

Abstracts

Franco Cambi, *La centralità del dialogo: tra ieri, oggi e... domani*

Dialogue has a long history in philosophical thought, from Socrates to the present day. There it has asserted itself as an increasingly fundamental anthropological, ethical and political category, confirming its articulated structure: of an encounter between subjects, in a face-to-face being, arguing together in an always open confrontation, in order to reach an authentically shared conclusion. This formative model in today's society (complex, globalised and planetary, intercultural...) has become increasingly decisive and regulative and therefore to be cultivated in the formative processes to give life to that democratic, dialectical and dialogical subject, which we urgently need as an authentic form of homo sapiens.

Keywords: Dialogue, *Logos*, Pedagogy of dialogue, Humanity.

Alfonso Fernández-Herrera, Francisco Miguel Martínez-Rodríguez, *Una educación integradora basada en el 'cuidado' frente al neoliberalismo y los retos eco-sociales. Pensar la Bildung en el contexto de la Carta de la Tierra*

The postmodern pragmatic thinking of our neoliberal society, with its disenchantment with the promises of modernity and its unique thinking, has produced a growing breakdown of the ethical-educational projects of Paideia and Bildung, even though they may share important valuable elements. Neoliberalism has colonised education by commodifying it. However, education, situated in a global world and facing ecological-social challenges that affect the whole of humanity,

has unprecedented challenges, for we urgently need an urgent reconstruction of the human being in world-centred and biophilic values. Here we present an education based on care as an eco-social ethical-educational project. It is a concretisation of a vision of the world based on interdependence and cooperation in the Community of Life as opposed to the “values” defined by the market.

Keywords: Neoliberalism, Eco-social challenges, Technocratic education, Worldview, Pedagogy of care.

Mario Gennari, *Nel vuoto dei tempi ultimi – il Polyhistor Hermann Broch*

By adopting the dual perspective lens of pedagogy and philosophy of education, the contribution opens up an examination of European bourgeois society as it presented itself between the end of the 19th century and the 1930s. In close dialogue with the critical-literary work of Hermann Broch, the analysis shows the characters of a *Krisis* and a *Krasis* that mark the end of an era. The narrative codes of literature become a categorical device capable of thrusting knowledge into the interpretation of the bourgeois world, interpreted in the shattering of a unitary order, nowadays sunk in the ambiguous recesses of compromise and opportunism, narcissism and cruelty. Broch gives voice to the distortions – inner and cultural, political and social – of that time. In the inconsistency of existences marked by ethical and aesthetic emptiness is reflected the dissolution of the human essence and its possibilities of formation, just as the history of the Twentieth century will allow to emerge in the tragedies that shaped its progress.

Keywords: Self-formation, Bildungsbürgertum, Hermann Broch, Conservatism, Kitsch.

Antonia Rubini, Fabio Granato, *L'incontro e il dialogo in politica. Riflessioni pedagogiche*

In the present context, most of social interactions run on tracks so much fast to generate fleeting and frenetic relationships, increasingly focused on the achievement of personal goals rather than the deepening of the relationship with others. Not only individual destinies, more and more marked by loneliness and disinterest, are affected, but also

the fate of modern democracies, weakened by a growing mistrust of others and their demands. In such a situation, it is urgent to recover a pedagogical planning that moves from the need to rediscover the importance of meeting and dialogue with others in the public and private sectors. And that, making use of that rediscovery of the hermeneutic spirit of doing research that unites pedagogy and politics, supports man in front of the epochal turning points in progress: first of all, rediscovering the deeper meaning of doing politics and redefining citizenship as a plural, open and problematic code.

Keywords: Meeting, Dialogue, Political education, Democracy.

Giancarla Sola, *Dialettiche per una risemantizzazione della categoria pedagogica di "formazione umana"*.

The article proposes to address the pedagogical category of 'human formation' by weighing up whether, in the light of developments in contemporary scientific research and multidisciplinary debate, the theoretical conditions and epistemic premises exist for a resemantization of it to be envisaged. Starting from the transeposcal categories that have characterised the Humanities in Western history and the history of pedagogy, and treasuring contributions from the Humanities and the Natural Sciences, the article outlines a possible redefinition of self-formation, dialectically bringing pedagogical research, discourse and criticisms into convergence with the broader encyclopaedia of sciences.

