

Bulletin of the *Transilvania* University of Braşov
Series VII: Social Sciences • Law • Vol. 13(62) No. 1 – 2020
<https://doi.org/10.31926/but.ssl.2020.13.62.1.1>

“SCARABÒ” AND THE EDUCATING CITY. PEDAGOGICAL REFLECTIONS ON SOME RESULTS OF A FIELD RESEARCH

Fabrizio d’ANIELLO¹

Abstract: “Scarabò. A city to educate” is an education festival, which takes place in the old city of Macerata (IT) every year. A complex field research activity is focused on the 2018 and 2019 editions. This research was motivated by the participation in the international Trans-Urban EU-China project, devoted to the study of the relationship between urban sustainability and social integration/inclusion. Only some results of the interviews given by 116 adults participating in the 2018 festival are reported on this occasion, pedagogically focusing on the topic of the educating city.

Key words: Pedagogy, educating city, “Scarabò. A city to educate”, Trans-Urban EU-China project.

1. Introduction: the Trans-Urban EU-CHINA project and Scarabò

This article has some results emerged from a complex field research activity, which was carried out between 2018 and 2019. This research was urged by the participation as a research team member in the international Trans-Urban EU-China project, concerning the «transition towards urban sustainability through socially integrative cities in EU and in China». This project, which has been funded by the Horizon 2020 program, is still ongoing and involves numerous university and non-university partners coming from Austria, Belgium, China, Germany, Israel, Italy and Norway. The contribution provided by most of the partners is technological, architectural, urban, engineering, geo-political and urban-ecological, while the pedagogical study dimension is entrusted to the education area in the local unit at the University of Macerata, which is in turn a “third party” associated with the Polytechnic University of Turin and also committed to the philosophical and urban-agricultural aspects. The task assigned to this area, in collaboration with the Chinese Academy of Science and Technology for Development (Casted), briefly concerns the role of education in a sustainable urban development, which is able to include and satisfy the needs of growth and achievement of different people.

Within this general reference framework, I devoted myself to theoretical contributions on the guiding idea of lifelong education, the concept of educating city and the forceful

¹ University of Macerata, Italy, fabrizio.daniello@unimc.it

relationship between these two topics, integrating my fellow pedagogists' reflections on co-housing and active ageing, the pedagogical configuration of school areas and school museums. At the same time, I had the opportunity to empirically concentrate my study on the education festival entitled "Scarabò. A city to educate".

Since 2017, every year and mainly at the next to last weekend of May, Scarabò has taken place in the streets, squares, internal courtyards of ancient buildings and other internal and especially external public and private areas of the old city of Macerata. Macerata is a town of medieval origin (5th-6th century) in the Marche Region (IT), with about 42,000 inhabitants. It is located 60 km from the Umbria-Marche Apennines and 30 km west of the Adriatic Sea.

Scarabò creates more than 40 educational and training workshops addressed to boys and girls from 3 to 13 years old, as well as all the citizens, welcoming people from neighbouring villages and cities, and not only. These workshops are managed by a voluntary and non-profit network of local educators, trainers, teachers, volunteers, craftsmen, traders, freelancers and artists, coordinated by the "Scarabò Association", directed by Dr. Laura Copparoni. By way of example, these workshops range: from food education to journalistic activity; from knowledge/manipulation of colours to animated reading; from the introduction to the opera to the presentation of cultures which are different from the Italian one; from artisan interlacement and dyeing to contemporary dance; from creative manual skills to natural pigmentation; from hand weaving to creative recycling; from music education to origami production; from theatre to folk dance, etc. As mentioned, these are just some examples of the activated workshops, to which various recreational and sporting activities in the old city must be added.

At the source, the reason for the choice of the "Scarabò case" was dictated by its plausible intertwining with the topic of the educating city/community according to a lifelong education perspective: the theoretical focus on this objective seemed to find a suitable contextual and practical-educational collocation in Scarabò, despite the awareness of the temporal limitation of the initiative. In addition, the reason for the choice was dictated by the hypothetical anchoring of this event to the contents of the assigned task: in particular, the relationship between educational networks and urban social fabric and the relationship between education and promotion of social integration/inclusion and social harmony/unity.

