

Semestrale

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# TEORIA E PRASSI

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## **Le strategie inclusive: nuovi approcci e realizzazioni pratiche nella fascia zero-tre anni**

*Stefania Carboni, Agnese Leonardi*

Le autrici presentano alcune riflessioni teoriche in merito alla tematica dell'inclusione e si è voluta approfondire l'argomentazione tramite l'intervista diretta ai protagonisti, ossia gli educatori che lavorano all'interno dei servizi, per capire come i riferimenti teorici relativi all'inclusione trovino riscontri pratici quando sono presenti bambini/e con fragilità.

## **Gli stili di attaccamento possono preannunciare la propensione verso le dipendenze. Ricerca tra gli adolescenti delle scuole secondarie di secondo grado**

*Marco Sirotti, Krzysztof Szadejko, Ilaria Motta*

Lo scopo principale di questo studio è analizzare se gli stili di attaccamento possono predire l'inclinazione alle dipendenze da sostanza e da nuove dipendenze.

L'indagine ha coinvolto più di 1400 soggetti di età tra 14 e 19 anni.

Ai soggetti è stata somministrata la batteria dei test che misuravano: i tre stili di attaccamento: sicuro, insicuro-ambivalente e insicuro evitante (IPPA); la soddisfazione dei bisogni psicologici di autonomia, competenza e relazionalità (BPNS); la percezione del senso della vita (EMS) e la soddisfazione della vita (SWLS).

## **Gli adolescenti di oggi: non solo resilienti, ma agili e antifragili**

*Domenico Larossa, Daniele Bisagni*

L'articolo proposto mira ad esplorare l'emergente dimensione dell'antifragilità intesa quale evoluzione della resilienza. Vengono descritti i fattori che ne sono alla base e i meccanismi di sviluppo e potenziamento per poi vagliare il punto di vista della società attuale. Vengono poi illustrate le criticità riscontrate nella fase adolescenziale e l'importanza del ruolo dell'educatore.

## **Riflessioni e provocazioni: perché una nuova sezione**

Da questo numero la rivista "Teoria e Prassi" presenta una nuova sezione intitolata "Riflessioni e Provocazioni", nata dalla consapevolezza dell'importanza di promuovere un dialogo aperto e critico su temi che influenzano la nostra società e il nostro futuro.

## **Libri segnalati**

## Riflessioni e provocazioni

Siamo lieti di presentare ai nostri lettori una nuova sezione all'interno della rivista, intitolata "Riflessioni e Provocazioni". Questa sezione nasce dalla consapevolezza dell'importanza di promuovere un dialogo aperto e critico su temi che influenzano la società e il nostro futuro.

Intendiamo esplorare idee innovative, interrogarci su questioni controverse e stimolare nuove prospettive in ambiti che vanno dalla pedagogia alla politica educativa, dalla tecnologia all'inclusione sociale.

Questo spazio desidera attingere dall'esperienza accademica e professionale per promuovere un confronto di idee, la messa in discussione di concezioni consolidate e l'esplorazione di soluzioni innovative per le nuove sfide sociali ed educative.

"Riflessioni e Provocazioni" incoraggia la diversità di opinioni, la sfida reciproca e la ricerca collettiva di approcci più efficaci e inclusivi.

## «Out of Place. Religion and Literature Elsewhere»: resoconto del workshop seminariale

Con il workshop «Out of Place. Religion and Literature Elsewhere» (Bologna, 15-16 marzo 2024) ha preso avvio un progetto di ricerca internazionale, guidato dall'Istituto Superiore di Scienze dell'Educazione e della Formazione «Giuseppe Toniolo», che intende lavorare in forma transdisciplinare sui margini delle testualità.

Intendiamo questo campo di indagine in senso ampio, in grado di includere testualità di genere anche molto diverse tra loro: dai testi letterari in senso classico alle narrazioni di prassi, dalle forme artistiche della scrittura ai racconti per immagini e suoni, dalle strutture simboliche a quelle mitologiche intorno alle quali si plasma la formazione dell'umano all'interno di diversi contesti sociali e culturali.

