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**REINVENTING EDUCATION**

2-5 June 2021

**VOLUME I**

**Citizenship, Work and The Global Age**

**ASSOCIAZIONE "PER SCUOLA DEMOCRATICA"**

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**VOLUME I**

**Citizenship, Work and The  
Global Age**

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***Title* Proceedings of the Second International Conference of the Journal “Scuola Democratica” – Reinventing Education  
VOLUME I Citizenship, Work and The Global Age**

This volume contains papers presented in the 2nd International Conference of the Journal “Scuola Democratica” which took place online on 2-5 June 2021. The Conference was devoted to the needs and prospects of Reinventing Education.

The challenges posed by the contemporary world have long required a rethinking of educational concepts, policies and practices. The question about education ‘for what’ as well as ‘how’ and ‘for whom’ has become unavoidable and yet it largely remained elusive due to a tenacious attachment to the ideas and routines of the past which are now far off the radical transformations required of educational systems. Scenarios, reflections and practices fostering the possibility of change towards the reinvention of the educational field as a driver of more general and global changes have been centerstage topics at the Conference. Multidisciplinary approach from experts from different disciplinary communities, including sociology, pedagogy, psychology, economics, architecture, political science has brought together researchers, decision makers and educators from all around the world to investigate constraints and opportunities for reinventing education.

The Conference has been an opportunity to present and discuss empirical and theoretical works from a variety of disciplines and fields covering education and thus promoting a trans- and interdisciplinary discussion on urgent topics; to foster debates among experts and professionals; to diffuse research findings all over international scientific networks and practitioners’ mainstreams; to launch further strategies and networking alliances on local, national and international scale; to provide a new space for debate and evidences to educational policies. In this framework, more than 800 participants, including academics, educators, university students, had the opportunity to engage in a productive and fruitful dialogue based on research, analyses and critics, most of which have been published in this volume in their full version.

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## Citizenship, Work and The Global Age

### A Premise

What is education for? This philosophical question cannot be answered ignoring contributions from social and educational sciences. The growing focus on learning outcomes should have prompted discussion on the values and aims in defining policy objectives and developing accountability systems and evidence-based approaches. Whereas for years public discourse on education has most frequently been confined to a merely sector-based perspective, without addressing the relationship (i.e., interdependency and/or autonomy) with globalised societies or to face the new challenges of contemporary's world. The relationship between education and society and the issue of aims can be observed in a new context which has seen the weakening of the society-nation equation and the strengthening of global dimensions.

The crisis born of the pandemic is more and more global and multidimensional. It inevitably obliges to ask what the post-pandemic socio-economic scenarios could be and what challenges might emerge from the transformations of education and training systems and policies. Many researchers and observers think that the most relevant of these challenges is that of inequalities between and within countries. The medium-long term nature of many of these challenges poses a complex question: does the pandemic tend to widen or narrow the time-space horizons of people perceptions, rationalities, and decisions?

For decades, the field of education and training has witnessed continuous growth in globalization and internationalization: just think of the role of the large-scale assessment surveys and the increasing influence of international organisations. Phenomena and concepts such as policy mobility (lending and borrowing) or – within another field of research – policy learning, as well as global scaling up, global-local hybridization and policy assemblage might find a useful opportunity of debate and in-depth analysis in this stream. This might also be true of the related issue regarding how comparative research must be carried out and of the relationship between some government 'technologies' adopted in the latest cycle of policies – for example, quasi-market, evaluation, and autonomy of schools and universities – and the ever more criticized neo-liberal paradigm. In this framework, without any revival of the political or methodological nationalism, a critical rethinking of the national dimension, perhaps too hurriedly assumed to be 'obsolete', can be useful also for a comparative reflection. As to our continent we are in the presence not only of

globalization of educational policies, but also of their Europeanisation, due to the extent of the European Commission's strategy and its Open Method of Coordination. Beyond the official distinction between formal, non-formal, and unformal learning, it seems European initiatives and programmes shape a new policy world preparing the future of education, particularly through different expert networks, new ways of conceptualizing knowledge, and disseminating standards. On these issues there is no lack of reflections and research, some of which very critical indeed, whose results deserve to be broadly shared and discussed, too.