Therefore, the presumed validity of these reasons was carefully examined by a field research which, in addition to other topics, also sought to examine the concepts of educating city/community and lifelong education from a "naive" perspective. Thus, 116 adults, 111 children and 7 workshop coordinators were interviewed in the 2018 and 2019 Scarabò editions. Due to the space allowed, we will limit to consider here only a few answers given by adults, taking into account partial results in the face of a clearly larger and more exhaustive investigation of what was advanced and which will be explained with a subsequent monograph.

2. The Reference Sample and the Interviews

First of all, it is necessary to mention that this reference sample is not statistically

representative, since a non-probabilistic sampling procedure was used. Therefore, the "conclusions", which will be reached, do not pretend to rise to generalizations.

That being stated, 116 adults (out of about 700 adults participating in Scarabò), who were interviewed in the 2018 festival edition (May 19th and 20th, 2018) have an age range between 19 and 65, including 1 of 19 years old, 2 between 20 and 29, 20 between 30 and 39, 45 between 40 and 49, 6 between 50 and 59, 2 between 60 and 65 and 40 who did not want to provide any information about it. 47 people are male and 69 female. 6 people obtained a Ph.D course, 32 a master's degree, 21 an upper-class secondary school diploma, 3 the Italian school certificate obtainable at the age of 14 and 54 did not want to specify their educational qualification. The employment distribution is various, with a prevalence of clerks (25%). Instead, this is the geographical distribution of residence: 82 people from Macerata, 1 from Rome, 1 from Milan, 1 from Livorno, 1 from Ischitella, 1 from Galicia, 16 from various towns of the Marches. 13 people did not want to release any information.

This sample was subjected to an interview concerning these following thematic areas: 1. Scarabò; 2. urban learning; 3. educating city; 4. urban design; 5. social inclusion; 6. lifelong education and educational policies; 7. technology, learning and education in the city.

Since 9 people provided these interviews, the latter have followed a structured protocol. Once granted the ad hoc acquittance, all the interviews were audio-recorded and then literally transcribed in electronic format to facilitate data analysis.

After illustrating the project aims related to Trans-Urban EU-China and consequently the main items to be focused, which were shared with the above-mentioned education area, the questions for this sample were agreed with the festival director after an extensive interview given by her on March 26th, 2018, in order to understand: 1. Scarabò reality; 2. the reasons for choosing the old city; 3. the relationship among city, learning and education; 4. the meaning of educating city; 5. the relationship between educating city and lifelong education; 6. the relationship between physical places and education; 7. the recipients of this initiative and the educational figures involved; 8. Scarabò educational goals; 9. the relationship between Scarabò and social inclusion; 10. the relationship between Scarabò and technology.

Once the outlines of the interviews were identified, we proceeded with a test, both to verify the understanding of the questions and to understand if any important dimension for the exploration of the thematic areas had been neglected. This phase took place between February and April 2018, thanks to the collaboration of some workshop coordinators, some students from the degree course in Learning Sciences at the University of Macerata and two fellow researchers experienced in qualitative analysis. The received feedbacks made it possible to rephrase some questions and to eliminate other ones.

Finally, on this occasion only the results corresponding to a part of the "educating city" thematic area are reported. On this regard, it is worth mentioning that the questions connected to this entire area focused on certain key points of the educating city concept, namely the role of public areas, community and the educational integration of the city with respect to the school offer. In addition, it was asked to provide an

“identikit” of the main educational figures within the town and the educating city. The attention will precisely focus on this latter aspect.

3. The Results

Most of the interviewees (13.7%) replied to the question “According to you, what is an educating city and what are its aims?” that it is a city which is able to “educate” to “civil coexistence”, that is, to promote how to be able to live together in an unconditional respect for other people (and also for shared space). In second place, there is the city “centred on the children’s educational needs” (12.8%), followed by the city which facilitates educational processes “through its areas” (10.4%), then the one “exemplified by Scarabò” (8.8%); after that, the city which “integrates differences” (7.2%) and “guards, shares and transmits values” (7.2%). Then, at an equal level on points with 2.4%, we have the city which “supports the educational role of the family”, “has training objectives for each registry and social bracket”, “offers its resources to enhance learning”, “helps citizens to feel involved”, “teaches respect for rules”, “lets itself be discovered”, “makes its history known to the youngest people” and “enhances cultural and artistic heritage”. Instead, 1.6% shares the opinion that the city “encourages social occasions” and “educates to the beauty of the territory”. Finally, in addition to these answers, there is about 9.5% of very different individual answers (it is the city which “educates children to responsibility”, “gives everyone the opportunity to express freely”, “reserves attention for citizens who perform an educational function”, “allows citizens to network”, etc.) and 8% of irrelevant answers (I can’t answer, I don’t know, etc.).