Di queste molte testualità possibili, ci interessano - appunto - i margini: luoghi di confine poroso, ma anche di demarcazione violenta; spazi dimenticati, o non visti, delle nostre organizzazioni sociali e delle architetture

delle città; atmosfere che intimidiscono per la loro estraneità al nostro vissuto quotidiano, ma anche cariche di fecondità sovente non colte dal mondo dei saperi organizzato nelle accademie del nostro tempo.

Lavorare insieme, incrociando competenze diverse, ci sembra un campo fecondo anche per le stesse scienze dell'educazione – sia in chiave formativa che in quella di ricerca accademica. Lo è perché un istituto come il «Toniolo» si radica proprio in quei margini del sociale e dell'umano che il sistema neoliberale delle nostre società occidentali produce (salvo poi allocarli, nel momento in cui quei margini diventano scomodi, o semplicemente disturbano e frenano l'ingiunzione alla prestazione e alla riuscita, alle professioni educative).

Il workshop è stato anche l'occasione per delineare i passi futuri del progetto di ricerca. Da un lato, il gruppo di lavoro internazionale ha deciso di darsi un appuntamento seminariale annuale nel corso dei prossimi tre anni (2025-2027). D'altro lato, si è deciso di costituire una sezione italiana all'interno del progetto in collaborazione con il Centro culturale Insight di Bologna: questo grazie alla disponibilità del prof. Fabrizio Mandreoli, che ha preso parte al workshop di marzo. L'Istituto «Toniolo» si fa promotore e animatore sia della sezione internazionale del progetto, sia di quella italiana.

Per entrambe, il nostro ringraziamento va alla Biblioteca provinciale dehoniana p. Martino Capelli di Bologna e al Centro Studi Sara Valesio – che hanno accompagnato e contribuito in vario modo all'elaborazione e avviamento di questa indagine transdisciplinare sulle molteplici marginalità dei nostri sistemi sociali e culturali.

La forma del workshop seminariale è quella che più si adatta a un pensare insieme, che induca un transito e una condivisione di competenze accademiche all'interno di un orizzonte comune. Molto del lavoro fatto nella prima sessione lo si potrà trovare poi nelle pubblicazioni e nella partecipazione al dibattito pubblico europeo dei colleghi e delle colleghe che vi hanno preso parte. Ci è sembrato comunque significativo poter condividere almeno una parte di quanto fatto nel corso del primo incontro seminariale con i lettori e le lettrici della nostra Rivista.

I due interventi che pubblichiamo, del prof. Florian Bruckmann dell'Europa Universität Flensburg (Germania) e del prof. Marcello Neri dell'Istituto «Toniolo», mantengono lo stile e il taglio delle comunicazioni in sede di workshop. Si tratta di due articoli il cui scopo primario non è quello del rigore scientifico, ma piuttosto quello dell'invito a pensare, della provocazione a scoprire angoli magari inesplorati della condizione umana nel contemporaneo..

## Evil Lurks in the Sea

Il male è accovacciato nel mare

*Florian Bruckmann*

It is possible to make theology at the sea and with the sea?  
This paper tries to answer this strange question.  
The sea is the ultimate border: reason of life and death.  
In the Bible's mythology, the sea is also the dwelling place for evil.  
Modernity, and Christianity with it, has transferred evil into the sensual life  
of human beings - above all with regard to affections and emotions.  
Such anthropological internalization of evil is the drive  
for the great temptation of modern humanity: self-contemplation.  
A temptation that challenges also education and its aim  
of nurturing in a constructive way the human side of humanity.

Looking at the rim and situating theology right there is nothing unusual for a theologian. To us it is nowadays normal to an extent that even the Pope does it - though it usually takes Rome one generation more to get the news. Anyhow, Pope Francis told his church to go to the rims (Pope Francis, 2013). Here the rims denote rims of power and rims of perception, that are - from Roman perspective - Argentine or Latin America, slums of our cities or all those people who die unnoticed and silently day by day.

