

CZĘŚĆ I: ROZPRAWY I ARTYKUŁY

**PEDAGOGY AS REFLECTION ON THE EDUCABILITY: TO UNDERSTAND
AND PROMOTE HUMAN POTENTIAL AND THE ASPIRATIONS
OF THE NEW GENERATIONS**

**PEDAGOGIKA JAKO REFLEKSJA NAD WYCHOWALNOŚCIĄ: KU ZROZUMIENIU
I PROMOCJI LUDZKIEGO POTENCJAŁU I ASPIRACJI MŁODYCH POKOLEŃ**

Marisa Musai^{1(A,B,C,D,E,F,G)}

¹Catholic University of Sacred Heart of Milan, Department of Pedagogy, Italy

Musai M. (2016), *Pedagogy as reflection on the educability: to understand and promote human potential and the aspirations of the new generations*. Rozprawy Społeczne, 4 (10), s. 5-12.

Wkład autorów:

- A. Zaplanowanie badań
- B. Zebranie danych
- C. Dane – analiza i statystyki
- D. Interpretacja danych
- E. Przygotowanie artykułu
- F. Wyszukiwanie i analiza literatury
- G. Zebranie funduszy

Summary

The paper proposes a reflection on the concept of educability as central core of a theory about the person and his/her education. Starting from the main coordinates of a pedagogy that identifies his object of study in the person as educable being, the author argues the importance of an interpretation of the meaning of human potential and personal aspirations. To understand in an effective and concrete way the educable characteristics of each person, should be considered the contemporary problematic context and especially the misunderstandings in which educational reflections and practices can fall when don't consider an interpretation as close as possible to the human and existential conditions of future generations. As consequence the following keys are proposed: the difficulty of the contemporary educational context; the recovery of a new humanism in education; a pedagogical theory of person that focuses the concept of educability; the analysis of different characters of the educability; and, finally, the attention to educational dynamics to improve the interpretation of the potential and aspirations of new generations.

Keywords: pedagogy of person, educability, human potential, personal aspirations

Streszczenie

Artykuł podejmuje refleksję nad zagadnieniem wychowalności, widzianym jako centralny problem dla teorii osoby i jej wychowania. Wychodząc od podstawowych problemów pedagogiki, do których należy łączenie przedmiotu analiz pedagogicznych z osobą wychowanką postrzeganą jako istota wychowalna, autorka uzasadnia wagę problemu ludzkiej potencjalności dla realizacji osobowych aspiracji i dążeń każdej osoby. Celem wyjaśnienia ludzkiej wychowalności i ukazania jej znaczenia dla każdej osoby we współczesnym kontekście pedagogicznej refleksji i praktyki, Autorka podejmuje refleksję nad wybranymi aspektami ludzkiej i egzystencjalnej kondycji zwłaszcza przyszłych (nowych) pokoleń. W artykule zostały zaproponowane i podjęte następujące zagadnienia kluczowe: problemy współczesnych kontekstów edukacji; zagadnienie nowego humanizmu w edukacji; pedagogiczna teoria osoby, ukierunkowana na koncepcję wychowalności; analiza wybranych cech wychowalności i w końcu uwaga na dynamikę wychowania celem zinterpretowania potencjału i aspiracji młodych pokoleń.

Słowa kluczowe: pedagogika osoby, wychowalność, ludzki potencjał, osobiste aspiracje

Tabele: 0

Ryciny: 0

Literatura: 41

Otrzymano: 10.11.2016

Zaakceptowano: 24.11.2016

Contemporary difficulties and recovery of a new humanism in education

This paper proposes a reflection on the concept of educability as central idea for an interpretation of personal potential. For the purposes of reflection we will consider some of the main coordinates of a pedagogy that identifies the person as educable

being as its object of study (Ducci 1999; Vico 2002; Musai 2010). This perspective proposes to recover the attention for an effective centrality of the person, in order to avoid far perspectives from the real situations of life and experiences of subjects who are growing.