The quoted expressions just indicated satisfy some classification needs, summarizing the heterogeneous contents of the opinions expressed. To have a qualitative knowledge of these contents, here are some excerpts extracted from the six conceptual categories which showed the greatest consensus. For example (reference “civil coexistence”, with anonymous labelling): A16 («An educating city is a city which “educates” to be together, to be legal, to respect other people and the heritage we have»); A46 («The educating city teaches its future citizens a civil coexistence in respect of the city and other people»); A77 («An educating city hinges on children and adults’ civic education, hence the value of the community and how to grow up all together, also through these activities»); A83 («The aim is the respect there must be for other people and the respect there must be for common areas»); A88 («The aim of an educating city is to make a good citizen grow up, so that he/she can respect public areas, people and neighbours, learning to coexist in difference»).

Reference - city “centred on the children’s educational needs”: A2 («The educating city organizes educational activities for children»); A7 («I think it is a city where every child has the opportunity to find the best, various resources to develop any potential at a creative and intellectual level»); A34 («Summarizing as much as possible, I would say it is a child-friendly city, a city which takes the role of a child into political consideration and guarantees and satisfies the right to be a child»); A56 («An educating city is a city which leads a child to personal growth outside school environment. So, it is a city which stimulates knowledge outside school»); A65 («An educating city is a city which makes

children grow up and, at the same time, often grows up together with children starting from their needs»).

Reference - city which educates "through its own areas": A33 («The educating city [...] has suitable areas, which allow a progressive maturation of one's subjective and interpersonal experience»); A44 («An educating city occurs when people are brought up to live together and to socialize. So, the more we have physical spaces open to everyone, the more we have the opportunity to "educate" us»); A57 («An educating city is a city which thinks about future, thinks about areas for children and old people and thinks to be as accessible and safe as possible for citizens»); A64 («An educating city is a city which [...] shows its citizens that they can constructively live together [...] by exploiting its areas, even for occasions of this kind»); A76 («An educating city is a city which makes its areas available, an environment which is able to welcome everyone»).

Reference - educating city "exemplified by Scarabò": A37 («An educating city is what Scarabò did with this initiative»); A41 («Events of this kind [...] represent a city which "educates" [...]. These activities "educate" to be together, "educate" to respect the rules, precisely "educate" to share»); A91 («The educating city is the city which allows us to socially interact and this case is already sufficient as an example of educating city»).

Reference - city which "integrates differences": A74 («First of all, an educating city is an attitude of openness to diversity [...], where otherness is an integral part of the city and social fabric»); A110 («It is a city accessible to everyone, which enhances everyone's possibilities and capabilities, beyond what are individual differences»); A115 («A city which manages to integrate various cultural, ethnic and religious differences and leads the population to develop a community thought»).

Reference - city which "guards, shares and transmits values": A1 («An educating city is certainly a city which shows and enhances the main values which must be shared [...] Here, we need to transmit values while playing»); A11 («It is a city which keeps values alive and manages to make children live them, it is a city which lives on relationships as values»); A109 («It is a city which transmits values, gives an example of being together as a value»).

4. Pedagogical reflections on the results

4.1. The crucial nature of social bonds

The Scarabò festival has specific goals, explained by Dr. Copparoni in the above-mentioned interview. The first one is giving its relational function back to the old city, rediscovering in it «a place significantly inhabited by the human sense of being together». The second one is «promoting a community idea of education», thanks to the creation of a city network animated by shared educational commitments and responsibilities - aimed at integrating and enriching the formal educational offer -, but also thanks to interactive activities and group games prepared by this network with the aim of highlighting the importance of "learning to grow up" in the interaction with those who share the same living space. Consequently, the third one is spreading a certain idea of educating city, that is, a place where «each person can introduce their own contributions and satisfy their educational needs in the constant search for themselves

within relationships. [...]. A welcoming, inclusive and 'significantly vital' place [...] for everyone». Finally, the fourth aim concerns the main recipients of the festival: children. They address to them to fill educational, recreational and socialization gaps in today's cities, guilty of «not exciting gaze, thought and body» in the comparison with the space-city and the meeting with other people mediated by this space. And they address to them to involve families, parents and grandparents, so that interpersonal and intergenerational training relationships are generated.