Two years ago, I came to Flensburg in order to work there as a theologian. Not as a Lutheran, as one might expect, but as a Catholic. For any German speaking theologian Flensburg is not only at the rim but, I have to admit, out of the area of one's perception. Things happening out of this area of perception or below the radar are normally judged as being not excellent and not even mainstream, that is to say: ordinary, if at all. If you want to call someone an average person or plain vanilla in the German language, then you say he or she is a mediocre "field-forest-and-meadow"-theologian, philosopher, doctor or the like, meaning:

not really very competent and nobody special. The German metaphor of “field-forest-meadow” doesn’t really work in Flensburg. It should rather be a “beach-dunes-and-sea”- theologian. What I’m going to take a closer look at now is the question whether one can make theology at the sea and with the sea. I don’t mind if this is perceived as ordinary or not. I’m working as a theologian at the sea and with the sea and that’s alright.

## **The sea as a place of meaning**

Basically speaking, the sea represents a natural border for human beings: We cannot continue walking. On the land wThe sea as a place of meaninge can walk, we can stand, we can lie. On the sea we always need a vehicle. Of course, we can swim in the sea, but water always implies the danger of not keeping us afloat, of drowning and dying. Whereas we can sit down and even lie down on pure soil and sleep, especially in an emergency, the sea does not offer such safety to us. As a consequence, water is a very unsafe element for us human beings, we are not at home there.

Interesting enough we encounter this insecurity at the beginning of the Bible, when it says in Gen 1,1-2: «In the beginning God created the heavens and the earth.[c] 2 The earth was formless and barren, and darkness covered the abyss while the Spirit of God hovered over the waters» (New Catholic Bible). One might think that God didn’t create water or the sea, because first he creates heaven and earth, this is followed by a detailed description about the darkness covering the abyss (tehom) and about the Spirit of God hovering over the waters (mair). Above the abyss God creates the heavens under which earth can form. Though the Spirit of God gets close to the water, He stays away and touches it without diving into it. Even God himself seems to prefer the land and the heavens before water or the sea; to Him the wet element remains alien.

The primal sea, the primal flood is depicted as an insecure and threatening matter so that even God shies away from it and it doesn’t become clear whether God made this primal sea himself or whether He just took a bit from the chaotic mass and formed it, made it orderly. Form and order emerge from chaos but the Spirit of God doesn’t venture into the sphere of the dark and chaotic (Fischer, 2018). There is something that is strange to God. Human beings fear this sphere which is covered by darkness and which cannot be lightened up. Seen from this angle, the geographical situation of Flensburg urges us to not exclude the dark but to find light somewhere else. The sea does not offer any safety and remains a secret in the end. The sea has a different secrecy to it than God, because we can let go and fall into Him since we have the hope to be held in His hands, to be caught and saved by Him. Opposed to this, the tehom represents a place we are afraid of, a place we fear all our lives because there is no escape from it devouring us. Here trembling, fear and grinding of teeth prevail.

So, the sea is threatening and it reminds us of the possibility of God’s absence (Dalferth, 2009). In addition to this, seawater is known for its problematic property of being undrinkable: It is salty and therefore of no use to us land-beings, if not poisonous. Even though the salt content of the Baltic Sea might be comparatively low (Brackwassermeer), it’s still not bearable. For liturgical people seawater is an absolutely no go. If we use water in liturgy, then at least fresh, clear, pure water - the best option is of course spring water.

Nevertheless, liturgy knows that life without salt becomes stale and tasteless, so people to be baptized used to get some salt to taste – «You are the salt of the earth» - and during the Easter morning liturgy salt is being added to the water for the baptism before the Easter candle is immersed into it.