Keywords: Human Formation, General Pedagogy, Human Sciences, Natural Sciences, Ontological Structure.

Federico Zamengo, *Parlare con franchezza: un impegno per il dialogo educativo contemporaneo*

This paper aims to be part of the contemporary debate that considers dialogical thinking as a characterising dimension of pedagogical reflection. In this perspective, words of educators or teachers take on a specific relevance: on the one hand because, through them, it is possible to maintain an open educational relationship; on the other hand because they may be generative for the construction of the subjectivity. Put in these terms, the topic is not limited to the management of

everyday conversations, but, more specifically, it identifies the dialogical dimension as the condition for the education of the human being. Starting from these assumptions, it is relevant, even for contemporary times, to recover the meaning expressed by the term *parresia*, commonly understood as the ‘free speech’. Through a short reconstruction of the concept within the classical panorama, the paper proposes to highlight how this mode of communication can be a fundamental quality also for those involved in contemporary educational processes.

Keywords: Dialogical Thinking, Parrhesia, Education, Subjectivity, Adult Educator.

Cosimo Costa, *Quando il dialogo diviene “vita”... Edda Ducci e il senso edificante della parola*

Dialogue hinges on the word and uses words, even the highest and most sophisticated. True dialogue is in the mutual exchange of the expression of one’s being, in the dialectic of listening and speaking. Along this perspective, the school of Edda Ducci on dialogue can be said to be severe and dry. In it, dialogue peremptorily refers to the meaning for the concrete person, it is conjugated with a love for the truth capable of mortifying integralisms and relativisms, says the constant osmosis between knowing and doing, it reveals respectful love for the other and the firm will to free oneself and free oneself from the weight of error and superficiality. In order to evaluate this view, all human and humanizing, in this article, the original dimensions on which the “dialogue-life” of the Casentino author essentially gravitates. An author who certainly gives neither glory nor popularity, but forces us to take note of her own dialogic nature, of the vital need of one’s self.

Keywords: Edda Ducci, “Dialogue-life”, Word, Communication, Edification.

Mimmo Pesare, *L’ermeneutica del linguaggio in Martin Heidegger: prolegomeni per una Umbildung dell’ambiente relazionale (Mit-Welt)*

From the works written in Freiburg during the Thirties and the Forties, Heidegger relates the question about language to the *relational environment*, by saying that «language is the house of being».

This Heideggerian question concerns not only the philosophic question about language itself but represents a fundamental contribution to the pedagogical reflection as the language is showed in a “living” dimension: the historicity of human being, that is at the same time an *opening of Being*, is seen towards a pedagogical *Umbildung*.

Keywords: Language, Ontology, *Umbildung*, Heidegger, Relational Environment.

Simona Pizzimenti, *In dialogo con il mondo. La persona nel pensiero di Romano Guardini*

Romano Guardini's thought and educational activity has a relevant place in the flourishing philosophical scene of the twentieth century. Italian by birth, German by choice, Guardini has been deeply affected by the philosophical movements of his time, especially *phenomenology* and *personalism*; he can be considered an exponent of *dialogical personalism*. The author's eclectic studies developed from a core reflection on the reality of the human person, from the anthropological, philosophical, and pedagogical point of view. This paper aims to contribute to further scrutiny of Guardini's thought through the reconstruction of his analysis on person, in order to emphasize its ontological nature and the intrinsic educational potential of its dialogic nature.

Keywords: Guardini, Language, Dialogical Personalism, Pedagogy.

Livia Romano, *Il principio dialogico nella filosofia paidetica di Guido Calogero*

In this paper Guido Calogero's paidetic philosophy is read again starting by the principle of dialogue that promotes the passage from a philosophy of thinking to a philosophy of doing. Looking at the genesis of this principle, a pedagogical tension emerges. Calogero distances himself from the neo-idealism and elaborates a pedagogy of dialogue that restores equal dignity to the protagonists of the educational relationship like subjects open to the otherness and to the altruity, within the horizon of a democratic school that is characterized by a continuous care of the *cum vivere*.

