity.

So, the pedagogy of work, in collaboration with other sciences, has to face the difficult gamble, on the one hand, to teach young generations a new culture of work and of "career construction", in terms of scenarios, knowledge, expertise; on the other, to teach adults to reconstruct and to enhance their own project of professional development, between stasis and change.

Thus, training and guidance to and at work are of a high pedagogical caliber in the contemporary complex society, where a high level of engagement and responsibility is required, in order to "leading to system the education for the culture of work and for the self-entrepreneurship" (*Linee guida per l'orientamento permanente*, 2014) and to becoming recursive lifelong according to the different formative steps.

Together with the problems related to the "lack of work", to the school-work alternance, to unemployment, to employability, etc, a pedagogy of work, characterised by a comprehensive nature and by a "Gardnerian" disciplinary *habitus*, has also to consider the important matter concerning the epistemological reflection which might reconstruct the interpretative frames of sense, meaning and values of work. A reflection of this kind is in fact the principal condition to avoid the effects of the heavy alienation of man and, at the contrary, to promote competences of direct control, awareness and responsibility about one's professional choice, expanding personal competences of self-monitoring and of existential guidance.

In this multitude of variables and possibilities for realisation of this task, the pedagogy of work, first as a curricular science and then as *telos* of a formative culture based on the emancipation of the subject, may follow three distinctive axes. These are the three guidelines that, today more than ever before, characterise the mission of experienced-based knowledge and know-how and that mediate between the adherence to reality and the tension to

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utopia: to produce research, to communicate the change through a didactic approach, to promote personal and communitarian engagement seen as the capacity to build new strategies and guidance for spreading know-how within the society, through processes of communication, of management, of “engagement”.

Key words: adult education, work, guidance

1. Introduction

Today, as never before, pedagogy is committed to a tricky and challenging role. To accompany today's man and woman along the path towards the change between continuity and discontinuity, in a lifelong and lifewide perspective. To provide them with cognitive, emotional and operational means in order to recalibrate and redesign their own projects of development against unknown, sometimes even radical, changes.

The contemporary subject has an anxious, complex and proteiform face and, today, more than ever, he is exposed to the paradox of multiple possibilities and, at the same time, of multiple risks at personal and social level.

If we consider today's political, social and economic conjuncture, which made the work become its Achilles heel, pedagogy of work is entrusted with a far more difficult challenge. That is to make an epistemological reflection and to concretely redesign theories and practices of lifelong learning and guidance to and at work, as Laborem Exercens said talking about “permanent truth” of the humanity.

So, the pedagogy of work, in collaboration with other sciences, has to face the difficult gamble, on the one hand, to teach young generations a new culture of work and of “career construction”, in terms of scenarios, knowledge, expertise; on the other hand, to teach adults to reconstruct and to enhance their own project of professional development, between stasis and change.

The task of the pedagogy of work is to become militant, to move towards the change, to take off its clothes of theoretical self-referentiality and to become the science of engagement and mediation, the science of the high political and social value. It also has the task to continuously innovate and to recalibrate its concrete operative function, its role of “science of doing”, “of creating”, “of pedagogical interweaving”. As a “generative” science, it has to claim the primacy of its operativeness, which is among those elements that are “submitted the most to misinterpretation and alibi”. When we refer to pedagogical operativeness, we do not refer to “the simple manual exercise”, explains Umberto Margiotta, “but rather to the concrete operations that may become formative only when preceded and accompanied by reasoning, by theoretical planning and by an intelligent control of the problematic situation” (Margiotta, 2015, p. 118).

The primary goal is to promote a formative model shaped on the citizen first, and then on the stakeholder, a model in which “humanitas” and the training on transversal, communicational, relational competences are at least as important as the technical overspecialisation. Formative logic often forgets its main *telos* and is crushed by the “techno-economic vulgate”, by its standards of performance and competitiveness that make Humanism regress, the ancient solidarity perish and the art to live forget (Morin, 2015).