The equipping of the new generations with the tools – knowledge, skills, attitudes, and values – to live in a plural and interconnected world is delicate matter indeed in Europe. It is the issue at stake for the encounters – and at times clashes – between old and new visions and forms of pluralism and secularism. Around this theme are developed educational policies and strongly heterogeneous curricula. Such topic is linked also to the variability in young people's competences and attitudes towards 'cultural otherness'.

Life-long learning is another question of notable importance at international level as it implies both a diverse temporal horizon for education and its link to the dimensions of work. And a different approach to the relationship between school and extra-scholastic (life-wide) learning is also implied. From this stems the necessity of greater investment for example in both the early years (ECEC) and the adult education. We might ask, however, how much has been done to achieve this goal, and whether it risks remaining a fascinating but largely unfinished project for a long time.

Within a general rethinking of the aims and the means at the disposal of education systems, many papers ask whether until now enough has been done to educate towards citizenship and democracy and whether various national educational systems have adopted this issue as their core mission.

A second group of questions derives from some crucial challenges – such as the dramatic deterioration of the biosphere, the climate, and the health – which impose both the necessity of rethinking this mission in a planetary context and redefining the 'citizenship' as a concept not merely national, but multi-level, that is ranging from global to local; and in our continent European, too. How deeply are our nations presently involved in the task of educating their citizens in terms of knowledge of global and trans-national issues? And are they striving to build a collective common consciousness in Europe? What help is being given in this sense by proposals elaborated and experiences promoted by international organizations or the EU?



Finally, starting from infant and primary schools, what weight does citizenship education have in schools, what approaches are adopted and what have shown to be the most effective? What didactics are applied and what seem to be the most promising experiences? To what extent are teachers prepared and motivated and students interested in it? Universities and adult education should also play a role in citizenship education. What proposals and significant experiences can be described and examined?

The Volume also includes contributions on the relationship between education and economic systems which is a classic subject of social science. During the twentieth century, the functionalist perspective established a close link between 'school for the masses' and the construction of individuals personalities conforming to values and social objectives. Professions have then become more and more specialized and therefore requiring ever more targeted skills. Hence, the insistence on the need to train future workers in technical and technological skills, as well as more recently in the 'soft skills' climate, increasingly necessary in certain sectors of the economy (Industry 4.0). The alliance between the functionalist perspective and the neoliberal visions finds its conceptual and practical pivot in the employability conceptual frame. On the other hand, since the 1970s, critical research has highlighted that formal education system contributes to the reproduction of inequalities, confirming and strengthening hierarchies and power relations between different actors of the economic system. These lines of investigation have underlined the weight of cultural and social capital in determining school performance, but also the inflation of educational credentials as a combined effect of mass schooling and changes in the economic system. In more recent times, the fragmentation of the educational and training systems, because of the multiplication of public and private agencies in charge of training citizens, in addition to the explosion of the non-formal and informal as learning places (e.g., on the Internet), challenges the school to maintain its primacy as a place responsible for training workers. Moreover, it questions its ability to continue to represent a social elevator and / or a place of social justice.

The issue of the reproduction of inequalities and differential returns of educational qualifications fuels lively and stimulating interdisciplinary debates: economic stagnation, mass unemployment and job instability affect the inclusion of young generations in the labour market. Recently, in the context of lifelong learning policies, the relationship between training and work has become increasingly central, but the definition of the goals of these policies is not neutral: in the neoliberal mantra it is a question of guaranteeing the adaptability, employability and autonomy of each individual, so that one can occupy a place in society according to the dominant values. There is no shortage of critical voices about this individualistic and functionalist interpretation

of the Lifelong Learning vision. On the other hand, even the supporters of neoliberal-inspired policies want an inclusive training offer (from a meritocratic perspective), as it is essential for recruiting resources and supporting flexible production systems focused on knowledge.

