

# Education as a Motor of Progress in the Age of Transition



*“We must strengthen the tools of knowledge, to acquire a planetary awareness of the dense interdependencies that mark the epochal change that we are experiencing”* theorizes **Roberto Panzarani** in his latest paper “Innovation Archipelago” (*Arcipelago Innovazione*) (Ed. Palinsesto) the centrality of **education and training**, the essential engines of progress.

We must remember the lesson of the great anthropologist and sociologist Gregory Bateson, faced with the decline of a world with growing contradictions that sounds today as an atrocious sentence: “We are all too ignorant, and in ignorance, there is no competition”. The image of the archipelago is confronted with ignorance denounced by the British scholar. Indeed, there is an **irreducible molecularity of innovation**, which fails to systematize; drying up pockets of backwardness and preservation may mean precisely thinning out ignorance by walking into the future. To do this, you need to have skills in reading the metamorphoses in action, putting together the dots to compose a coherent image of history, as Steve Jobs argued. The pages of the essay, which traverse lights and shadows, are particularly affected by the author’s recent continuous travels, who for many years has been analyzing the places of innovation scattered neo-planet. “*Many realities,*” Panzarani explains, “*are measuring themselves against the dynamics of a capitalism that has changed profile. They understood before us that, without quality and competence, it would be impossible to keep up with the pace of change. In our latitudes, we were late in realizing how insufficient the resources allocated to the education system were. Today we are suffering the consequences of this short-sightedness. The deficiencies we complain of, as is well known, are not only infrastructural; we need an updating of the languages of education and methods, to speak to young people who have a neuronal, comprehension, and reworking speed that we are often unable to intercept.*” The theory put forward in this article is not a simple linear “leap” to be made, it is about preparing for a **revolution of knowledge** that requires a profound change of mentality. “*We need what the classical culture defines as a new paideia, which means to commit to the construction of a solid knowledge that is respectful of the relationship between man and nature, attentive to the needs of others that are always a resource, and never an enemy to be defeated,*” comments the philosopher Mauro Ceruti, recently awarded by the University of Bari the honorary degree in Pedagogical Sciences.

## Reform Thinking

The pages of Panzarani are not understood if you do not dwell on the need to reform thinking, because the crisis is difficult to overcome and concerns the way to acquire, manage and govern knowledge. Mario Caligiuri, a pedagogue among the top European intelligence experts, said very well in his latest pamphlet *Maleducati* (ed. Luiss University Press), “*A pedagogical thought worthy of this name must regain its strength; has been a weak thought these years and from a subordinate and secondary position, it must regain strategic importance. Education should be the pivot of a new policy, its first concern, its raison d’être.*”

## Suggestions for the Public Sector

The many examples make it clear that we can look into the future confidently, without being prey to skepticism, which has often turned into an alibi, to justify slowness, myopia, and positions. The **case of Malaga** is one of the most emblematic. Considered a tourist destination, it has quickly become a magnet for young talent, researching and innovating in the field of digital transition. The breakthrough was made possible by the **activation of university courses in engineering subjects**. Creating the conditions for a sustainable and equitable improvement of the human condition is therefore not a utopia if we look at what countries like Denmark are doing. The government agency will not use the NRRP for digital transition. The transition has already been made and citizens know what paperless means, being free from paper and bureaucratic clutter connected to Public Administrations and conducting their tasks in a few minutes. The very varied horizon of positive experiences also concerns Australia, some areas of Brazil, Bangalore, and all the regions of the world where we are wondering about what sustainability and ethics of development means.

“*The future can be in our hands*” the subtitle of Panzarani’s essay, goes beyond the slogan, provided that we implement a **responsible governance of innovation**. If AI is now the main source of technology acceleration in the company’s organizational and production processes, it must be recognized that the best users of these so-called intelligent machines are the most mature and well-prepared people, who know how to “dialogue” and instruct the best tool. Very important suggestions come particularly for the **Public Sector**, which can benefit from the **adoption of articulated managerial models within a system of knowledge** that no longer responds to rigidly hierarchical arrangements. Collaborative leadership and constant comparison between the different levels of administration will be part of a professional and cultural habitus, built on an interdisciplinary preparation. The status of subjects such as bioinformatics, big data, and applications of generative intelligence to health open up a stimulating and still little-beaten ground, concerning the public and private sectors will be called upon to work together to develop effective synergies in defining new occupational profiles.

## The paradigm shift in action

Modernity has its founding paradigm in the **separation and simplification of performance and work**. Chaplin’s machine, which acted according to a logic of command and control, symbolized a way of conceiving reality. The complexity in which we live has turned every perspective upside down, we are projected into the creative variation that thickens the regularity of classical determinism. The physical and biological evolutionary processes feed on failures, oscillating between chance, necessity, and polarity that is at the origin of life. The attempt to focus on the profound change of methods, approaches, and tools that inspire the study of Panzarani, can find an echo in the thesis of the French writer and thinker Pascal Chabot, who speaks of the advent of a “subtle culture”, which can help us interpret “The epoch of transitions” (*L’epoca delle transizioni*) (ed. Castelvecchi), giving back dignity to the value of respect and recognition, which the myth of efficiency and techno-capitalism erased. “Less alone and more powerful” concerning the many adversities we encounter. An underlying truth emerges at the end of this reading, a truth that allows us to recover that “denied happiness,” that De Masi denounced in a writing that has become the spiritual testament of an entire generation engaged in the difficult journey that leads to tomorrow.