Thus, training and guidance to and at work are of a high pedagogical caliber in the contemporary complex society, where a high level of engagement and responsibility is required, in order to “leading to system the education for the culture of work and for the self-entrepreneurship” (Miur, 2014) and to becoming recursive lifelong according to the different formative steps.

From the growth of self-oriented competences, useful for building a project of personal, formative and

professional development, to the access to the labour market, to the training at work, to the hot topics of the NEET — which need to develop competences of agency and capability, to the complex condition of an adult age confronted to premature lay-off, replacements and company reorganisations, the pedagogy of work becomes a militant pedagogy of engagement and of planning in a lifelong and lifewide perspective, as underlined in several European documents.

In the case of the training at work, formative institutions (such as school and university) have to perform the difficult task to adjust formative offer to the labour market's needs, though preserving their primary cultural task. On the curricular level, these institutions may reduce the gap between theory and practice, bringing into the classroom privileged witnesses and concrete examples and, at the same time, innovating and re-innovating didactic strategies and methods for the development of knowledge and know-how.

On the institutional level, they should reinforce the continuous confrontation and the exchange with the territory, by promoting territorial tables, partnership with private and public bodies that may encourage policies of school-work alternance, in order to enable the construction of a bridge between training and employability.

It is read in the *Linee guida sull'orientamento permanente*: “guidance, in the world of school and training, cannot be limited to the psychological and individual dimension of the self, but it has to extend to a social and cultural projection with reference to the community of belonging, to the professional and social identity, to the historical memory, to the shared values and to the ethics of work”.

On a more distinctly formative level, this raises questions on the new emergencies and on the need to adopt a culture of the “good work” and of the “good guidance”.

That is about taking into account the transformations characterising the labour market and requiring a great commitment from formative policies. Long-lasting jobs being outdated, more and more frequently the society of works demands from the workers of any age to adopt a new approach to work, a more flexible, creative and, paraphrasing Bauman, “liquid” approach.

Both young people entering the labour market and adult workers are required to provide increasingly new competences. We are facing professional biographies “at risk” characterised by “we may say a constitutive uncertainty” (Bresciani, Franchi, 2006, p. 39) before and after the career path. “The career becomes nomadism among multiple places and multiple roles [...] professional goals interfere more and more with personal and civil goals” (Bocchi, Ceruti, 2004, p. 7). Nowadays we are assisting to the professional transitions of an ever-changing work that needs prompt and long-lasting guidance interventions, which should be able to activate resilient and empowered professional profiles, flexible to change, risk and uncertainty.

It is possible to face these “emergencies” by promoting guidance, ability and sustainment to personal and professional individual projects, by practicing forms of understanding, mediation, interpretation of behaviours, also in order to promote forms of professional reflexivity and of self-knowledge management, which may convert the experiences into new learning opportunities. Therefore, together with guidance interventions for the active research of work, of placement and self-placement, of self-marketing, of further professional training and requalification, it is necessary to also take into consideration those guidance interventions useful to redesign, to redefine and to improve the existing professional projects, i.e., the professional biographies that today, more than ever before, know the risk, the job insecurity, the crises and, more generally, the complexity.

“While at the beginning of the 20th century guidance pathways aimed at matching individuals and jobs [...], at the middle of the 20th century the engagement was in determining factors and steps in a long-life process of career development [...], today, in 21st century, each guidance action aims at facilitating people to plan their life

in the best way possible within the complexity world in which we live” (Di Fabio, 2014).

The reference immediately goes to the recent theories of Guiscard and Savisacks, the former is more generally about *life design*, while the latter is more specifically shaped on the professional field of the *career construction*; they both seem to be particularly effective since they are able to match guidance counseling dimensions with self-directed dimension. These theories are strongly anchored to the idea of the active participation of the subject to the construction of his life and/or professional project, in which he acts like a “proactive agent” able to self organise and to manage the experiences and competences coming from it. In this perspective it is essential for the construction of an effective project to acquire career management skills, necessary to analyse, to select, to autonomously synthesise all the information about the learning and vocational world, “to make decisions and to face moments of transition. The training for acquiring these competences may help individuals manage non linear career pathways (formative and professional)” (Miur, 2014). The European Lifelong Guidance Policy Network (ELGPN) has defined them as competences useful to support “the capacity of guidance at work”, “a set of competences that provide individuals and groups with the means for collecting, evaluating and analysing information about learning and work opportunities and their requirements, relating this information to one’s self-knowledge, making career decisions, and making successful transition. These skills enable citizens to manage the complex transitions characterising the different learning, formative and work pathways”.