The attention of scholars focuses on the effects of the 'knowledge society' in the educational system of European countries. In this perspective, several studies have focused attention on the orientation processes that contribute to the reproduction of inequalities as the students from the lower classes tend to orient themselves, and are oriented by their teachers, towards the vocational paths, stigmatized within the educational systems.



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## Work Evolution and Relation Dimension: Pedagogical and Training Trajectories for Human Development

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**ABSTRACT:** *Fourth industrial revolution, Nano-Bio-Info-Cognitive Science and Technology, Industry 4.0, artificial intelligence, digital economy. All these terms indicate a metamorphosis, an evolution of work, organization and production. Current work has already changed, outlining its future. And the relational dimension seems to be a central and unavoidable dimension in this change. This is not an absolute novelty. Post-Fordism, in particular the lean post-Fordism, and the so-called knowledge economy or the economy of the immaterial have already underlined its importance and incorporated it in the creation of value. Unlike Fordism, which considered it a disturbing and unproductive element. However, the real novelty consists in the emerging and increasingly extended criticism to that neoliberal rationality, which permeated the post-Fordism model. The solution of continuity lies in the incipient demarcation from this rationality and its substantially functionalistic and productively instrumental conception of the relational field, revealing a new educational possibility. This pedagogical paper, which is written with a critical-argumentative methodological approach, intends to analyze the neoliberal impact on relational dynamics at work and to indicate some useful trajectories in order to translate the above-mentioned possibility into action, enhancing relationality for the purposes of a human development, in addition to a purely economic-productive one, in the light of the signs of a probable anthropological turning point, coming from several directions. The paper begins by highlighting the current working changes and its related relational needs, before moving to describe the post-Fordism openness and to dwell upon the bio-economic conception of the cooperative and relational variable. Then, the paper moves on the quoted trajectories, especially focusing on the topic of acting relationality conceived in an ethical and educational way, according to the perspective of a capability approach and in contrast to the theory of human capital which becomes an enterprise-unit. Secondly, it focuses on the dichotomy between the neoliberal performing-enjoying link and the acting-desiring one, as well as on the reflective, biographical and emotional-affective aspects of adult training for acting and desiring relationality. Therefore, the aim is to overcome a reductive and only performative point of view of the human factor for the benefit of an inclusive point of view, which is able to combine the demands of personal growth related to being-in-relationship with the demands of work innovation.*

**KEYWORDS:** *Pedagogy of Work, Relational Dimension, Neoliberal Rationality, Human Development, Training*

### **Premise: a new possibility of education in a change**

Human being «is change; lives in change»; lives on change». Change is «the condition for a possibility of education» (Nosari, 2013, 5-6).

Especially in this first part of the century, those who deal with pedagogy of work know well how they cannot ignore this last statement, just as they perfectly know that the changes, which suddenly follow one another in the world of work, are pain and delight of their own reflections. Delight, because the dynamism of the substance is always heralding new stimuli and it does not certainly throw researchers down a state of immutable monotony; and because it is precisely in the variation that it is probable to observe original conditions of educability. Instead, pain, because it is not easy to orient oneself within a context animated by a continuous renewal with what should be a due ponderation; because the speed of the changes makes difficult to have a deep knowledge of their cause and, above all, their effect; because, consequently, it is pedagogically arduous to decipher and to adequately meet the challenges, which are incessantly running after each other under the sign of an increasing metamorphosis and complexity.

That being stated, with regard to challenges and new stimuli, it must be outlined that the latest work changes have at least a certain continuity with the previous ones, allowing us not to deviate from a topic which is considered central not only by the writer, but also consensually unavoidable for the general pedagogy applied to work: the topic of relationality at work. In fact, if post-Fordism and, even more, the lean post-Fordism (Bonazzi, 1997) paved the way for an unprecedented enhancement of the relational dimension on the one hand, the advent of the fourth industrial revolution (Schwab, 2016) clearly seems to reiterate its cruciality and to facilitate the course of its affirmation, together with the perspectives about the 2030 Agenda sustainability (UN, 2015), which converge on the same dimension as an aspect to be cultivated for the purpose of a decent, dignified quality work on the other hand. Despite the mutability of the scenarios, the relational one is, therefore, a common and stable aspect. It comes to understanding the differences and sound a new 'possibility of education' in changes, that is, the liberation of human potential.