The general and widespread crisis of our days involves people at different levels. Pedagogical

Adres korespondencyjny: Marisa Musai, Catholic University of Sacred Heart of Milan, Department of Pedagogy, Largo A Gemelli 1, 20123 Milano/ Mediolan, Italy/Włochy, e-mail: marisa.musai@unicatt.it, tel.: +39 0272341

Copyright by: Państwowa Szkoła Wyższa im. Papieża Jana Pawła II w Białej Podlaskiej, Marisa Musai

Czasopismo Open Access, wszystkie artykuły udostępniane są na mocy licencji Creative Commons Uznanie autorstwa-użycie niekomercyjne-na tych samych warunkach 4.0 Międzynarodowe (CC BY-NC-SA 4.0, <http://creativecommons.org/licenses/by-nc-sa/4.0/>).

science is questioning the existential condition of difficulty and need to search not only the causes but also solutions. An answer is identified in the recovering of a "new humanism" putting back man at the center, as Pope Francis is telling us recalling the role of education to address the main challenges of today's world (*Evangelii gaudium*, 52-75). Many of the actual problems are related to the challenges as education, employment, housing, credit, transitioning to marriage and family present in the policy implications and in agenda for economic development of different countries to create a hopeful future for new generations (Dhillon, Yousef 2009). If education is beneficial in a multiplicity of ways, both for individual and for society as a whole, for poverty reduction, equity and social cohesion (World Bank 2005, p. 17), there is the need to expand education. The need to rethinking in particular secondary education is related «to change the deeply rooted mental models of schooling and education governance that dominate current thinking and policy practices both inside and outside the education community» (p. 207).

Furthermore the different educational challenges require to be faced and overcome in the different places, not only in education contexts, but also in social life, culture, art, work, weakness and exclusion (Scola 2014, pp. 26-40). In this direction theology, humanities and social sciences offer proposals for a recovery of human values, such as the focus on the person's values, civic friendship, opportunities for dialogue, listening and help relationship, work and sharing.

In a time of the expansion of knowledges and experiences, plural cultures, different processes and ways of life, it's not easy for the young people to identify their potential and talents, their own personal profile and give meaning to their existence. A high complexity coexists with a widespread sense of fragmentation, that is experienced both personally and existential.

The subject is involved in multiple references that can condition and overwhelm him. In all cases, it is important to understand the significance that the different experiences have for the own life and to be able to find a sense of direction. For these reasons, we could argue that man is not only the subject of the change, of social and cultural transformation of the time in which he lives, but he has also the task to be an authentic protagonist of his time. In relation to the problematic context, the pedagogical reflection should promote a new "culture of education" that starts with an interpretation as close as possible to the needs of a person and a humanizing growth. In this direction we can discover the always relevant message of an "integral humanism" (Maritain 1946) recalled by different authors in the contemporary context of an anthropological pedagogy. We can think to new humanism of Edgar Morin as approach to provide new answers to the questions that arise

in relation to the education and identity of young people, but above all in relation to a development and harmonious human growth (Morin 2011).

Educational practices cannot overlook human nature, personal dimensions and prerogatives. To educate we have to clarify what recognize to every person, what talents, what desires and what potential. In education the subject needs to be interpreted and understood in the real conditions of his potential, with reference to his acts and specific differences, preventing misunderstandings of interpretation. In this regard we can consider some of the most common misconceptions of the pedagogical reflections and practices:

a) the adult could develop a revision of the views towards the younger generations.

Educational perspectives are conditioned from conjectures, opinions, ways of speaking on the young people that can equivocate the education. For example we can think to the frequency with educational reflections and practices show "therapeutic misunderstandings", as tendency to interpret the needs and difficulties of the younger generation to search a predetermined solution and answer valid for all subjects;

b) another misconception or educational difficulties that hinder interpretation and approach to young people, is the "objectivist misunderstanding": researches, analysis, studies, examine the young people to take qualitative or quantitative observation point of view, data or aspects that describe adolescents and young people as an object of study. These researches talk about them but not consider the relationship with them.

The discovery of young people potentialities starts putting in question our ability as adults to be able to achieve an appropriate approach to their reality. The adult world is called to understand that to know adolescents and young people, have not to look at them as an object of investigation, of description, care and action, but first of all to know and understand them as individuals to engage.