These are the skills which should firstly be encouraged in learning settings since they may offer the means to learn and to manage one’s career pathway, which, as is known, is more and more characterised by liquidity and change.

Even in the university world, the promotion of these skills has to be an essential goal, achievable through the practise of significant and active forms of learning able to activate in young generations processes of self assessment and self placement.

The real challenge is to integrate CMS in an educational context. “Options include CMS as a separate, timetabled “subject”; infusing it throughout the curriculum; offering it as an extra-curricular activity or a mixture of these strategies; the deployment of experiential and innovative pedagogies. It is critical that educators go beyond didactic instruction to include a range of experiential learning strategies, career games, computer-based resources, and so on” (ELGPN, 2011).

2. What is the Purpose of Pedagogy of Work?

Starting from these premises, it is evident that the pedagogy of work may face the difficult challenge of the training at work, by accepting the multiple conditions, contexts, intelligences, possibilities, imaginaries, vocations, and from these infinite sources to generate the idea of a formative continuity for man and woman.

Together with the problems related to the “lack of work”, to the school-work alternance, to unemployment, to employability, etc, a pedagogy of work, characterised by a comprehensive nature and by a “Gardnerian” disciplinary *habitus*, has also to consider the important matter concerning the epistemological reflection which might reconstruct the interpretative frames of sense, meaning and values of work. A reflection of this kind is in fact the principal condition to avoid the effects of the heavy alienation of man and, at the contrary, to promote competences of direct control, awareness and responsibility about one’s professional choice, expanding personal competences of self-monitoring and of existential guidance.

In this sense, the pedagogy of work becomes science of “engagement”, an epistemologically formalised know-how that proposes itself not only as a teaching subject and a research field, but also as a model and a means to promote a culture of human development approach, which may connect educational system, personal background, labour market and *territory*. A science of mediation and of interconnection useful to fostering processes of planning, innovation, programming and training for men and women; useful for those organisations that consider the work as a space of personal and social generativity, as a driving force of an innovative business culture based on social responsibility, as an opportunity to build networks of knowledge and practices to spread and to share, in order to optimise both competences and resources. Resources that, potentially available on the territory through research, training and didactics of the pedagogy of work, may become active protagonists of a more general cultural, social and economic development, connected not only with the production of tangible goods but also with the valorisation of *intangible goods*.

This perspective, clearly influenced by the overwrought historical period, which, in some way, has encouraged a new reflection about work, underlines that the pedagogy of work cannot be disjointed from the practice of monitoring the reality, and so from the practice of transforming itself and the sense of “training at work”, through the promotion of *formae mentis* that are able to answer the requests from the “society of works” of *proteiform* careers but also of “sickness of work” and of “lack of work”.

In this multitude of variables and possibilities for realisation of this task, the pedagogy of work, first as a curricular science and then as *telos* of a formative culture based on the emancipation of the subject, may follow three distinctive axes. These are the three guidelines that, today more than ever before, characterise the mission of experienced-based knowledge and know-how and that mediate between the adherence to reality and the tension to utopia: to produce research, to communicate the change through a didactic approach, to promote personal and communitarian engagement seen as the capacity to build new strategies and guidance for spreading know-how within the society, through processes of communication, of management, of “engagement”, of fund raising, of citizen’s participation, of civil responsibility and of “corporate social responsibility” (Collini, 2012; Cooper, 2011; Unesco, 2009).

3. What Is the First Mission of Pedagogy of Work?

In the first case — the production of the research —, in relation to the deep transformations affecting the labour market, its cultural meaning and the competences required to the workers of this new century, it strongly suggests its double cognitive and learning dimension revealing itself as space and time of analysis, of critical thought, of “facing”, of planning and of change.