Of course, nowadays there are scientific explanations as to the longer durability of water that contains a pinch of salt. This might well be true, but it's not the liturgical background to it. «You are the salt of the earth». Without salt, everything is stale and dull and thus the water for baptism reminds us of the water of the sea, because we Christians survive every shipwreck, at least the shipwreck of sin, and cling to the driftwood of the cross that it saves us. Baptism is always a baptism into the death of Our Lord and it saves us from the storms of our time.

In a myth-poetical way we can phrase it like this: During baptism we get acquainted with what we fear. There is a biblical blueprint for this phenomenon in the Pesach night when blood on the doorframes of the Israelites kept the Angel of the Lord from killing the firstborn male in this particular house. Where there is blood already no further blood needs to be shed – where there is salt water another wave of the sea loses its place and mission. As a consequence, salty water of baptism and in the stoup saves from further evil (Neri, 2010).

From a mythological point of view it is not just salt water which is threatening and a place of insecurity and trembling, but it's also the fact that it's home to a creature whose shape we don't really know about - is it a snake or a dragon or a fish? This being is called Leviathan.

### **The sea as home of the Leviathan**

The Leviathan is only mentioned 6 times in the Bible. Ps 104 praises God's creative action and depicts Leviathan as an animal which was made by God to be His playmate. The mentioning of Leviathan results much more vivid and powerful in Ijob 40,25 (Caquot, 1992). In this text we meet the pair of Behemoth (V.15) and Leviathan - both seemingly huge animals that cannot be tamed by man. In mythology these two become mythical creatures that are linked to evil. Whereas Behemoth is a land-animal, Leviathan is described as a water- or sea-animal. Isn't the sea dangerous enough already? Does it also have to accommodate a dreadful being whose form is unknown, ranging from snake to dragon? By the idea of Leviathan the sea gets even more dangerous and threatening. Not only does the sea represent chaos itself, that what cannot be controlled, but on top of this it's home to a creature that's in his element there, that lurks in the midst of chaos and that symbolizes God's opponent. Concluding from this, Flensburg is situated at the border to evil, a border that should not be crossed by all means.

At this point, we could respond that Christianity should be familiar with evil since we have been fighting it for centuries now. In that sense we are part of the epic battle between good and bad and we strongly believe that the good side is going to win, which implies that God is going to be successful in the end and all of us will find rest and peace in Him (or Her?). Unfortunately, we are not really familiar with evil if we only take a look at the history of spirituality. As a matter of fact, we're no longer looking for evil in the sea and we're also no longer trying to find Leviathan and finish him. We rather look for evil almost exclusively inside ourselves. We regard ourselves as the breeding ground for evil, we search for evil inside us and try our best to detect and eradicate evil in us. If this should fail we try to subdue it. This is how over centuries Christians have endeavored to control all human emotions one can think of. So many human emotions in a harming overdose are considered evil that the question arises which human emotion can ever put up with the purity of God's love.

Seen in this light, it is no wonder that we find a long and often unclear tradition of interpretation when it comes to the pleading in Our Father: «...and lead us not into temptation, but deliver us from evil» (Söding,



2017). The question remains how to imagine a God that actively leads into temptation. Is God spiteful and cynical? Is this whole drama of the history of mankind only a play for God who would otherwise feel bored in His blissful eternity? Often enough man doesn't seem to trust himself and temptation becomes a sexual temptation since the libido is even harder to control than all the other human drives. In our Western world in the more educated circles the lust for meat (Lust auf Fleisch) seems to come to an end slowly by slowly, but the carnality (Fleischeslust) is unbroken.

At least human beings seem to be exposed to desire. Is this the reason why we plead God not to lead us into temptation any further, so He could use our weaknesses to test us? I don't think that this quoted pleading from Our father is about sexual temptation. It hints more at an ethical temptation, because this prayer later focuses on evil. «Deliver us from evil». Of course, we hope for salvation by God. But what is the main danger? The libido is not the main danger for human souls, it's not about eating too much or hating our neighbor instead of loving him or her. Naturally, this will damage us and our social context. But which temptation should God save us from?

