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The education of affectivity and sexuality of young people in contexts of complexity and fluidity

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2. Nodal and critical points for the education of affectivity and sexuality

Faced with the description of the elements emerging from statistical surveys and from an educational reading of the situation of young people, we cannot fail to dwell on the anthropological challenges and educational implications that are linked to the problems arising from the spread of gender and queer theories.

The main areas touched by these theories are the conception of human sexuality with its remarkable transformations and the identity of the person with his/her evolutionary processes. This vision is not shared by everyone, especially by those who support a humanistic and pedagogical conception proper to integral humanism. What is worrying, in fact, is precisely the educational challenge, which in addition to being anthropological, cultural and social, questions the education of the new generations, specifically touching the area of affectivity and sexuality and therefore the area of education to love, to choices, to responsibility and freedom.

We are faced with a process of reformulating personal identity and the relationship between sexuality and identity, perhaps never supported in the tradition of human thought. By touching personal identity, therefore the very essence of every human being, deconstructing it in the context of a conception of nature that is no longer static but changing, always fluctuating, a real cultural revolution is undermining the anthropological question at its roots.

The gender question has generated an unprecedented anthropological and cultural crisis, modifying in a short time the model of sexual anthropology built up over the centuries in Western culture, investing affective relationships far beyond the private terrain, while sexuality - conceived as a potential 'space of freedom' outside the restrictions of traditional norms - has become detached from the family, from marriage and even from the 'conditioning' of a specific sex.

The proposed theorizations present an alternative conception of the body and of the man-woman relationship in which difference is no longer a qualifying element to determine the ways of loving and relating to the other, of forming a family built by male and female.

What is problematic is the overall vision of the human person which is inspired by the conceptual categories of gender theories in which the reality of masculine and feminine, that is, sexual difference, is removed. In fact, with gender identity, the binary sexual connotation of human identity (male/female) vanishes and is replaced with a new identity without any reference to the body and the biological. Every human being is a point in the spectrum of gender identities. He/she is part of a continuous flow of possible identities that are exclusively self-perceived, that is, subjective, different from person to person and for each person changing over time.

The idea that each person can choose his/her gender identity independently of the sexuality of his/her body, in the context of neutralizing differences and abolishing all boundaries between

nature and culture, also involves the idea that each sexual orientation is worth as much as another (heterosexuality equated with homosexuality). Genders can be infinite, also because by separating them from nature, one can no longer speak of 'categories' within which to confine identity: closing identity within a gender could already be an attempt at discrimination.

A complex and delicate issue, still 'open' in the cultural and scientific debate, which poses significant educational challenges to those involved in education or have tasks of guidance and accompaniment, is the *question of homosexuality*. Among the various aspects of affective education, a fundamental component is the *theme of sexuality and its integration*, with reference to any choice of life and/or vocation. The pervasiveness and imposition at global level of educational paths based on *gender theories*, in addition to transmitting conceptions of the person contrary to a healthy anthropology and to the Christian vision of life, are increasing the *phenomenon of homosexuality* in young people and adults in all cultural contexts.¹

¹ Cf Del Core Pina, *Omosessualità e "teorie gender". Criticità e istanze educative*, in Attard Fabio - Montero Santos Francisco (a cura di), *Accompagnamento e affettività. Educare all'amore in prospettiva salesiana*, Torino, ElleDiCi 2020, 85-108.