Providing information about the educational mission and philosophy of "Scarabò. A city to educate" is useful to integrate the knowledge of this initiative, going beyond the description of its playful workshop configuration, and helps to better understand the context where these interviews were carried out. On this regard, it seems legitimate to hypothesize that the translation of this "pedagogical theory" into an experience with a high relational and community rate "influenced" the representation of an educating city offered by the interviewees. This is only a hypothesis, although it is strengthened by the answers given to the other questions in this thematic area, primarily associating the Scarabò example with the reflections on the role of city areas, community and educational integration of the city with respect to the school offer. However, even if this hypothesis is incorrect, from a first level analysis the reference to the topic of being "together" seems to emerge as a recurring and transversal element, attesting at least a consonance of educational point of view between festival organizer and participants. In fact, also considering the other answers not reported for reasons of space, the continuous stresses laid on the importance of socializing, establishing relationships, opening up to other people, knowing how to be together, becoming a community, seem to impose themselves as the founding values of an educating city, independently from falling into a conceptual category or another one. To be honest, this does not apply to the category "city centred on the children's educational needs", but it is also true that a lot of relational needs are reasonably implicit on these occasions, although they are kept silent.

Summarizing, the idea of a city which originates from the tested opinions identifies in the opportunity of making social bonds a crucial aspect of its educating identity, aimed at creating a community. This first data allows to support the proximity of this overall picture obtained so far to the original overall picture of the educating city, distancing itself from the most recent learning city (Longworth 2006; Longworth & Osborne, 2010; Jordan, Longworth & Osborne, 2013).

4.2. Educating city and learning city

Summing up, the concept of educating city appears for the first time on the scene of an international public debate in the 1970s, with the lifelong education paradigm in the background. More precisely, UNESCO's report - *Learning to be* (1972) - addresses to the educational skill of the educating society/community to face the challenges of the past and the future and to affirm everyone's right to "educate" oneself throughout life. The original French version of the report expressly refers to the *cit  educative*. Subsequently, the relevance of the relationship between city/community and education is confirmed

by OECD report - *Recurrent Education* (1973), which asks for a specific enhancement of the educating cities, in order to implement a "total education" perspective, belonging to the above-mentioned paradigm and realizing an educational integration at different levels (from school to extra-school, from the formal relationship to the informal one). Thanks to these inputs, the first international congress about educating cities was held in Barcelona in 1991 and gave life to the *Charter of Educating Cities*, from which the International Association of Educating Cities (IAEC), founded in Bologna in 1994, took its origins. Nowadays, this association is in 499 cities worldwide. At the same time, in the 1990s again, the overlapping of the lifelong learning paradigm over the lifelong education one stimulates the production of another concept, the learning city, which has become predominant in scientific literature over time, even without extinguishing the idea of educating city.

The fundamental difference between these two concepts, which reflects the difference between the reference paradigms, lies in the attention paid to economic implications. On the one hand, the educating city (IAEC, 2008)², with its actors, areas and resources, mainly serves the democratic cause of the creative socio-cultural animation for the community and its active and integrated involvement for the satisfaction of the permanent right to "education", which is essentially the right to be and to live with human fullness through the creation of significant educational relationships. This does not mean that the economic sphere does not play any role in personal fulfilment and community development. And it does not mean that freeing people's educational paths does not also bring economic benefits for the city. It rather means that the primacy of the principle of being with and for other people persists, claiming the primacy of a humanism of relational authenticity (Mencarelli, Richmond & Suchodolski, 1986). On the other hand, the learning city is more inclined to serve the economic cause of functional learning, the increase in market skills, the territorial competitiveness, as recognized by Longworth (2006), one of the most authoritative scholars of learning city. Therefore, the educating city appears to look like more a humanistic version of the learning city (Osborne, Kearns & Yang, 2013), but it is so far from the mainstream version of it.