In fact, if the research is able on one hand, to enhance knowledge and know how, on the other to become efficacy, engaged, trans-formative, nevertheless it cannot renounce to its formative value. Doing research certainly means producing knowledge, without losing the important moment of its formative, social, ethical and political return. The very first ambition of a quality research should be to offer itself as a privileged interlocutor of the political systems that find in it a matter of reflection, of guidance and of concrete planning.

It seems, thus, clear how the research turning around the pedagogy of work may represent an important contribution to the policy making and to the promotion of an enabling and efficacy work.

In particular, the perspective of the pedagogy of work pays attention to the formative practices and to their implicit reference to the “scientific and intellectual fundamentals of the working process” (Baldacci, 2014, p. 82)

that are indeed the principal intellectual material on which it is possible to practice a critical reflexivity of the theories and socio-educational problems connected to work.

In our opinion, this critical and reflexive “alert” is the first requirement to plan the “good work” (Gardner, 2007, 2010; Dato, 2014) and to achieve empirical researches oriented to the highest value of citizen’s learning, of his emancipation, of his intellectual, emotional, social and cultural growth; that means planning a pedagogy of work not for profit purposes (Dato, 2014).

Its position on the social stage becomes more and more sensitive because of its complexity, but at the same time it is fascinating and stimulating because inconvenient and dissenting for its nature, suspicious towards normal and normalised representations that do not satisfy its generative force of undepictable, but utopically conceivable, forms. Such as, first of all, the possibility for the individual to become artisan of himself and of his activities through, this is the case, a work of quality.

It offers itself as a science of a strong social role that, through the promotion of models of thought marked by reflexivity and meta cognition, is engaged

To help reconstructing a new way of thinking the single and the society in their “normality” [...]. It may offer itself, because a disciplinary conceptual structure, as the apparatus to think the thoughts, in this case of a lost society after the fall of the traditional models, as if, once those models fallen, the apparatus to think would had fallen too [...] now it would be necessary to promote — and the pedagogy may assume, together with other sciences, an important guiding role in this sense — the construction of a new apparatus to think, based on a new type of recipient, that contains, metabolises, re-elaborates, supports the creation of flexible boundaries and limits (Riva, 2012, p. 43).

Since it is a planning and historical knowledge, it has above all “to reflect upon its own doing-pedagogy, in a logical sense, in a phenomenological sense and in a hermeneutic sense” (Cambi, 2006, p. 132). It has to be seen as an antidogmatic and antireductionist thinking-acting capable of “looking after, in its fullness, the pedagogical sense, and relaunching it [...], widening its boundaries” (Ivi, p. 134).

Its research engagement is at the centre of its epistemological identity that, for its scientific rigor and ethical quality, is able to define formative, certainly temporary, but definitely orientative, models of training at work, in line with the problematicist principle of the adhesion to reality, which enables it to reconsider, to recalculate and to redesign interpretative and operative structures and models.

4. What is the Second Mission of Pedagogy of Work?

If, herein affirmed, the task of the pedagogy of work is to be recognised as a militant science of a strong social role, it is thus clear how the dimensions of its didacticity may become determinant for the promotion and the realisation of a new culture of work and of employability, a concrete opportunity to turn into a science of engagement, of planning and of change.

Whereas didactics sets out as a science of communication whose task is “to enhance the communication between the development dimensions of the different generational ages [...] and the cultural symbolic systems [...] within the different learning settings [...]. Therefore, a didactics seen as science of communication (of translocation) of knowledge, of behavioural models and of value framework, from an institution [...] to the subject participating to the life of a determined formative context” (Frabboni, 1999, p. 19).

Starting from the curriculum and passing through methodological structures and learning spaces and contexts,

the teaching of pedagogy of work brings knowledge closer to student, reveals the unknown and creates basic, technical and professional competences, and above all competences of active citizenship.