### **1. Renewed relational needs, neoliberal rationality and fears for a life subsumption**

Beyond the later re-dimensioned expectations (Arntz *et al.*, 2016; Brynjolfsson *et al.*, 2017) about a near future, strongly deprived of a mechanically substituted human work, the co-invention between high

technology and organization-management-production, typical of the «second age of machines» (Brynjolfsson, McAfee, 2015), urges on acting together with machines and acting more and more together *tout court*, devoting to the purpose of creative innovation by means of interpersonal plots, which are significantly nourished within self-organized learning environments in constant dialogue with intelligent machines.

Nano-Bio-Info-Cognitive Science and Technology development, which gave rise to the Industry 4.0 paradigm upsetting the methods of organization and the same interpretation of work, stimulates cooperation in disintermediated work groups, who are animated by the «principle of interdependence» (Ellerani, 2020, 133).

Artificial intelligence and digital economy in general make it possible to redefine the boundaries of operating within the eco-systemic perimeter of an inseparable synergy between thought and action, which is fed by processes of inter-subjective signification (Costa, 2019a), calling into question «a pedagogical relational ethics» (Costa, 2019b, 95).

Those just reviewed are only some examples of a pedagogical reflection and not, which lingers over the changes taking place, turning to the need to strengthen individual relational dispositions. One might say, nothing new under the sun. As anticipated, we have already witnessed the acceptance of these dispositions within a new framework during the post-Fordism auroral phase, in particular with what is defined as the «feminization of work» in the face of the 1968 feminist protest against factory work, that is, the abdication of a male Fordism hyper-rationality in favor of an organizational-productive integration of the feminine «moving subjectivity», made up of intuition, creativity, relationships, and so on (Revelli, 2001). Together with other joint causes, which decree the end of a model, technological evolution requires new approaches at work and the relational variable is consequently credited. Moreover, starting from the 1990s, when JIT (the just in time Japanese production system) and lean production (Bonazzi and La Rosa, 1994; Monden, 1986; Womack *et al.*, 1991) have found a way into the West, by invoking a greater involvement of workers in the effects of total quality and *kaizen* (continuous improvement), and a polycompetent group work also begins to proliferate from a few autonomous teams with related needs of horizontal coordination (Aoki, 1991), the same relational dispositions experience a surge in popularity up to their celebration with the knowledge economy (Moulier Boutang, 2012; Rullani, 2004) or the economy of the immaterial (Gorz, 2003).

So, where is the news? It has been for some time that the relational sphere, and everything is with it, is no longer considered a disturbing element and is incorporated in the creation of value. The novelty lies in the emerging and increasingly widespread criticism to that neoliberal rationality (Dardot, Laval, 2013) which permeated the post-Fordism model, entered into crisis after the fateful 2008 and the above-sketched

umpteenth technological acceleration, a substratum of the above-mentioned fourth industrial revolution. The novelty lies in the incipient demarcation from this rationality and its essentially functionalistic and productively instrumental conception of the relational field (Cegolon, 2019).

In fact, according to the bio-economic perspective of the neoliberal *ratio* at work, appealing to the activation and the mobilization of relational dynamics allows to trigger off and to keep alive the «communication-cooperation-self-control (social control) dialectic», based on the performing self-adaptation in terms of constant increase and optimization by means of emulation and competitiveness, in addition to satisfying production needs. Definitely, «the valorization process works by exploiting the capabilities of learning, relationship, and social (re)production of human beings. It is in effect a kind of primitive accumulation, which is able to put to labour and to value those activities that in the Fordism-Taylorism paradigm were considered unproductive». In other words, what was previously unproductive, it later becomes indispensable, as long as it is confined within the economic code of exchange and 'valorisation' of personal qualities («life subsumption») (Fumagalli, 2015, 8-11). Gorz (2003, 14) also refers to the life subsumption when he stresses that the post-Fordism workers' relational wealth, which was above all acquired outside work (in games, sports, theatrical activities, hobbies, etc.), enters the production process simply because it is useful and not because it is to be further enriched also for their 'humanization' and integral realization: very *tranchant*, «the post-Fordism enterprise puts to work and exploits their vernacular knowledge». Similarly, Bazzicalupo (2013, 140) notes the only functionality of relationship, deprived of a sincere attention for what it should involve in terms of authentically human exchange: «there is no sympathy, nor co-existence, because it is not 'useful', as they enter the relationships in a functional way to the utilitarian calculation: in case, these affectivities can be an aim at always pursuing with an 'economic' logic. [...]. This perspective revolution can be dated to the marginalism in the nineteenth century, but its fulfilment is today, in the last thirty years».