Given that the studies on the educating city were mainly concentrated in the previous years and then in the years immediately following the congress in Barcelona, becoming less frequent in the contemporaneity, the above-mentioned closeness between the two overall pictures is precisely summarized in the centrality of a relational dimension (however, there are no references from the interviewees to the economic sphere). On this regard, Bertolini (1989, p. 50) stated: «If we want that the city becomes a pedagogical place [...], the real aim to be pursued is [...] to regain possession of the city», reawakening «authentic interpersonal relationships». As stated, one of the Scarabò merits is to do all it could for this regain, devoting its project to the reactivation

² To better understand the idea and the concept of educating city, as well as the paradigmatic background on which it insists and the "places" of its manifestation, please see the passage quoted in the body of the text: *Education and Urban Life*, edited by the International Association of Educating Cities. There are relevant contributions by Bauman, Harvey, Meirieu and Sennett in it. In addition, the text also contains some reflections on the main issues of this article.

of interpersonal relationships, starting from the old city and acting with and on the above-mentioned socio-cultural animation. Today, for various reasons, people have lost the sense of community: habituation to the evolution of the homo oeconomicus's characteristic features, adherence to an individualistic, performative and sickly competitive culture, narcissistic withdrawal, closure in the safe house, fear for diversity in a globalized world, etc. (Bauman, 1999, 2000; Dardot & Laval, 2010; Lordon, 2010; Bazzicalupo, 2013; Chicchi & Simone, 2017). And for other reasons, the city has lost its meeting function: housing decentralization, expansion to the suburbs, transformation into a racing circuit and, in particular, a commercial and consumeristic place (Amadini, 2012). Although Macerata is a small provincial town, it is not exempt from these problems, and yesterday's needs are today's needs: finding exquisitely human and non-functional relationships in the city, in order to increase the potential for self-fulfilment, or at least not to live as a «*single* man in social relationships» (Perucca, 2007, p. 39).

4.3. Doing and playing together in the city to make significant relationships

That being said, other ideas for reflection directly come from each conceptual category and their answers. In this sense, “living as a single man” recalls the issues of civil coexistence, social integration and even the question of values. If global culture and social change exert to reconcile differences in various ways, on the other hand the disintegration of traditional social groups, the dispersion of a restricted urban community, the expansion of the city together with the emergence of different lifestyles and the impact of migratory flows exacerbate the spurious perception of irreconcilability, leading people to withdraw into themselves in the face of complexity. Without forgetting what has been mentioned above about some causes for the loss of the sense of community. Thus, the serious and noble game of civil coexistence, about which Huizinga (1935) spoke – contrasting it with a playful (superficial, illusory and eluding reality) attitude, which we could currently also see in the consumeristic and solitary conduct of a “social” life – challenges us. A culture of confrontation has to be rooted in the city, if it wants to be educating.

How can this culture take root? Starting from the Scarabò example and its workshops, doing difficult things together, as Sennett (2012) teaches us, training the gestures of collaboration, in order to mature an emotional embodiment of welcoming and supportive postures, proceeding from the “body” to the development of a competence to act with commitment or obligation towards other people (Sen, 1999). And starting from Scarabò again, reconnecting us to Huizinga, adults and children can seriously play together.

Coexistence is a condition and a place for practising interdependence and reciprocity. According to Perucca (2007), promoting a constructive and shared game in the city facilitates this practise, because it subordinates to participatory mediation the creative freedom of action and, above all, the processes of signifying experience (about oneself, other people and the surrounding world), called to account by a playful action. In other words, in a game, as a space for symbolic elaboration and re-elaboration of reality, both adults and children have the opportunity to learn or reinforce the value of responsible

human acts, which are able to respond to other people with a hetero-centred conscience on the limits of the action. In addition, they can warn that a subjective construction of sense can be enriched in accepting other people's questions and possible answers of sense, recognizing each other as people in need of sense. Ultimately, a shared game, a personal meaning and a social meaning go hand in hand, generating new cultural meanings. And just a participatory mediation allows us to foster and support civil growth and coexistence, feeding social inclusion.