After all, in order to promote a disciplinary mind it is necessary “to ‘demonstrate subject’s understanding’”, since “neither the student nor the teacher [...] can establish whether there was a real and solid learning until the moment that student will put his knowledge into practice [...]. Now, the emphasis is placed on the discipline in action” (Gardner, 2010, pp. 43–48). The curricular dimension thus appears in all its centrality in guaranteeing the transmission, the analysis, the elaboration of models and theories about the sense and meaning of work and the knowledge and know-how of citizenship.

The concerned didactics is certainly an orientative didactics, which makes guidance its educational goal and which matches the promotion of student’s interest, curiosity and motivation with significant learning models, anchored to the experiences or to the needs of the labour market. It has to bring together the goal of school drop-out reduction or university wastage with the promotion of employability and competences of placement and self-placement.

This didactics aims at promoting the awareness of choices and interests, of paths, of perspectives, and enables student to “operatively” get into the discipline, to cross it in order to discover the peculiar view of the world and to operate wise choices, to catch the strict relation between discipline and real world for better understanding it and acting in it.

This model doesn’t certainly answer to a simple instrumental function of “equipment”, but it has to promote metacognitive and metaemotional competences of reflexivity and planning, free from contingency and context.

For what has been said thus far, the Pedagogy of Work acquires the clear status of a science of the high guiding efficacy if, as underlines in the Lifelong Guidance Policy Development document, European Resource Kit (ELGPN, 2014), guidance attains the following fundamental objectives:

Active involvement — guidance is a collaborative activity between the citizen and the provider and other significant actors (e.g., learning providers, enterprises, family members, community interests) and builds on the active involvement of the citizen. Empowerment — the guidance provided assists citizens to become competent at planning and managing their learning and career paths and the transitions therein (Ivi, p. 14).

Following the same document, institutions have to promote guidance skills, i.e., “opportunities to learn how to make meaningful educational and occupational decisions and how to manage their progression in learning and work” (p. 17) and career management skills “a range of competences which provide structured ways for individuals and groups to gather, analyse, synthesise and organise self, educational and occupational information, as well as the skills to make and implement decisions and transitions” (Ivi, p. 21).

The pedagogy of work constantly lives the tension between the antinomy of objectivity/subjectivity, quantity/quality, tangible/intangible, reality/utopia, theory/praxis, it tries to combine the moment of production with the moment of the existential dimension, to become a culture of employed care and of human development approach.

5. What Is the Third Mission of the Pedagogy Work?

But it is not enough.

Pedagogy, because it is a science of thinking and acting, may become a means of promotion of communitarian and personal engagement. For its particular relation with an activity historically recognized as

process of building personal, social and economic development (the work), it may play a strategic role in the construction of a model of an integrated learning system fostering the community engagement, offering itself not only as a disciplinary space, but also as a “methodological dress”, which generates *formae mentis*.

This refers to a personal engagement that may be promoted within the disciplinary and curricular context where it is not only necessary to know but also to stimulate questions, to promote self efficacy and self placement, to cultivate a communicative relational style oriented to the constant improvement of personal, cultural and social wellness conditions in the perspective of the right to guidance and lifelong learning. In the awareness that subject’s action potential can vary according to his perception of competences and efficacy and that the latter is strongly connected to the competences of self guidance and of complexity management. More specifically, worker’s engagement is considered as the emotional and motivational positive state that is exactly opposed to stress and burnout (Bakker & Leiter, 2010) and that enables the development of a sense of belonging, a sense of responsibility towards the work accomplished. It is characterised by “vigour”, “dedication” and “immersion” (Schaufeli, M. Salanova, V. González-Romá, & A. B. Bakker, 2002), which represent respectively the level of worker’s determination, resilience and willingness, the meaning the subject confers to his work and the level of commitment it implies and, finally, the concentration and the strong sense of responsibility the subject devotes to his work.

