

The Words of the Congress

POLYHEDRON

Marcella Farina and Martha Sêide, professors of the Faculty of «Auxilium» and members of the Scientific Committee of the Conference, introduce us to understand the metaphor of the second session: Polyhedron of anthropologies.

Welcome back. Today we introduce you to the expression "polyhedron", a term that will be at the center of the second session of the conference, entitled: "Confronting the challenges of education today".

A session that intends to dwell, focus on some challenges of the present starting from their impact on the mentality, on the behaviour of individuals and of the community, in particular on young people and educators.

But it is also a session that intends to reflect on some contemporary anthropologies starting from their impact on formative processes.

Two of the speakers of the Congress and members of the Scientific Committee will help us to better understand this metaphor: Marcella Farina and Martha Sêide.

Professor, why was the polyhedron metaphor chosen to reflect on the second session of the Congress entitled "Confronting the challenges of education today"?

The polyhedron is a geometric figure and geometry etymologically speaking indicates the measurement of the earth.

This geometric figure is also used as an interpretative model of reality, because it has this specificity with respect to the sphere, which is also an interpretative model of reality. However, while the sphere speaks of equality, therefore the equidistance of each point from the center, the polyhedron with the different faces that compose it - and the more the faces, the more complex its figure becomes - precisely indicates reality in its complexity and multiplicity, respecting the singularity of each face.

In this sense we have taken the figure of the polyhedron to talk about the anthropologies of reference in our Congress. Precisely because the polyhedron says how the human person is a mystery. There is no definition, narration, category that can exhaust it. It is a mystery not because it is enigmatic, but because it is transcendent, that is, it cannot be summed up in any category. Even the sciences that want to deepen the human even in their development - because over the centuries every science has enriched the experience of research on the person, every science, therefore, does not exhaust the mystery of the human but applies, we can say, a coordinated, photographed, dimension and offers its richness from its perspective. And in their multiplicity the sciences enrich this awareness of the person about its mystery.

We, therefore intend to underline this dimension in the field of education: every aspect of the human being is worthy of being taken into consideration; and therefore it is worthy of being accepted in the thematization of the human, even those aspects that may seem paradoxical, contradictory, because human experience is also made up of contradictions.

In its multiplicity, human experience brings resources, beauties, positive elements, values, but it also brings indications that are more negative, because this is history, this is human experience.

So we underline this multiplicity, to which education must pay close attention because it must promote the singularity of the person and one's genuineness, richness and make one grow. Of

course, also taking into account that there may be dark aspects of the human experience that must be thematized and must be taken into consideration.

So we can say that with the "polyhedron" of anthropologies we want to emphasize that each person is a singularity, a peculiarity and a wealth of the universe. None of us are born a "photocopy", as Carlo Acutis would say, but unfortunately it could become a photocopy and that is what we would not like to happen in the new generations, as it should not happen in us adults.

Each must be in the universe with its beauty, its singularity, with its resource of humanity to humanize it.

How does the anthropological question challenge and stimulate confrontation with contemporary educational challenges?

We know that education is not neutral. Education cannot be thought of without an explicit or implicit vision of the human being. So, whether we want it or not, whether it is aware or not, our educational practice is filtered by our way of thinking and conceiving the person and therefore by the purpose we want to achieve.

The idea of the person essentially determines our pedagogical practice.

Therefore, if our educational practice is centered on the person, in a context such as ours in which a whole series of anthropologies emerge, each one more different from the other, it is essential for an educator to thematize one's own conception of human being in so that they make wise choices about their educational practice, in all contexts of formal and informal education.

This is why it is necessary to know this polyhedron of anthropologies in order to better orientate and accompany young people in a responsible way.

Furthermore, I would say that it is not enough to be an educator, simply declaring oneself for man and his/her dignity. As the Brazilian pedagogue Paulo Freire would say, it would be a phrase whose generality too vague would conflict with concrete educational practice.

To avoid neutrality, the educator must make choices, take a stand, have moral principles that inspire his decisions. It is an ethics. The educator must reveal to young people their ability to analyze, compare, evaluate and decide. It is necessary to show them the ability not to fail to respect the truth in the name of fashion. This way of affirming and making decisions is also an educational tool, not in the sense of indoctrination, but on the contrary, with a view to favouring in young people this same ability to analyze, compare, evaluate, decide; to help them cultivate their talents and dreams independently.

The educator must be able to answer the ever new question: which anthropological vision allows us to "be present among young people" with responsibility, freedom, creativity, to promote the process of maturation and growth with them?

The Congress offers us interpretative keys to outline constantly evolving response elements.

Don't miss this opportunity! We are waiting for you. Soon!