More generally, also considering its affective implications, playing is training in diversity and hospitality, reconciling differences and other perspectives, giving a sense of being there and the context of belonging together, and it can involve the consolidation of the sense of common belonging, the regeneration of culture and, nevertheless, the reflection on values. Playing together, as well as doing together, can also lead to compare values, to grasp the historical-cultural differences of values and, possibly, to find a common fundamental in the irreducible value of humankind and his/her dignity. When the interviewees attributed the task of guarding, sharing and transmitting values to the educating city, they were unable to exactly describe which values. Simply, the values. Once being goaded, they have almost always specified: respect for men, for other people, the value of the relationship, knowing how to be together. Here, playing and doing together are able to arouse a reflection on the value of being a man in relationship, beyond any kind of difference, as the Scarabò case testifies.

In *The Educational Frontier*, Dewey (1933, p. 190), who has always pleaded the case of an educational society, beyond «the four walls of a school separated from life», writes: «Society is people-in-their-relationships» and «'education' is a process of social interaction carried out in the interest of social consequences - that is, it involves interactions among people and includes the sharing of values». Even earlier, in *Democracy and Education*, Dewey (1916) underlines that the implementation of each person's potential conceived as the last sense of democracy is in close relationship with a social efficiency determined from below, that is, a cultural animation which is able to identify shared values and to find common values with other people.

So, it is necessary to point out that the social relationships promoted in the city through doing and playing together can produce new cultural meanings, also supported by the mediated cultivation of values.

4.4. Rethinking urban areas

However, as observed by the interviewees, the development of social relationships needs appropriate areas for all the age brackets. Welcoming, safe, usable and available areas, such as the ones guaranteed by Scarabò, who has also freed them from car traffic and suspended public and private limits for a moment. Now, this issue calls to account the desirable pedestrianization of old city areas and not only (for example, Macerata has a partially pedestrian centre); accessibility to the city, including for disabled people; the revision of mobility for children (Tonucci, 1996); the dissolution of private perimeters, which leads to a distinct separation between private and public and internal and

external, depriving people from interaction areas “on the border”; the opportunity for children to explore the city (Binanti, 2007), removing limits and prohibitions which hinder the satisfaction of playful needs, discovery, fantastic imagination, adventure and knowledge (Amadini, 2012); non-linear, structured and standardized playgrounds, which are able to satisfy the same needs and to free interpretation and narration (Sennett, 1991); a greater attention to the areas of free aggregation and urban renewal (Clark & Wise, 2018). This discussion essentially concerns also the availability of useless areas, that is, they are not useful for a single, rigid and specific use, but open to new and different interactive approaches with other people and realities (Amadini, 2012), contributing to increase the above-mentioned processes of signifying experience. From this point of view, Scarabò transformed the entire old city into an actively useless area.

It seems clear that this question of areas also refers to rethink a city (IAEC, 2009) and the role which pedagogy can play in it. Gennari (1989, 1995) states that a city can or cannot be considered educating based on its structure. Therefore, pedagogy has to relate to urban planning and architecture to try to ensure that everyone’s educational needs are well considered in terms of the usability of areas. Pedagogy should be given the opportunity to introduce educational changes, in order to get an educational meaning to the signs of the “urban text”. An educating city is «the result of a project for humankind [...], not hesitating to grasp the decisive measure of a city in human training». Such a city «solves the opposition between urbanism and humanism in favour of the latter. Its centre is mankind, while the centre of its centre evokes respect for human beings» (Gennari, 1995, p. 19 and 21). «And a city which wants to be educating cannot neglect to modify its urban fabric [...] according to childhood» (Gennari, 1989, p. 149), guaranteeing conditions of safety and opportunities for meeting, discovery, learning, knowledge and game again. As regards games, rethinking a city should be all marked by a playful dimension, in order to celebrate the above-mentioned serious game of coexistence: in fact, according to Scurati and Lombardi (1982), only the homo faber is asked to build cities too often, while the homo ludens is left to philosophers and pedagogical reflections, allowing that social coexistence is only dictated by a technical and economic calculation.

So that even the wishes of an educating sociality are included in this calculation, the pedagogical contribution to a rethinking of the city should materialize not only in a theorization and a proposition which eu-topically “challenge” the urban and architectural logics (Saija, 2012), but nevertheless taking in charge the requests of those who directly concerned at a level of political choices. In fact, the results of this research could take on a different weight if they are properly listened to and arranged within a negotiated design scheme, focusing on a participatory planning (Amadini, 2003; Cilliers & Timmermans, 2014). Considering that, we appeal to the importance of integrating more points of view, in order to modify the city, sharing responsibilities which increase the sense of belonging, outlining together a horizon of common sense thanks to a democratic perspective of choice and decision aimed at the common good, not subordinating the educational intention to the technical-economic one and recognizing interdependence as a value to be honoured once again. Furthermore, it should not be forgotten that respect for space, invoked with the category “civil coexistence”, could be

gained more in the relationship with a space felt as its own by virtue of participation in its reconfiguration.

