



Introductory notes on care in pedagogy

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3. *The 2030 Agenda as a task of "care" (of oneself, of the other and of the world).*

The themes presented in the previous pages and the corresponding authors of reference (from Nietzsche to Foucault, from Nussbaum to Morin, and from Arendt to Sen) have an interesting point of reference shared in the 2030 Agenda. The commitment that was signed in 2015 by 193 UN countries is the result of the movement for global education that started in the 1980s and has gradually intensified. Approved on 25 September 2015, the 2030 Agenda for sustainable development is characterised by 17 objectives, identified to overcome the unsustainability of the current development model: an unsustainability that concerns not only the environmental dimension, but also the economic and social one (30).

The seventeen objectives identified move between different areas, but constantly focus on the importance of offering all subjects the possibility of fully and freely developing their skills, as the first step in truly sustainable development:

- 1 putting an end to all forms of poverty
- 2 eradicating hunger, achieving food security, improving nutrition and promoting sustainable agriculture
- 3 ensuring health and well-being for people of all ages
- 4 providing quality, equitable and inclusive education, and learning opportunities for all
- 5 achieving gender equality and empowering all women and girls
- 6 ensuring the availability and management of water and sanitation facilities for all
- 7 ensuring access to affordable, reliable, sustainable and modern energy systems for all
- 8 encouraging lasting, inclusive and sustainable economic growth, full and productive employment and decent work for all
- 9 building a resilient infrastructure and promoting innovation and fair, responsible and sustainable industrialisation
- 10 reducing inequality within and between nations
- 11 making cities and human settlements inclusive, safe, long-lasting and sustainable
- 12 guaranteeing sustainable models of production and consumption
- 13 promoting actions, at all levels, to combat climate change
- 14 preserving and sustainably using the oceans, seas and marine resources for sustainable development
- 15 protecting, restoring and promoting the sustainable use of the terrestrial ecosystem
- 16 promoting peaceful and inclusive societies for sustainable development
- 17 strengthening the means of implementation and renewing the global partnership for sustainable development.

Through a pedagogical reading of the 2030 Agenda, it can be emphasised that in the current development model there is a lack of care, in the three dimensions identified in the previous pages. In general, amongst the pages of the document, it can be noted that there are recurring invitations to take care of oneself, of the other and of the world to build a planetary citizenship and to guarantee a development that is "human" insofar as it is sustainable and "sustainable" insofar as it is human (31). Taking care of humanity and promoting development should mean dealing with the reduction of inequalities, the eradication of poverty in all its forms, the elimination of hunger, the guarantee of health and well-being for all and the achievement of gender equality. These are the objectives that are strictly connected to those that concern the planet and, therefore, are closely connected with care of the world, which as we have seen can be translated as the assumption of ethical responsibility.

Taking care of the world and promoting its development should mean, as always stated in the 2030 Agenda, guaranteeing quality education for all and equal learning opportunities. This is a goal that is far from obvious, considering that 57 million children on the planet continue to be excluded from primary school education. Alongside this extension of education, the central task of every educational agency is to promote forms of sustainable development, including through education aimed at sustainable development and lifestyle, human rights, gender equality, the promotion of a peaceful and non-violent culture, global

citizenship and the enhancement of cultural diversity and the contribution of culture to sustainable development.

If, as we have seen, forming oneself should mean taking care of oneself, of others and of the world, the 2030 Agenda is a valuable document, which reminds us of how necessary it is today to equip citizens with "training capital" so that they are able to face the challenges of the environment, economic development and technological development. Forming oneself should, therefore, mean "guarding the anthropos". This means, first of all, reflecting on the concept of democracy and its transformations in the current era. It means ensuring that the subject is able to face the challenges arising from technology, communication and new forms of legitimation of knowledge. It means respecting the other by recognising and protecting him in his alterity. Lastly, it also means promoting care in its three dimensions from a metareflexive perspective:

In light of a metareflexive reading, care appears to us in its pedagogical value as an open device, full of challenges (even for itself). Always in progress (because it is linked to "chance" and "event"), equipped with techniques, which are reinterpreted from an understanding perspective, putting them into action and self-regulating them according to the triad of dialogue and support, so as to critically possess them in their specific logic, both phenomenological and ontological (32).

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