In order to support these reflections we find the point of view of Aldo Agazzi, an Italian professor of pedagogy belonging to the current of personalism who said:

"We cannot educate those who we don't know, and since education is only human, it requires, to be well set, the exact and preliminary concept of the person who we educate and we want to educate" (Agazzi 1950, pp.11-12). These annotations, still valid today, we motivate to recall the fundamental assumptions of a pedagogical anthropology interested in the centrality and complexity of the person, recalling not an abstract concept of person, but his intrinsic link with the concept of educability (Musaio 2010).

In order to implement a revision of our views on young people and develop the understanding of their real condition, of their growth steps, it's not sufficient recognize methods and tools, but first of all the perspectives in which find the anthropological

foundations of our humanity. Even more today to know and interpret education equates to implement a "recovery of attention to the man", to develop a theoretical reflection that starts from the man considered from within the conditions of education and not as a collection of news, data and problems.

Education and unitary horizon of the person

Educability can be considered as a complex process, such as a set of dimensions, which relate both the individual as the different environments and educational contexts: the individual is involved at the level of its potential for development; the educational contexts are as a set of conditions that interact and promote intentionally an integral formation of the person, a continuous attention for individual experience and life story.

Educability is the "starting point of the person" and at the same time a set of criteria and actions combine to give a possible "form", through the activation of pathways of learning, expression, processing, educational planning in the direction of both personal, relational and community.

Within the pedagogical theory on educability we can retrace some fundamental ideas: the concept of person; the concept of educability (*educabilità*) and transition towards education and training of the person as care and attention to his inner self (Mortari 2009, p. 42).

The perspective that we propose to interpret the potential of new generations, implies both a theoretical reflection and the attention to the educational consequences, in order to counter the risk of reducing education to a set of detached practices by the person applications.

The educational purposes should instead reconnect rather the subject to his constant humanization. For these reasons we think that the pedagogy as a science, theory and art of education is not limited to a recognition of cognitive problems and practices.

We need to study not only the way in which the person learns, knows and relates his/herself to the social and cultural context; nor how it responds to the dynamics imposed today by the knowledge and skills society or by the economic and work market.

The pedagogy refers to education as inherently formative, ethics and moral event, in which is inwardly realized the person who draws his deep nature (Bellingreri 2006), relationships and skills to design the existence. Authors such as Mounier showed that the purpose of education is not to model the student in relation to any conformism, but help him to find in himself what it will become: personal vocation.

In every person vocation outlines an adhesion to an inner research, not always obvious, but often implied, that drives us to discover ourselves as "living unity" as subjects able to express themselves and to discover its own nature, but at the same time

able to gather to find himself, to seek constantly, until his death, a desired unity of person continually pursued.

As Mounier affirms, the unity of the person, at the same way the unity of a painting, of a symphony, of a nation, of a history, is not immediately obvious at first glance, but it must be discovered within him/herself, under many distractions of the life of person (Mounier 1964, 2006, p. 81).

Recalling to the unity of person is particularly important in a fragmented and dispersive era (Simonelli, Botturi, Rota Scalabrini 2010), especially when young people exchange their self-fulfillment with pseudo needs, pseudo vocations, in relation to the narcissistic gratification of self or with the professional realization, or in relation to the influences exercised by the consumer and digital culture. But the person as "vocation" requires interpretation not only of interests, abilities, adaptations and pursuit of success. As Mounier noted, the vocation in the person proceeds from the man himself, and reflects the diversity and authentic nature (p. 81). Within the personalist perspective to recall the theme of vocation, means to consider that each person should be recognized as a singular being and for the meaning that he/she holds in the universe, and that cannot be replaced by others. In an immediate way, we can see ourselves as a human being that exists and lives as an inseparable unity on the physical, psychological, logical, ethical and spiritual level. In fact what we are is defined in relation to a structure of different parts linked by a law of unity as a totality and as a set of interdependent dimensions. Anthropologically the man is a living being that operates in a physical body as a conscious form that has value of principle of autonomy. We are a person who is a unity of body, action, life, good conscience, guided by a principle of autonomy and self-control which leads ultimately to our freedom (Mari 2013).