Keywords: Guido Calogero, Philosophy of dialogue, Democratic school, Dialogical education, Educational relationship.

Claudia Spina, *The “liberated” word as an “instrument of liberation” The contribution of Mario Lodi*

In the contemporary pedagogical-educational scene, which investigates and strengthens the relationship between *dialogical thought* and *education*, a heuristic-hermeneutic approach that is still current and interesting today is undoubtedly the one put forward by Mario Lodi (1922-2014), which focuses his thought and paideutic practice on the *liberated word*. A progressive teacher and educator (more than a theorist of education), he manages, like Socrates, to combine *bios* and *logos*, giving emphasis to the interpersonal relationship and, therefore, the educational relationship. How? By using the *word* as an *instrument* not only for communication and interaction (ontological-existential need for intersubjectivity) but also for the *liberation* and *development of thought*. With *logos* the person experiences the possibility of asserting his ideas and realizing his own *human dimension* and that of others. It is interesting to note that, for Lodi, the *word* must first of all be *liberated* in the being in formation, and then become, in turn, an *instrument of liberation*, which allows the ego to acquire critical judgment, build subjectivity and implement its own potentials. Indeed, the ontological-existential condition of human beings, of their *paideia/Bildung* and of their educability, far from being rooted in the self-sufficiency of the ego and in solipsism, refers to the pedagogical category of the *relationship*, which is an *articulation of call and response* (E. Ducci).

Keywords: Word, Thought, Liberation, Education, Human dimension.

Chiara Agagiù, *Ontologia ed Etica della parola. Dispositivi della soggettivazione psicopedagogica di indirizzo lacaniano*

In the field of a research that explores the relationship between the dialogic dimension as something foundational in the ontology of the subject and in its transformative *Bildung*, the *phenomenology of the encounter with otherness* plays a crucial role. This article proposes to look at those psychic moments of *psycho-pedagogical subjectivation* through devices that derive from Lacanian theory and clinic, with the aim to pinpoint both intrapsychic dimensions, and the *transindividual* ones that work in the ‘building subject’. Starting from the *imaginary dialogue* that occurs

between *je* and *moi*, which founds the inner projective mechanism of subjectivity – the one of *recognition/misrecognition* – we pass from the field of “two” to a relationship made up by “three” elements, triggered by the dialectics between the singular and the plural dimensions that the subject gains with the access to language and to the *Symbolic* order. This is the proper ground theorized by Lacan in his *linguistic turn*, that in his return to Freud moves also step further in the psychoanalytical theory. Finally, the analysis of the transference that acts in the dimension of Care, where the linguistic dimension is charged by an *emotional surplus*, interrogates us about the effective communicability and educability of the subject, in the sight of its *unconscious desire* that moves forward into its research of authenticity, a movement that is shared by both the analytic and pedagogic duty.

Keywords: Subjectivation, Philosophy of Education, Theoretical Psychoanalysis, Ethics, Psycho-pedagogy.

Nunzia D’Antuono, *Sulle orme del Critone. Le potenzialità del dialogo in prospettiva paidentica*

This contribution, placed at the intersection between literature and pedagogical reflection, will attempt to reconstruct in a historical-diachronic perspective the fortune of Crito, during the Risorgimento. Platonic dialogue on duty (with its ethical imperatives: Well, Virtue, Justice) supported the choices of Luigi Settembrini who, as modern Socrates, even in prison never stepped out his master mode and refused freedom in the name of truth; so, he made a choice proposing itself as an ethical model for future generations. We will then try to highlight this frame of moral and pedagogical literature that made as its own the dialogical device which was, according to Gadamer and Bachtin, a metaphor and privileged instrument of education to responsibility, in the name of the supreme instance of humanization and civilization.

Starting from these premises, we will try to argue how the educational magisterium works to ensure all mankind completely mastering the word in democratic society.

