2026 Biennale
Convergence(s)
for New Education
CENTRAL THEME
Re-humanising education

UNCHECKED MACHINE TRANSLATION

The utopian vision of New Education, which spanned the 20th century, has faced – and continues to face – numerous forms of opposition: privilege, classicism, ethnocentrism, and a conception of education and learning that separates theory from practice, the mind from the body, and emotions from knowledge. Even more so in this historical phase, New/Active Education is committed to fostering a sense of humanity in order to care for the world.

Active education works to ensure that every individual is able to read and interpret the present, to exercise critical thinking – including in terms of social criticism – and to imagine possible futures.

New Education aims to develop an awareness of the responsibility that comes with belonging to a single global community in the context of globalisation, the digital age and the rise of new forms of inequality.

What obstacles do you encounter when putting progressive/active education into practice? What are the political challenges in today's world, and what are the possible or desirable ways of implementing it? What coordinated strategies are involved?

Sub-themes

1 – The universal right to education for every individual and every people.
Neoliberal systems treat education as a commodity, children and parents as customers, and educators and teachers as employees. In many societies, investment in public education systems (educational services, schools, universities) is steadily declining in favour of private systems, driven solely by market forces, competition and rivalry. Neoliberal policies exacerbate inequalities, marginalisation and the exclusion of the most vulnerable social groups (those facing socio-economic disadvantage, ethnic minorities, linguistic minorities, people with disabilities, etc.). **Do you share this view?**

Some possible points for discussion
- *What forms does the commodification of education take?*
- *How can we identify the commercial exploitation of the ideas and practices of the New Education movement?*
- *In the field of education, how can we strike a balance between the legitimate demand for recognition and respect for the differences of minority groups and the pursuit of shared values?*
- *What educational practices can ensure the right to equality and to learning?*

2 – Simplification of thought: the tensions between opinions and knowledge.
Faced with social and environmental challenges, many societies respond to the complexity and global nature of these problems with simplified, reductive and fragmented thinking. This way of thinking generates a dialectic which, based on oppositions such as 'I/we', 'us/them' and 'friend/foe', fuels authoritarianism and populism. Furthermore, the rapid and pervasive spread of new forms of communication, and the ease of access to data and information thanks to technology, have amplified the tension between opinions and knowledge and made it difficult to distinguish between truth and falsehood. This problem particularly affects the field of education, where there is a risk of narrowing the scope of education itself through preconceived ideas and ideologies. The role of education and schooling is becoming crucial in enabling everyone to develop critical thinking and a different understanding of humanity. **Do you share this view?**

Some possible points for discussion

• *What new forms are the tensions between public opinion and knowledge taking today?*
• *What do we mean by 'conscience of humanity'?*
• *Through which principles and practices does New Education help to develop this conscience of humanity?*
• *How can we rediscover the humanist value of knowledge and learning, and reconcile the pursuit of truth with the defence of shared values (equality, solidarity, the common good, responsibility, etc.) to guide our understanding of the world?*
• *How can we help to counter identity-based and nationalist tendencies, whilst respecting diversity and multiple identities?*
• *What educational practices can promote the development of a mindset that considers all aspects of life through experimentation, critical reasoning and verification?*

3 - Social and environmental sustainability

In the face of environmental challenges, education today has a role to play in raising awareness that every individual's life is part of a network of relationships with the environment, both living and non-living. These relationships can only be balanced if they become mutually sustainable. Hence the need to foster a culture of respect for the Earth, in order to tackle the serious climate, energy and environmental crises and to strengthen the awareness that we all belong to the same community with a shared global destiny. **Do you share this view?**

Some possible points for discussion

• *How can education help to foster environmental awareness and a culture of respect for the Earth?*
• *What ideas and practices can be promoted in education to foster a strong connection with the natural environment and an awareness of responsible consumption and production?*
• *How can we raise awareness of the links and interdependencies between social and environmental sustainability?*

4 – Family education

Education is holistic in nature: a child's development takes place simultaneously within the family, during leisure activities and at school. We cannot, therefore, ignore the essential role of parents, for whilst school education must help children to free themselves from all forms of confinement (family, cultural and social), it cannot do so without taking a very close look at the ways in which parents provide them with support (or resistance) for this emancipation. Currently, in many societies, the rise of social individualism and the search for family consensus on education have strengthened the influence of parents on children's personal development. At the same time, there is talk of a 'family crisis' due to changes in traditional family structures, interpersonal conflicts, and economic and social imbalances. These conditions challenge and influence the work of education professionals. **Do you share this view?**

Some possible points for discussion

• *What role do the family and its dynamics play in education today?*
• *Is it necessary to provide parenting support, and if so, in what forms and using what tools?*
• *How can we re-examine the relationship between parents, school and leisure activities?*
• *What opportunities are there for collaboration between parents and professional educators?*
• *How can we promote the integration of responsibilities and educational approaches between schools, families and civic organisations?*
• *What educational ideas and practices can help us engage more effectively with different family models (nuclear, single-parent, blended, same-sex parent, adoptive, co-parenting)?*

5 – The commitment of professionals to progressive education

The work of educators alone is not enough to promote equity in education if it is not accompanied by actions aimed at overcoming the contradictions and injustices within educational, school and social systems. To this end, education therefore involves a twofold commitment: on the one hand, to each individual, who must be placed at the centre of the educational relationship; and on the other hand, to the social and political aspects of the educational context: the school, the family and the local community. **Do you share this view?**

Some possible points for discussion

• *Can we speak of a political use of educators' professional skills?*
• *In what ways can this professionalism be an expression of activism that is both educational and social?*

• How can we educate for democracy?
• How can we reconcile the pursuit of an emancipatory education with the administrative leadership's desire to bureaucratise the work, monitor performance and measure outcomes?
• What educational practices should be adopted to affirm the equality of all, promote recognition of each person's worth and celebrate differences (of religion, gender, ethnicity, abilities, etc.) without turning them into inequalities?
• Within the framework of an emancipatory education, what role does attention to the aesthetic dimension play, and through which practices?
• What role should be given to the use of hands, imagination, play and hands-on experience in educational processes, and how should this be achieved?