The passage from the personal engagement to the communitarian one is short. In fact, one of its further commitments is to create cohesion between learning contexts and labour market, to propose and promote models of business culture, of work organisation, of professionalism and competences of a higher quality than the classical threshold competences. It has to claim its theoretic primacy against the productivist policies that would like it to be accommodating with a hetero defined, strongly normative, rationality, which would deprive it of the vision and the dignity, of the breath and the perspective.

Dewey had already stressed the formative and emancipating value of work, on the condition that the pedagogical interest releases the learning potential from the “economic pressure” and from the unique “scope of economic value” to put it in direct connection with the development of a “social intelligence” (Dewey, 1949, p. 267). In this sense Dewey claims that “a vocation means nothing more than a direction of life activities that let them be perceptibly significant to a person” and that it has not to be “limited to such occupations that produce immediately tangible things” (Ivi, p. 411).

That of Dewey is a perspective today fully accepted by a pedagogical theory and praxis, referred to as the “good work” that, not by chance, accomplishes its reflexive and formative action in a transversal and integrated way with the *mission of research*, of *didactics* and of *personal and communitarian engagement*.

It becomes thus essential to prefigure a possible world, of life *and* of work; to suggest some reflections on the possibility to plan a “good”, healthy and ethical work that, far from the risk of a new form of alienation, capitalises the happy alchemy of technique and humanitas, of excellence and ethics and let them become a formative and transformative resource of a “possible” work.

According to Gardner, a “good work” is addressed to *excellence*, *ethics* and *engagement*, and it combines the productive soul with the existential-planning one. At this proposal, Carrie claims that “more specifically, good work is the outcome when an individual is doing excellent (high quality) work in an ethical (socially responsible) manner, and is highly engaged (gains meaning and flow from) the work” (Carrie James, 2010, p. 157).

It is a model that gives sense and meaning to the professional activity and that proposes itself as an interpretation of the *boundaryless careers* and *protean careers* phenomenon (Hall, 1976) as well as of the new

management models aiming at rediscovering human resources and at valorising intangible assets.

At this proposal, Gardner affirms: “in the last two decades we have been dominated by the three Ms: Money, Markets, Me. We need to flip these three Ms on their side and valorise the three Es: Excellence, Engagement, Ethics. And then, we finish the job by flipping the image one more time to yield a W for We” (Gardner, 2010, p. 13). Analysing Gardner’s theory, there are three different ways to interpret a “good” work: it may be excellent and fine, in other words highly qualified from a professional-technical point of view; it may be responsible and highly ethical; it may be engaging and involving in a way that the one who accomplishes it feels competent and capable to develop an effectance motivation.

In fact, Gardner writes: “we see good work as the intercalation of three ingredients, each (as it happens) beginning with the letter E. Good work is good in the Excellent, technical sense; the worker knows his stuff, is highly skilled, and keeps up with the latest knowledge and techniques. Good work is good in the phenomenal sense: it feels good, feels right, is personally Engaging, yields experiences of flow. Finally, good work is good in a moral sense: it is carried out Ethically, in a way that is responsible, and in a way that serves the wider good, even (indeed perhaps especially) when it goes against the immediate interests of the worker” (Gardner, 2010, p. 5).

As Nakamura affirmed, the concept of good work and of the variables that characterise it are complex and have to be considered from a holistic viewpoint. The concepts of excellence, ethics, engagement are open to a wide range of interpretations, such as: “we usually stress technical quality but at times we may choose to focus on other criteria (e.g., the aesthetics of a surgeon’s suture). With respect to ethics, we sometimes highlight specific guiding principles (e.g., honesty, rigor, fairness) and at other times aspects of responsibility more generally. With respect to engagement, we sometimes highlight the experience of the flow state and at other times personal fulfilment or meaning. Although this implies a multi-faceted definition of each aspect of good work, we do not yet have taxonomy of different facets of excellence, ethics, and engagement. We have come closest with respect to different forms of responsibility” (Nakamura, 2010, p. 110).

In the last instance, the “good work” is considered as an “ecosystemic” space and time, in which personal characteristics, social and cultural factors, feedback of one’s activity in terms of outcomes, benefits, prestige, power, etc, interact influencing worker’s performance and acting on the quality of the system itself.