Keywords: Education, Responsibility, Sacrifice, Ethics, Truth/Post truth.

Domenico Francesco Antonio Elia, *La negazione del pensiero dialogico nella dittatura fascista: il successo de Il primo e de Il secondo libro del fascista (1938-1939)*

This paper analyses two textbooks in widespread adoption in Italy during the second half of the 1930s: *The first* and *The second book of the fascist* (1938-1939). These textbooks focused on the structure of Mussolini's State and the racial issue. Their style of argument was full of apodictic statements pretending that the textbooks described scientific laws and included answer summaries that were borrowed from breviaries (Gabrielli 2015, p. 180). The present paper shows how the unquestionable character of these lists of answers reflected the features of the Fascist State. Indeed, Fascism aimed at being a totalitarianism of education (De Giorgi 2008) that discarded any opportunity for dialogic thought. Instead, it promoted a model of citizen-soldiers that represented the «warrior soul of a warlike and aggressive regime» (Montino 2007, p. 197).

Keywords: Fascism; Race; Totalitarianism; 20th century; Colonialism.

Michele Flammia, *Maieutica e post-verità: la funzione euristica del dialogo socratico nella didattica costruttivista*

Socratic dialogue is nowadays often invoked as a model in education, and several educational approaches explicitly claim to be inspired by it (Naccari, 2003; Shah, 2008; Delić - Bećirović, 2016). However, contemporary versions depart profoundly from its original form as expressed in the Platonic dialogues, reinterpreting the role of the teacher in the dialogical exchange and referring to different epistemological criteria (Shields, 1953; Reich, 1998; Dinkins - Cangelosi, 2019; Marshall, 2019). The aim of this paper is to highlight, on the one hand, how such a distortion of the classical model results in the renunciation of the heuristic and transformative functions of Socratic dialogue, and on the other hand, to propose an alternative model of dialogic teaching that restores these functions while maintaining its practicability in contemporary school contexts. Specifically, the role of epistemological relativism and the facilitator in constructivist education are identified

as the critical issues in the construction of effective dialogical confrontation in the post-truth era.

Keywords: Socratic dialogue, Dialogic teaching, Radical constructivism, Relativism, Maieutics.

Ivonne Lopez, *Dialogare, una forma letteraria e una sfida educativa*

This contribution intends to linger on the pedagogical features of the literary philosophical dialogue, starting from the Socratic origin to continue in the Senecan *Dialogues*. The literary context outlined will be read in the light of contemporary scenario which requires an increasingly pressing exercise of citizenship education. The pedagogical repercussions of this reading seem to us to be significant in giving life to an educational action oriented towards social sustainability in the national and international community. By studying the relationship between pedagogical dialogue and narrative device will allow us to scrutinize it in the intrapersonal dimension alongside the interpersonal one. Indeed, according to Edda Ducci's reading, if dialogue is understood as «ingrediente dell'evento educativo» then the dialogue «si trasforma in tecnica rassicurante ma certamente non calibrata per attingere il soggetto nella sua interezza».

Keywords: Dialogue, Socratic dialogue, Citizenship education, Literature, Pedagogy.

Pietro Corazza, *Algoritmi come oracoli? Imparare a riconoscere l'ibridità dei sistemi socio-tecnici e sottoporli al controllo pubblico*

This article proposes a critical reflection about the increasingly popular metaphor that represents algorithms as oracles. Firstly, the history of the science of forecasting will be retraced, highlighting the novelty represented by algorithmic systems: they are used to make mathematical forecasts related not only to the natural world, but also to human actions. The issue of the transparency and reliability of algorithmic systems will then be raised, building on the reinterpretation of modernity proposed by Bruno Latour, which is centred on the concept of hybridity between the human and non-human dimensions. Finally, some considerations will be proposed concerning, on the one hand,

the importance of educating to deconstruct the narratives concerning digital technologies and, on the other hand, the need for educational institutions to adopt digital infrastructures that are subject to public control and not contracted out to private entities.

Keywords: Algorithms, Oracles, Bruno Latour, Digital platforms, Critical pedagogy.