This pleading is surely not uttered by someone standing on the beach, having solid ground under his or her feet. I rather imagine a shipwrecked that clings to a driftwood just like Paulus (2Cor 11,25). «Lead us not into temptation» is the urgent plea for not suffering shipwreck at all, for not getting in the calamity of being exposed to the waves in the first place. «Lead us not into temptation» is the plea of somebody who has to make 100 decisions every day and feels tired of it. This plea is not spoken by the upright warrior who is well-prepared for the battle against evil and who is keen on getting on this epic battlefield at last. «Don't lead us into temptation» is the plea for support in everything we experience day by day. I'm afraid we Christians know very well that in this life we won't get away with pure and clean hands. We will have to get our hands dirty.

Unfortunately, this is the consequence of our constant self-contemplation. I know very well that there will always be the dilemma of doing this or that, while none of these options resembles the purity of a child of God.

During liturgy we take a break from all the things that bother us and therefore, we have clean hands then. But after liturgy we have to face our all-day life again. «Lead us not into temptation» is the urgent plea for the Kingdom of God to break through. With His Kingdom starting we would no longer have to decide what to do and what not to. All the time I have to make such decisions and by doing so I put the blame on me. If only I would be freed from all the ethical dilemmas, that would be when His Kingdom would break through, then I would stand at the beach and I could turn my back on evil, on the sea, on Leviathan and I could lay down in the sand.

Finally, the sun would warm my skin. But until this day, we are all like shipwrecked who are tossed and torn by the waves of daily challenges. Yes, every day we are being led into temptation, we have to decide: do I take the car or do I go by bike? Do I stay at my desk or do I buy a boot to save refugees out of the Mediterranean? Do I read a scientific article or do I read to my kids? All these decision tear us apart day by day. If only all this would stop soon! If only God could set off his Kingdom at last and do away with all of this, so that evil gets destroyed now and forever.

Concluding from all this, Flensburg is a wonderful place to make theology. I'm constantly confronted with this border, the border between land and sea. I stand on solid ground and look at the irreconcilable wet

element which often has a welcoming glitter to it, but which can also become very threatening when the storm whips up the sea.

We in Flensburg don't just face evil, we also know about all the challenges that a human all-day life, leave alone a Christian one, implies. I don't just want to obey all His commandments, I want to be freed from all the tearing in my soul. I want to have the possibility of only doing good things anymore not having to weigh what is less harmful. I don't want to always choose between all those minor evils that are presented to me by my capability to reflect upon myself. I want to live in heavenly peace where there is no tossing and tearing.

As a consequence, Flensburg is a place where we have the perspective of hope for His Kingdom to break through - then or now. Until this day we should not be bothered by the fact that we have to sin. Yes, we are led into temptation while walking this earth, all the time. We can only cope with this constant temptation if we hold on to our eschatological hope of never being led into temptation again. From the seed of this hope grows the strength to still try to choose the best way possible in order to keep swimming in a way that we cannot be overwhelmed by the storms of this world.

At the end of my speech I want to record the fact that he or she who makes theology at, in and on the sea knows about evil and about all the daily temptations, but never loses hope in God who is going to save us from all this.



Si può fare una teologia al mare e col mare?

Questo articolo cerca di rispondere a questa strana domanda.

Il mare è il confine dei confini: ragione di vita e di morte.

Nella mitologia biblica il mare è anche il luogo del male.

La modernità europea, e con essa il cristianesimo, ha spostato il male dal mare alla vita umana - in particolare, nella sua dimensione affettiva ed emotiva.

Questa internalizzazione antropologica del male rappresenta la grande tentazione dell'umanità moderna: quella della auto-contemplazione.

Tentazione, questa, che sfida anche l'educazione e lo scopo delle sue pratiche: quello di dare forma, in maniera costruttiva, all'umanità degli esseri umani.