In relation to what happens to us, to all that we live and we do, we are always us who have the freedom to decide and approve, to accept or reject. And while we change over time, at the end we remain as a one human being, capable saying yes or no, to accept or to refuse. This be myself constitutes the unit of ourselves. In other words, everyone is the unity of him/herself, as freedom to dispose of self, as a unity that is body, thought, action, do, «subject of freedom» (Botturi 2003).

About the subject as unity A. Malo notes: «The life of the human being be able to individualize, or of the man, is not characteristic of simple individual of the species, but of the individual able to distinguish itself from progressively by all other human individuals through their actions» (Malo 2010, p. 72). Man exists as a form of all activities as original synthetic unity. As a result, the problem of education does not imply to subject the man to an external order, but help him make in himself an order and unity, as autonomous realization of self.

In education talk about “unity” means to recognize that the human being has value in itself as the final form that the person is called to carry through personal possibilities, talents and vocations. Here we can identify the problem of education as a form that is inherent in person and his/her originality, as the final form of the human individuality present in the roots of his metaphysical and existential constitution. Following these considerations, everyone feels to have to rely primarily on themselves and their own inner dimensions because «Everything has a beginning in the inner life of each human being, as a requirement of life of every, everything is realized and built from inner activity of the man» (Resta 1945, p. 270).

These anthropological implications lead to pay attention to what we might call “pedagogy of interiority” founded on the art of midwifery to draw out the latent potential and allow to each person to identify own vocation and intimate essence in the inner life (Mounier, pp. 74-75).

In the philosophical perspective of Maria Zambrano we find the focus on the way in which each person feels and perceives intimately him/herself. This is the vocation and person’s ability to pursue a successful life, to be achieved through time, «without abandoning its essence more intimate: the vocation, love and knowledge» (Zambrano 2002, p. 16).

Therefore, the understanding of the person as a unified whole implies the central theme of the vocation and the self-fulfillment of the new generations, to help them to avoid, as Mounier indicates, forms of “expropriation of self” (Mounier, pp. 78-80). We can consider how this risk is large and widespread today in the face of lost of personalization relate to indifference, prevalence of having and possession dynamics, egocentrism, some of the contradictions of our time that should motivate the person to appropriate of self as “inner disposition.”

The educability as proprium of the person

In Italian context of anthropological and pedagogical debate the idea of the person has received a new attention (Pavan 2003; Possenti 2006). As a result of contingencies and crisis of the actual framework, the idea proves again his message of reality. Different authors mention thus the need to return to the language of the person and find a humanism to complies it (Possenti, pp. 245-246). In particularly the need is to meet the expectations of hope and a better future for the young people. In this way we can advance the proposal of a pedagogical humanism that urges a reflection on the authentic human potential, and at the same time capable to recognize the limits and the fragilities of the subjects. These difficulties while recall the inherent human finitude, by the other side are now always more increased and invasive. Considering the greatest risks to contemporary education

(Biesta 2014), the call to the person emerges not as a theoretical and nominal recovery. At stake it is instead to relate reflection and educational practice with the inherent nature and the interpretation of original potential of each person. And so we have reached the second step of our reflection: the educability.

On the basis of the foundational references of a “pedagogy of the person”, the educability indicates original and initial something that cannot be considered as a product secondary compared to something else. The pedagogical research refers to something original that belongs to the human form.

The human form urges us to understand the law of the inner possibility as human self-fulfillment in view of a perfective transformation in which man tends to realize himself.

Human form is the reference to the possible and the possibility in the subjects, but not in the sense of an abstract power, but as the possibility of moving towards a realization that manifests the character of plasticity of human nature. To talk of educability means also refer to the self-fulfillment of the person, to his educational purposes and meanings of life.

As pre-original requirement of our education and training, educability takes shape not only on a personal level, but within a complex interweaving between the originality of each one and in relation to others.

The focus on the person and his/her intrinsic educability opens to different insights and developments, through the consideration of the foundational references of the pedagogical reflection and the effects on the educational practices.