Finally, an explanatory note: the terms rethinking, change and reconfiguration of a city have been used because, while it is possible to calculate a pedagogical dialogue with urban planning and architecture *ex ante* in a building phase and it is equally possible to politically affect it *ex ante*, it is however very difficult to hypothesize the distortion of age-old cities, such as Macerata and not only, due to numerous artistic and cultural constraints.

4.5. Pedagogical alliance and Scarabò example for an educating city

Coming now to the category - city "centred on the children's educational needs", it is quite clear that many of the considerations produced go to this direction. From the opportunities to do and play together to all the underlining on the practicable, useless and co-designable areas. We can add to this that meeting these needs means adhering to a total education perspective proposed by the lifelong education paradigm, also relaunching the concept of an integrated training system. In fact, both at an institutional and cultural level, it still seems to be current and urgent that training agencies (family, school, local authorities, associations) make a pedagogical alliance to ensure that the training integration of more "places" occurs, transforming the city into a large educational workshop, the main prerogative of the children's growth. These agencies need to rethink their pedagogical (educational and cultural) model, inscribing it in a network logic, which is able to realize the dialectical interaction between culture inside school and outside school. Since the educating city is also a child-friendly city, it can only live on the complementarity of educational resources, giving an integrated way out to cognitive, ethical, affective, expressive-creative and aggregative purposes (Frabboni, 1991; Trilla Bernet, 2005).

Finally, the reference to the network logic accompanies us to the city "exemplified by Scarabò". Here, the training offer extends to further points, giving body to an educational microcosm, which is able to suspend space and urban frequentation routines to make the entire old city an education centre lived in an active and "free" meeting: established within tacit criteria of reciprocity of recognition as interdependent people before than untied ones (Labate, 2004). Just this network strategy, which is aware and co-responsible for the need of an "overall" educational care, allows us to hypothesize that Scarabò is taken as an example of "emerging culture", as Mencarelli (1982) would say. That is, an educational and compact response from below to community educational requests coming from below. A dynamic response, which pays attention to scattered and articulated needs, aimed at making a summary and spurring on a self- and co-educational commitment, as well as a critical reflection on reality, up to arousing the remodelling of the cultural living canons in the city. In fact, in the face of other questions not envisaged, the interviewees express the desire that Scarabò is repeated over time, even up to once a week, to examine the educative figure of another possible coexistence. Although the festival creator has already made any efforts to give the initiative a temporal systematic character, by organizing other Scarabòs in the

neighbourhoods between 2019 and the current year, we cannot think that this is sufficient to complete an educating city, but it is legitimate to think that Scarabò can nourish the widespread ambition to recover the relational function of a city. Therefore, we hope that Scarabò really achieves an influential continuity.

5. Concluding Remarks

The research carried out has no unheard-of results. The idea of educating city, which is proposed, is not foreign to pedagogical literature. However, it seems granted to argue that this research has four merits. The first one is to highlight a specific situation, showing local needs, which are generalizable in some ways, given the common features characterizing today's cities (despite the certainty of a statistically unrepresentative sample). The second one is to give voice to this sample - the people - investigating on the field, translating a study into an input to be necessarily addressed both to a macro level (fellow urban planners and architects participating in the Trans-Urban project and political decision-makers) and a micro one (the political representatives in Macerata), so that the faces of a city take on a really human appearance. The third one is to update the state of art on research about educating cities, since it is not lately very popular at an international level, despite its multiple pedagogical implications. The fourth and final merit concerns the pedagogical witness of a case, which can certainly teach two things in a few words: the right to value in use is included in the right to be in a city (Lefebvre, 1968), in order to implement his/her human potential in dialogue with other people (in Macerata, as well as in Braşov and elsewhere); the seeds for the growth of a self-educating us can be sowed with *cum-munus*, common commitment, socio-cultural animation of a community, developing social inclusion at the same time.

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