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# At the Margins of Society: Education and Politics of Fraternity

Ai margini della società:  
educazione e politiche della fraternità

*Marcello Neri*

The neo-liberal economic and social system produces human trash, to use an expression of pope Francis. Our cities are filled with human existences reduced to bare life, exposed to its violence and marginalization imposed by the social order. Faced with this (dis)human condition, the educational profession experiences an inextricable paradox: that of wanting to render the machine of marginalization inoperative, while being itself a product of this machine. The article seeks to traverse this paradox and outline policy practices to render it inoperative.

Something is rotten in the neoliberal system of finance-capitalism... so might begin a story that ventures to the margins of our societies – just to paraphrase Shakespeare. Neoliberalism produces a great deal of human trash, as pope Francis often reminds us (Pope Francis, 2020), and throw it into the great dumps of the world. The streets of Kinshasa, sure; the barrios of Caracas, sure; but by now also the streets of Manhattan, where one can find zombies of humanity, above all black people with serious mental health problems, on the same sidewalk where Wall Street guys walk.

This is life reduced to its nakedness, as it is happening in the North Kivu in Congo - where refugee women are raped, young girls forced to sell themselves and their body, kids turned into criminals... and for what? Not even to surviving, but just to desperately hanging on the bare biological life.

Bare life is a concept that Agamben used in his work on Nazi concentration camps (Agamben, 2005). Now that bare life walks the streets of the world's megacities, the camp is no longer far away from our eyes, in

some remote corner of Bavaria, or on the frozen Polish plains (Agamben 2018). The camp is here, in our midst - drawing a new topography of the human: telling who is worth of living a life beyond bare survival, and who is not. And the barbed wire of the camp fluctuates over our heads: one day, we are outside of the camp, the other day, we find ourselves within it – almost not knowing why: it just happened.

The camp is the banlieues of Paris and Brussels (Roy, 2017). The camp is the surrounding of the train stations of Milan and Berlin, where the desperate violence and anger of the human trash, we thought having threw far away from us, shares with us pieces of our cities.

But the camp is not limited to such non-places – as Augé calls them (Augé, 1992). The camp enters into our schools, our hospitals, our public offices – because bare life drags the camp along with it wherever it goes. This being everywhere of the camp frightens us, disturbs us, disgusts us – a disgust that we sanitize by talking about security, tidiness, decency, integration, respect for laws – yes, even talking about human rights (Neri, 2022).

Right here, next door to us, in the rooms of the Villaggio del Fanciullo, just outside the gate, there is always a gate between us and the camp, there are pieces of the camp, human stories of bare life: host communities for unaccompanied migrant minors – run by the CEIS.

The «Toniolo Institute», which organized this workshop, is a faculty of educational sciences where students are young men and women who will work, or are already working, not only at the margins of our Emilian cities, but also in the midst of the many floating camps we build within them.

Are these students, my students, the new tormentors of postmodern camps? Am I training a bunch of captors? In some way, yes. They stand beside the bare life of the others, they even enter in contact with their bare life, but they don't share it, they do not know anything at all of the disproportion of the social stigma experienced by bare life. After all, in the evening, my former students will return home and leave behind them the camp of human trash that their lives, despite everything, also help to produce.

The educator's work at the social margins, in the ghettos of our cities, in classrooms of our schools, in day-care center for disabled people, and in many other places, is soaked in the ambiguity brought about by the pervasiveness of the camp in our societies.

The violence of the camp makes inroad also into the professional language of educators, almost without being aware of it. Let's make an example. In Italy, a child – let's say his name is John – with learning disabilities due to his condition (social, medical, mental, and so on), in order to have an educator at his side, helping him to deal with the limitations related to his condition, needs to receive a certification by the Social Service of the city he resides in.

At this point, John is no longer John, but a so called certified child. And it is only as certified child that he can enjoy his right to an educational help.

But the exercise of this right also becomes a brand on his school and social life. To the others, a certified child is a lesser child; a difficult child; a child who disrupts the smooth running of the classroom. Certification by Social Services becomes a mark disrupting his social interaction with other kids.