The implications inherent to the educability have to be addressed despite the difficulties, because it is a question that recalls the essence of human being, and it then arises as an intrinsically pedagogical issue.

Around educability the pedagogical theorization has underlined now the personal dimensions, now the aims and values to reach, now freedom as original constituent that makes subjects authors responsible of the actions, now the need to clarify the nature of the educational relationship, the main situations and relationships in which it manifests itself. But beyond the different emphases on one aspect rather than another, the core of educability’s theory is the recognition of the personal potential, the person as a set of subjective dispositions and interactions that are underlie of the subject and of the education.

As Dalle Fratte has noted the person must be recognized not only as subject to educate, «but first as a subject constitutively educable, that is, pre-arranged, by virtue of his radical poverty, to a gradual identification (progressive discovery and realization of its identity)» (Dalle Fratte 2003, p. 119). If we consider the subject as educable we recognize that each person makes around itself a discovery and realization process of one’s place in reality.

For these reasons we can support the category of educability is a synonymous with identity, and that both categories, educability and identity, are essential dimensions - ontic and ontological - of the being of a person. These categories allow to focus a pedagogical anthropology close to the philosophy of education and other pedagogical sciences to give new legitimacy to the educational tasks and to guide person towards the realization (Musaio 2016) in a context in which to educate the identity has become a task very complex.

Compared with the past the difficulties educational of personal identity have today to do with both the exaggerated individualism of the contemporary era, with the lack of a truth concept rooted in an ontological-metaphysical perspective, which is constantly being postponed to a truth understood as interpretation (Pareyson 1971). The person is lived today as the construction of symbolic and negotiated universes shared with others, in relation to the different contexts in which person lives while he/she perceives and lives a state of uprooting and emptying, continuing to search for the meaning of self. Through these considerations we can delineate two existential conditions in relation to which understand educability as an "inner disposition" and "constitutive dimension" of the person to be educated and to educate herself.

The space of educability is intermediate between the needs, desires, urgencies, polarizations which the person lives, the human desire to discover and realize him/herself as identity on one hand, and as awareness of self and of own limits and self-transcending on other hand.

Education emerges as a result of an existential movement of transformation of the human educability in direction of the form to which every man is aimed.

If the educability is an "ontological dimension" as constitutionally belonging to man's being, he cannot remain in a static condition because person, as by his/her nature, has to be able to realize the most complete form of his/her humanity.

Human being has to pass from being to have to be, by seeking a delicate and continuous balance between needs and desires, including needs related to their development and tendency to always go further and also move towards each other and towards the Other of life.

Our educability is "a starting point" that helps us to set our being as "being-for-the beginning" that the subject embodies since the original time of birth, as being in whom are announced the "novelties" of which is carrier each generation. In this regard Hanna Arendt has explained that the human being is called first of all to be born.

The characters of the educability

To understand the definition of our educability, we can identify some essential features:

a) the *unfinished character* of educability indicates that each of us is always in need of additional definitions and refinements, further research of his/herself, to learn continuously something else, as a being who is outlined as "existential possibility", for whom education outlines «the possibility of better training of the personality, regulated by an act of estimating, by a series of consistent decisions by the personal participation» (Peretti 1987, p. 127);

b) the *projectual character* indicates a constant research that makes the person similar to a transit from what we are in fact, to something towards we head, through relationships with others, the experiences. the educational process are not a result of conditions or prerequisites to which the person answer or succumb, but is a self-constitution processes of identity and capability to refer to ourselves, to confirm or to change direction;

c) the *character of desire* indicates that at the center of educability there is the world of desires, expression of the tension that leads to an object, a person, a situation, not only for reasons of ownership, but to feed and exercise the ability to aim to a direction, proceeding further, to search our innermost being.

The attention to human desire puts the analysis of educability on phenomenological level, not only in reference to a logical and rational subject, but to a subject of experiences, who search meanings for their existence placed between need and desire , and in a transcendent sense (Ciancio 2003).