That is clear, talking about an emerging criticism or an incipient demarcation does not mean that the rationality in question and the economization of the existence to which it is devoted came to an end. In fact, there are not a few pedagogical fears that even current work changes may fall into the trap of a purely economic-productive undue influence of human resources and behaviors. For example, Cegolon (2019, 79 and 144) wonders whether the digital worry for the strengthening of relational capital and soft skills in general demonstrates a real concern for their «value *in themselves*» (educationally and formatively speaking) or their «value *for*», which is neoliberally attributable to the «spirit of a techno-nihilist capitalism». Ellerani (2020, 136) questions the possibility of finding ourselves into

the presence of a «new humanism of work», or a «human reduction empowered as a non-negotiable competitive advantage». Dealing with a renewed attention to relational and well-being propensities for work *lato sensu*, Dato (2018) does not hide the hypothesis of purely efficiency and functionalistic implications, but she hopes for a decisive convergence of economic interests and human development. Moreover, pedagogy of work has always focused on this convergence (Bocca, 1999).

Nevertheless, despite legitimate fears, there are signs of a possible anthropological turning point. Not only the increasingly extended multidisciplinary criticisms – a sign of an overall cultural remodeling – even by our local pedagogy – which was previously quite uncritical, as Xodo (2018) and Ellerani (2020) remarked –, but also the recursive stress recently laid by international and national organizations on the quality and the dignity of work (WHO, ILO, OECD, ISTAT); the above-mentioned 2030 Agenda call (UN, 2015) to a humanly sustainable and inclusive work; the apparent change in EU economic policy after the pandemic event; the considerable growth of companies, who decided to focus on the «exchange ‘work-well-being’» – rather than just work-pay – and pedagogical-emancipatory programs of «*people care*» (Dato, 2018, 28); the return of thoughtfulness for an ‘educational’ diversity management (Alessandrini, Mallen, 2020). So, let us focus on the turning point, exploiting the conjuncture among various change factors, and let us move on highlighting the contribution of a pedagogical reflection on it.

## **2. Change trajectories: responsible relationality and ethical commitment for human development**

Below we indicate some trajectories it seems appropriate to follow. First of all, it seems that the time has come to recognize the reductionism in the point of view of adult training, which is weighed down on the implementation of competences subordinated to employability and the performance improvement and to move on to the «same expansion of an idea of competence» (Alessandrini, 2019, 27) in a capacitive and, therefore, agentic sense. It implies supporting an internal individual development – therefore, not only responding to ‘external’ needs – not addressed to an objective attestation of having learned to do, but to an extension of the opportunities to be and to do, in order to act with substantial freedom both in a work and life context, giving shape to a desirable existence, which transcends the pursuit of one’s own interest (within the satisfaction of the economic interest) and is based on the faculty to act with ethical «commitment» (Sen, 2001, 269) or «obligation» (Sen, 2006, 61) towards the others. In this perspective, training in support of relational capacities is projected towards the widening of the information, cultural, evaluation and value bases, which are able to legitimize and to increase an agentic power in interdependence. That is starting from to the mutual recognition of the

common essence, everyone's value/goal in itself, the instances of meaning and realization, as well as in view of the common good, where good primarily coincides with human development according to the ethical criteria of co-educating 'respons-ability'. Then, as Sen (2001) proposes, it is a question of going beyond the theory of human capital in favor of human capability, aimed at replacing learning drive for work and a remunerative increase – Foucault (2005, 185) would talk about «diversified flows of income» – with the right to learn and to 'educate oneself' and the effective possibilities to exercise that right, with which one can cultivate with the others and with respect for the others those combinations of functionings which allow one to act, in order to one's own growth in humanity. It is a question of replacing neoliberal individualism, loneliness and 'competitive cooperation' with «moral deontology» and «universalism of relational responsibility» in capability approach (Abbate, 2019, 80-81).