There is more. In compliance with the Privacy Act, teachers and educators dealing with this certified child (whose name was John), when talking to each other about him at school, cannot use his name. John's right to privacy dictates that they must talk about him using an alphanumeric code. From John, to certified child, to A564.

The camp today is built by neutralizing the otherness that is disturbing - and this happens in compliance with the rights that our society has to accord to this otherness. As if the access to full citizenship, to the enjoyment of fundamental human rights, would demand to cancel the hard existence of a person - John, in this case.

In spite of all their good intentions, educators are a cog of this perverse machine - that they are trying to make inoperative by interrupting its dehumanizing mechanism. They play this role because the system is built for seeming the only one possible way of human social life.

In this social system, education is a profession invented to relieve the whole society of a duty of care and attention to people who are part of it. Modern society first decides that a children like John has the categorical need/duty to be like all other children. Then, it says to John that he has special needs which works against his being like the other children. At this point, to meet these special needs, modern society invents the educational profession, so that John is no longer a nuisance, a problem that questions society itself - once he got the educational help that he needs, he has no more claims to move against this society which has expelled him by making him special. Ivan Illich would speak of the education as a disabling profession (Illich, 2021).

Every semester, with my students we ask ourselves how it would be possible to subvert this perverse system - knowing very well that we are part of it. Not only does our profession exist to the extent that postmodern camps exist too, but by our dedication and care for people with whom we interlace an educational relationship we nurture the camp's existence. Within the neoliberal system, gestures of love, so dear to Kierkegaard (Kierkegaard, 2003), feed and reinforce the machine of violent exclusion, marginalization, and neutralization, where a code takes the place of the name.

For sure, we haven't find the answer yet. But we have set some stakes.

- 1) The aim of educational professions is to becoming unnecessary, unneeded.
- 2) Don't give up love, dedication, and care - which means making care and love a subversive political force.
- 3) Reactivate a thought of revolution, because revolution is the great engine of social changes in the history of the West (Prodi, 2015).
- 4) Let become educational professions a real political instance - that is, to exercise them to bother the social body, and not to appease it.
- 5) Developing an awareness of the fact that all this remains internal to the system of the neoliberal machine as well as of the camp of human trash that it produces.
- 6) Beginning to write a new narrative of human history: the narrative of the margins (Foucault, 2009); the narrative of human trash of our time; the narrative of the nameless because exercising their rights has reduced them to being an alphanumeric code.

We have chosen to enclose these stakes under the name of politics of fraternity, knowing very well that fraternity is a messy business (Sequeri, 2022). Fraternity is ambiguous and not smooth. Fraternity is always

already wounded by the necessity of ordering society in a hierarchical manner. Indeed, biblical wisdom alerts us that fraternity is an impossible possibility. In the Scriptures, fraternity is the desire always again broken by violence, jealousy, hubris, by the need of ordering society.

And yet, after every violence, after every jealousy, after every failed or successful social order, the desire for fraternity always resurfaces and announces itself again. Claiming to realize fraternity in the time of human history means to pave the road to a new totalitarianism.

To assume fraternity as eschatological horizon of human coexistence, on the other hand, is to work in the dirt of human history for creating small stories of revolution and subversion within the order that subjugates us all - Derrida would say: it is about acting in the horizon of the democracy that has to come (Derrida, 2003), 2003).



Il sistema economico e sociale neo-liberale produce scarti umani,  
per usare una espressione di papa Francesco.

Le nostre città sono piene di esistenze umane ridotte alla nuda vita,  
esposte alla sua violenza e alla marginalizzazione imposta dall'ordine sociale.

Davanti a questa condizione (dis)umana, la professione educativa  
vive un paradosso inestricabile: quello di voler rendere inoperosa la macchina  
della marginalizzazione, essendo essa stessa un prodotto di questa macchina.  
L'articolo cerca di attraversare questo paradosso e di delineare prassi politiche  
per renderlo inoperoso.

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