As an expression of metaphysical intentionality, the desire opens the person listening to the deepest aspirations, in relation to the world that challenges us as the other's face, as desire of good and beauty, as value, as transcendence. Thus educability is fueled not only by the needs and processes, but by desires that we put in the relationships with reality and with others, as we continue in the research of our self-fulfillment and vocation, while we continue to express the aspiration to the happiness and to the search for truth, as a "desire for the greater good" (Mari 2013, pp. 52-53).

The implications between educability and desire allow to interpret education not only as a process for the achievement of knowledge and skills (Xodo 2010), as is required by today's society that interprets person mainly in terms of checks and assessments of the achieved results.

The attention to the desires of the subjects, especially for the growing individuals, interprets education as a training program devoted to a complete formation of meaning. It is not just what we have, what we provided, or we outcome, but as we are able to process through a personal synthesis. Consequently educability is pre-requisite of every person who is nourished by the desire, to unify different aspects in order to achieve an ever new and harmonic synthesis of the identity.

d) the *inner character* of the educability refers to an experience that takes place in the inside of each

one, which implies attention not always for explicit dimensions, but for aspects related to the “inner core” of the person (Guardini 1997, pp. 62-73) and from which it is important to highlight the “novelty of each”, different and creative experiences, as well as the fragilities and the capabilities of the subject to face and overcome them.

Educational dynamics to interpret and promote personal potentialities and aspirations

In addition to supporting a pedagogical perspective based on the principle-person, the study of educable dimensions should promote the focus on the dynamics of observation, interpretation, report and planning in order to recognize and contribute to the expression of personal potentialities, and help the achieving the goals of every person. In fact, everyone is required to not only meet the demands of nature, but to project themselves toward something that is not yet, to implement the transition from being to have to be.

To develop a pedagogical synthesis of the educability's theory presented in these pages, we can say that at stake is the difficulty of recognizing and promote the anthropological specificity of the new generations. They need to be educated and to be understood not as generic or abstract something, but to recognize first and foremost as a set of possibilities, requirements and interactions.

In relation to their condition of need, the young people are progressively oriented to realization of themselves, to seek and identify their personal originality. For these reasons, each of us as an educable subject realize his/herself inside of an intermediate space of action that is defined by the continuous research between the needs and desires of the person on the one hand, and recognition of an unfinished nature of the person on the other part, that explains the continuing search for further improvements.

At this point we can understand why the educational dynamics oriented to the attention to the personal potentialities recall activities such as *grow, develop, improve, harmonize*. A set of activities that recall the concept of movement, a *movement of personalization*, as Mounier would say, that expresses a dynamism of the human being who turns out as being structurally related. Through the relationship with others, the educability emerges not only in terms of potential and as a set of traits or aspects of everyone, but also as an opening of the person to reality, to the others and to the meaning of existence.

The link between educability and relational openness helps us to understand that to educate is necessary to recognize the human being as a subject that is not equipped with everything he needs to become himself. The subject is not only physical, biological or psychological growth, or adaptation to the environment. He needs to learn about the relationships and gain self-awareness, to

participate in cultural, moral, aesthetic, spiritual and meaningful experience.

Educability is recognition both of a condition of lack and condition of openness to the other that is realized within the educational relationship, to help the other to express the original tension towards the purposes. It follows that it's not enough to recognize the personal potentialities and aptitudes of people if these potentialities are not enrolled in an educational relationship that cares them. In this way the educational relationship becomes “generative” for the potentialities, because they are not only aspects or data to register, but they are placed in relation to an educational intentionality. Thus personal potentialities become a constituent part of a wider perspective that opens up to the consideration of the person as “a perspective of the not yet”, as “aspiration to become” what we have inside of us.

Around the theme of aspiration, especially in relation to those of the new generations, educational studies are opening up interesting perspectives and pedagogical reflections.

Aspiration is a “dynamic and multi-dimensional” concept (Hart 2013, p. 81), that requires to be understood by listening and consulting the point of view of young people.

When young people are interviewed, they exhibit, in fact, a complexity and richness of this dimension that concerns the flourishing of their personal potential. It is an area that needs to be examined with a concrete listening to young people directly, in relation to different ages, but especially, by relating the aspirations with a set of internal joints in relation to which the subjects recognize and project about themselves.