Gardner also claimed that: “all four of these forces are always present. The ways in which they operate and interact determine the likelihood of good work” (Gardner, 2009, p. 210). It is evident that these are interpersonal and intrapersonal forces, which may encourage or inhibit the subject’s engagement, his sense of responsibility, his motivation, his sense of belonging, and which, if combined with a complementary, synergic and harmonic effort, may generate what — as we will see later — Gardner defined process of “alignment”.

The first question is, thus, how to combine these variables, how to activate them positively, how the subject can act proactively towards the system composed of those variables. Before that, it is necessary to operate a careful analysis on how vocations change and adapt themselves to changes, on how to teach new generations how to approach a changeable job. In other words, it is essential to connect the “good work” to a new idea of professionalism (Dato, 2009, 2014) and to let the “good work” become a “goal” category, which may guide and orient employment and training policies.

6. Conclusion

Our idea is that the category of the “good work” may pedagogically set itself up (epistemologically and

methodologically) as a “semantic structure” (Dato, 2014), as a model that could be adapted to new generations in search of their own professional and life paths, but also to adult workers who, in the contemporary economical and cultural crisis and in the identity crisis concerning roles and functions, need to get back on the right track.

School for basic education, university for higher education and for training and guidance to work represent the privileged contexts where those actions and processes may be promoted, pursued and achieved. In a lifelong and lifewide perspective, these are the places of development for an educational culture that restores the dignity of work and of workers. Physical and social places where the pedagogy of work may accomplish its formative task: to realign citizen to the labour market and work to democracy (Baldacci, 2014), in order to promote inclusion and citizenship.

Therefore, together with the guidance interventions for the active research of work, for learning competences of analysis and of self evaluation of competences, of planning, and of active research of work, of placement and self placement, of further professional training and requalification, it is necessary to also take into consideration those guidance interventions useful to redefine and to improve the existing professional projects, i.e., the professional biographies that today, more than ever before, know the risk, the job insecurity, the crises and, more generally, the complexity.

In this case, the role of pedagogy is to offer models of theoretical reflections and of good practices that may respond to the diversified formative needs of young people and adults facing the labour market. It is thus necessary to plan and to achieve processes that, through the promotion of competences of person accompaniment, may be functional to the dynamics of career management, of redetermination of priorities and values of a society in which works are in crisis and adulthood is sometimes lost and disoriented. Nevertheless, it should be avoided the risk to fall onto an operational-functionalistic logic, which, if flattened by the emergency and deprived from its transversal breath, would fail its goal of an ecosystemic and significant development, useful to create “well done”, and not only “well-filled”, heads. At the contrary, combining research, didactics and communitarian engagement, the pedagogy of work has to promote those career management skills, mentioned above, useful for the subject to support the capacity of guidance to and at work, through a range of suitable competences to gather and to organise autonomously all the information concerning training and work, but also to face and to make decisions during the moments of transitions. It is about three macro categories of competences, which, for what has been said so far, have to be activated in order to promote capabilited profiles of citizenship and professionalism.

They refer to:

- *personal management*. This macro category hosts the range of competences useful to build and to guard a positive image of oneself; to understand the influence this image has on one’s life and work; to develop skills for promoting positive relations in one’s life;

- *exploring learning*. They are useful to combine permanent learning with one’s career pathway; to locate, to identify, to interpret, to evaluate and to make use of information concretely; to understand the relation between work, society and economics; to efficiently and productively use the variety of connections;

- *work and life/work building*. A range of competences useful to search, to obtain and to create a job; to explore and to put into play one’s decision making; to elaborate and to control one’s career pathway; to be able to balance private life and work, etc. (Sultana, 2011).

Therefore, the Pedagogy of Work may become the bond between theory and practice, emergency for the present and project for the future, approaching through a clinical and project-oriented look a territory of reflection and action, which is work, where today as never before the economical and productive instances meet the

existential ones. This represents the keystone for the achievement of a project of personal development oriented to the emancipation and wellness of citizens, of workers and of the entire community.

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