The neoliberal discourse assigns each individual the responsibility for one's own success, egocentrically substantiated by the maximization of the individual utility and an *eudaimonia*, which coincides with giving free rein to the desiring *bios* within the economic truth of production-consumption (Bazzicalupo, 2013). The satisfaction of the *homo oeconomicus* is consistently achieved in two ways at work and through work: *i*) becoming an enterprise-unit (Foucault, 2005), in constant competition with itself in the effort of self-alienation, putting to use its human capital without solution of continuity, and in competition with other units to maintain employment in the era of a mobilizing precariousness (Fumagalli, 2011); *ii*) obtaining that 'income' from a self-investment which allows to find an intimate happiness in the consumerist fusion with object-goods (Foucault, 2005; Lipovetsky, 2007). This satisfaction is also showed in the joyful passions, which may be aroused by the management performative recognition, and sticks to the possibility of setting oneself up on the others to meet the «employer's love» (Lordon, 2015, 95). Consequently, the responsibility breaks with the otherness – with which one interacts with only «superficial» and «short-term» relationships, so as not to re-emerge the Fordism group solidarity (Sennett, 2012, 18) – and is uniquely calibrated on the «accountability» of operational effectiveness (Dardot, Laval, 2013, 442), as well as being closely linked to the fear for not adequately capitalizing (Lordon, 2015). On the contrary, the capability approach assigns the context of social practices, socio-collaborative groups and collective responsibility the success for an extension of capabilities for human development. The aim is not the maximization of individual utility, nor one's own exclusive well-being, and the freedom to act is both a negative freedom from oppressive economic influences and a positive freedom, connected with a life planning beyond the economic truth (Sen, 1997; Ricoeur, 2005), in turn connected with the capability to implement what Mencarelli (1986, 34) would define the «*right to be*» and to «live with human fullness». Transposed into work, from a

pedagogical point of view, the above-mentioned commitment or obligation refer to the ability to respond to the other (*respondere habilis* > responsibility) in action by taking the other's care, building up with this one, and through the significance of the meeting with the other, a space of liberation of human potential, which makes working action a properly co-educational action. Therefore, they refer to the implementation of ethical-educational relationships, thanks to which 'produce oneself' for work (Moulier Boutang, 2000) gives way to 'co-produce oneself' in a proactive comparison for an integral explanation of human functions and in support of cognitive plasticity, the heart of the capability to act. This plasticity is formatively supported by the focus on a circular dynamic among acting processuality, collegial reflexivity and cognitive mediation (Costa, 2014), which is able to give birth to learnings for personal/interpersonal evolution, in addition to technical-productive purposes, and to confer extra-economic value and human meanings to the same learning and acting processuality in the inclusive negotiation of complete responses with respect to emerging knowledge, finding in it the non-negligible core of a rich inter-subjective experience regarding the general identity and maturation progress. Always starting from the above-mentioned practice of mutual recognition, working relationships can be thus changed into relationships of educational gift (Labate, 2004), nourished by interest, but for the other, so it is an *inter-est* (Caillé, 1998).