Particularly interesting is the distinction drawn by Hart about the aspirations that emerge from young people. The aspirations can be distinguished in *revealed, concealed, adapted and apparent* (pp. 86-94), that means aspirations with a hidden, adapted and apparent character. Moreover, between each of these categories of aspirations, for example the concealed aspirations that have a more implicit and hidden character, there may be forms of important aspirations for the individual.

As well as even the most obvious aspirations or even hidden ones, may include within them of aspirations that are in some way the outcome of the process of adaptation or training that the individual has made.

Such interpretations about the universe of the aspirations, can be fundamental to understanding the difficulties faced by the subject to understand and express their true aspirations, to locate them in relation to central fields of their lives and relationships with others. A young may have clear aspirations as regards the central fields of the family, education, work, leisure, but can have hidden aspirations that he don't connect with the key of his life, or with other areas, or with himself.

Because of the multidimensional nature of the personal aspirations, we cannot simply categorize the aspirations in obvious or hidden. The aspirations manifest a mixture of explicit and implicit component: for example, in some cases a young may reveal certain aspirations to friends, but not to communicate to his teachers, educators or parents. Thus, at the same time, the aspirations, both obvious and hidden, can intertwine with the influence of the aspirations that the subject develops through the goals that aims to achieve. In this regard we can think to the role played by educational and formative processes and experiences changing personal aspirations in the different educational areas and fields of life.

Therefore, if the educability is a starting point that communicates the initial opportunity to everyone to become what he is already inside him/herself, as subject with potential, freedom, attitudes, aspirations, this starting point of the person indicates a character that we can define "emerging" on the one hand, and on the other "generative". The potentialities can be developed due to conditions that don't depend only on the subject, but also by the conditions created by the educators and teachers within the relationship. The person needs to be placed in a suitable conditions to realize in the best possible way the form of his/herself. To avoid misunderstandings, such personal form is not to be understood as an external form or self-image, but as what primarily

concerns the depth and inner nature of the person to be approached.

Ultimately, educability is a field of the pedagogical research that requires the study of personal dimensions, but also links, symmetries and asymmetries between inside and outside. Consequently, the theme calls into question the pedagogical skills of teachers and educators in knowing how to read and interpret the person in the exterior and interior perspective, not of necessity, but of the possibility, for knowing how to retrace prospects for knowledge and self-realization as most authentic possible. The methods of educating should be the outcome of a harmonious interplay between anthropological foundations and interpretation of the original forms, and identifying what people outline through their concrete lives, potential and aspirations. In this direction we can quote the words of Mounier when he says that every person is an aspiration, foundational requirement, because it is always looking for a foundation for his existence. The person is free and creative life that rejects any systematization. The person may not be enclosed in definitions, because is not an object and cannot be treated as an object: «The person is an activity lived in self-creation, communication and adhesion, which is gathered and is known in his act, as customization movement» (Mounier, p. 30). We should start from these underlines to develop a more detailed interpretation of the world of young people and of their opening to the future.

Rereferences:

1. Agazzi A. (1950), *Saggio sulla natura del fatto educativo in ordine alla teoria della persona e dei valori*. La Scuola, Brescia.
2. Arendt H. (1961), *Between Past and Future: Six Exercises in Political Thought*. tr. it., *Tra passato e futuro*. Garzanti Editore, Milano.
3. Bellingreri A. (2006), *Il superficiale e il profondo: saggi di antropologia pedagogica*. Vita e Pensiero, Milano.
4. Biesta G.J.J. (2014), *The beautiful risk of education*. Paradigm Publishers, London.
5. Billet S. (2011), *Vocational Education. Purposes, Traditions and Prospects*. London-New York.
6. Botturi F. (2003) (ed.), *Soggetto e libertà nella condizione contemporanea*. Vita e Pensiero, Milano.
7. Chiosso G. (2015), *La pedagogia contemporanea*. La Scuola, Brescia.
8. Chiosso G. (2009) (ed.), *Sperare nell'uomo: Giussani, Morin, MacIntyre*. SEI, Torino.
9. Ciancio C. (2003) (ed.), *Metafisica del desiderio*. Vita e Pensiero, Milano.
10. Comitato per il progetto culturale della Conferenza Episcopale Italiana (2009). (ed.), *La sfida educativa: rapporto-proposta sull'educazione*. Laterza, Bari-Roma.
11. Dalle Fratte G. (2003) (ed.), *Postmodernità e problematiche pedagogiche*. Armando, Roma.
12. Danese A. (1986) (ed.), *La questione personalista: Mounier e Maritain nel dibattito per un nuovo umanesimo*. Città Nuova, Roma.
13. Dhillon N., Yousef, T. (2009), *Generation in waiting: the unfulfilled promise of young people in the Middle East*. Brookings Institution Press, Washington, D.C.
14. Ducci E. (1999), *Approdi dell'umano*. Anicia, Roma.
15. Giovagnoli A. (2015) (ed.), *L'umanesimo di Papa Francesco: per una cultura dell'incontro*. Vita e Pensiero, Milano.
16. Guardini R. (1997), *L'opposizione polare. Saggio per una filosofia del concreto vivente*. Morcelliana, Brescia.
17. Hart C.S. (2013), *Aspiration, education and social justice: applying Sen and Bourdieu*. Bloomsbury Publishing, London-New York.
18. Malo A. (2010), *Io e gli altri. Dall'identità alla relazione*. EDUSC, Roma.
19. Mari G. (2013), *Educazione come sfida della libertà*. La Scuola, Brescia.

20. Maritain J. (1946), *Umanesimo integrale*. Studium, Roma.
21. Morin E. (2011), *La Voie*, tr. it. *La via. Per l'avvenire dell'umanità*. pref. M. Ceruti, Cortina Editore, Milano.
22. Mortari L. (2009), *Aver cura di sé*. Mondadori, Milano.
23. Mounier E. (1964), *Le Personnalisme*. tr. it. *Il Personalismo*. AVE, Roma.
24. Musaio M. (2016), *Realizzo me stesso. Educare i giovani alla ricerca delle possibilità*. Mimesis, Milano.
25. Musaio M. (2013), *L'arte di educare l'umano*. Vita e Pensiero, Milano.
26. Musaio M. (2010), *Pedagogia della persona educabile: l'educazione tra interiorità e relazione*. Vita e Pensiero, Milano.
27. Musaio M. (2009), *Il personalismo pedagogico italiano nel secondo Novecento*. Vita e pensiero, Milano.
28. Papa Francesco, *Evangelii gaudium*.
29. Pareyson L. (1971), *Verità e interpretazione*. Mursia, Milano.
30. Pati L. (2006), *Pedagogia sociale. Temi e problemi*. Università Cattolica, I.S.U., Milano.
31. Pavan A. (2003) (ed.), *Dire persona: luoghi critici e saggi di applicazione di un'idea*. il Mulino, Bologna.
32. Peretti M. (1983), *Il dramma dell'uomo e l'educazione. Riflessioni pedagogiche sul pensiero di Dostoevskij*. La Scuola, Brescia.
33. Possenti V. (2006), *Il principio-persona*. Armando, Roma.
34. Resta R. (1943), *Filosofia dell'educazione*. Cedam, Padova.
35. Rossi B. (2015), *Pedagogia come arte di vivere*. La Scuola, Brescia.
36. Scola A. (2014), *Un nuovo umanesimo: per Milano e le terre ambrosiane*. Centro Ambrosiano, Milano.
37. Simonelli, C. Botturi, F. Rota Scalabrini, P. (2010), *Frammentazione dell'esperienza e ricerca dell'unità*. Milano, Glossa.
38. Vico G. (2002), *Pedagogia generale e nuovo umanesimo*. La Scuola, Brescia.
39. World Bank (2005). *Expanding Opportunities and Building Competencies for Young People: A New Agenda for Secondary Education*. World Bank Publications, Washington DC.
40. Xodo C. (2010), *Che cos'è la competenza: costrutti epistemologici, pedagogici e deontologici*. PensaMultimedia, Lecce.
41. Zambrano M. (2002), *Il sogno creatore*. C. Marseguerra (ed). Bruno Mondadori, Milano.