### **3. Change trajectories: ideas for acting and desiring relationality**

In continuity with the first one, the second suggested trajectory is to promote the marginalization of the binomial performing-enjoying to the advantage of the acting-desiring one. Distancing ourselves from the neoliberally delineated individual, folded into him/herself, «self-entrepreneur» (Foucault, 2005, 186), called to perform at work and in life (Chicchi, Simone, 2017), to inexorably suffer from performative pathologies (Ehrenberg, 2010; Han, 2012) and to enjoy consumption and his/her own self-entrepreneurship, moving on referring to desire means lacanically recognizing in the other and in his/her (physical or virtual) presence a limit to enjoyment, generating educationally significant relationships aimed at a realizable planning which does not end in the production-consumption short-circuit at all (d'Aniello, 2019). The performance and consumer enjoyment is also the result of a social untying at work and reflects in both cases a situation of dependence: from the longed-for love of the employer and from that object of consumption, where one can see an identity denied by instrumental relationships. Moreover, it reflects the bogging down in an insane aesthetic tension: adherence to the imaginary of a self-entrepreneur, a self-made man with an illusory unlimited freedom, and the homologated imaginary of consumerism; this tension relishes an



eternal present: the recurrent and indefinite optimization of performance and 'consume today because there is no certainty of tomorrow in the precariousness'. Finally, all things considered, it reflects the incapacity/impracticability to educationally throw one's life forward and, therefore, to grow up. Instead, desire is educationally planning and oriented towards future, it lives on ethical tension, it cultivates independence by means of an autonomy gained in healthy interdependence and it precisely has the opportunity to accompany working action with the establishment of supportive and educationally significant relationships. From this point of view, listening to the people's «desirable», about which Rossi (2012, 88) talks, takes on a meaning which goes beyond well-being and happiness.

Third trajectory: training acting and desiring relationality also means being aware that the risk of injury, which is made possible by the implicit vulnerability in an ontological openness, is always potential in exposing oneself to the others (Bruni, 2007). Therefore, adult training cannot focus only on inter-subjective reflexivity for an autonomous and responsible agentivity. Nevertheless, it should consider the emotional-affective dimension (in an introspective and empathic sense) (Rossi, 2010), 'biographically' favoring feeling and self-awareness and, hence, hermeneutic awareness as a prerequisite for the flourishing of a moral conscience (Chionna, 2014; Serafini, 1986). «Defence, collusion and hostility in working relationships» can occur even working with intelligent machines, causing a «great subjective fatigue» and «disturbance, impediment, bewilderment» (Quaglino, 2004, 399). Nonetheless, alternating moments of «presence» and «psychological absence» (Avallone, 2011, 204 and 206) or executive automatisms and routines, which bring back the dimension of «ponos/labor» in place of «ergon/opus», may occur (Bertagna, 2017, 50 and 55). So, the just outlined training is designed to promote a relational well-being and a positive organizational climate (Zini, 2012), but also to support a vigilant self-presence, avoiding that the ego does not lose the confidence in one's own autonomous powers, the sense of self-esteem and self-efficacy and the awareness of the relation means-goals of the action in relationship in a more or less prolonged parenthesis of ponos/labor or absence.

Finally, the fourth and final trajectory: the training of an acting and desiring relationality cannot be relegated to the working context. It is necessary to recover the possible utopia of an educating community: by integrating non-formal and informal opportunities in adult personal/professional training; by returning to rediscover the relational function of cities and the meeting-confrontation culture with pedagogical care and stimulation (d'Aniello, 2021); by making the territory a co-responsible environment for relational learning, favoured by good «boundary crossing» practises (Engeström *et al.*, 1995). Basically, as Loiodice (2017) states, «today innovation characterizing work and its development is precisely based on the social dimension,

the capacity to create networks inside and outside organization, the possibility of really giving space and recognition to an intersubjective dimension».

In conclusion, it is believed that following these trajectories is congenial not only to be useful to the cause of strong relational digital ecosystems (Costa, 2019a), but also to revitalize the sense of being-in-representation, in order to give human potential back the 'e-ducational' opening which it deserves, even at work. Work is for people, not vice versa. Borrowing from Devaud (1951, 32) and distancing ourselves from his reflections on school,

work could not be a reason to live, since it is only a means; one does not live to work, but one works to live. [Thanks to training, one] must know how to remain a person by working and how one better becomes a person by working. Production in itself could not be the aim of a human activity; one was born for something better. [...]. The cause of work is lost if [the worker] does not measure his/her happiness and value of existence other than by the days of rest.

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