

SAGGI – ESSAYS

COLLATERAL BEAUTY IN THE WIND OF TRUTH:  
RECLAIMING A NEW SENSE OF REALITY

LA BELLEZZA COLLATERALE NEL VENTO DI VERITÀ:  
OVVERO RIAPPROPRIARSI DI UN NUOVO  
SENSO DI REALTÀ

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It is beautiful to be able to have the opportunity to doubt on the unquestionability of one's mental habits; it is beautiful to be able to renew one's energy to relate to the world in a way not bent by the banality of convenience and calculation. It is beautiful to realise that we feel the need for beauty as an inspirational motive for our thinking, feeling and acting, and as a resource towards a new education. The serious pandemic crisis has probably accelerated a necessary but demanding process that takes time to accomplish: that of becoming aware of a reality based on the principle of interconnection and interdependence – of the person with all his/her dimensions, with each other, with the Cosmos. I believe that this new perception of reality – since is the result of an experience – can mark a new step for the discourse and pedagogical practice so as to devote itself to a new form of beauty in the search for a *ἀλήθεια* (*aletheia* – truth) to be configured as a desire for unveiling and understanding of the sense of reality, to be nourished in a revitalised interdisciplinarity, with a sense of wonder and amazement for every aspect of life. Care, responsibility and commitment, if animated by joy and love, can only aspire to excellence, giving the person the opportunity to fully realise his or her dignity and humanity.

È bello poter avere l'occasione di concedersi un dubbio sull'insindacabilità delle proprie abitudini mentali; è bello poter rinnovare la propria energia per rapportarsi col mondo in modo non piegato dalla banalità della convenienza e del calcolo. È bello accorgersi di sentire il bisogno di bellezza come motivo ispiratore del proprio pensare, sentire e agire e risorsa verso una nuova educazione. La pesante crisi pandemica ha probabilmente accelerato un processo necessario, ma lento a realizzarsi: quello di prendere consapevolezza di una realtà fondata sul principio dell'interconnessione e dell'inter-dipendenza: della persona con tutte le sue dimensioni, della persona con ciascun'altra, della persona con il Cosmo – in tutte le sue forme e forze. Io credo che questa nuova percezione della realtà – poiché frutto di una esperienza – possa segnare un nuovo passo per il discorso e la prassi pedagogica così da votarsi ad una nuova forma di bellezza nella ricerca di una ἀλήθεια (*aletheia*) verità da configurarsi come desiderio di disvelamento e comprensione profonda del senso di realtà, da alimentarsi in una rivitalizzata interdisciplinarietà, con senso di stupore e meraviglia per ogni aspetto della vita. Cura, responsabilità e impegno se animati da gioia e amore non possono che aspirare all'eccellenza, in questo si consegna alla persona la possibilità di realizzarsi pienamente in dignità e umanità.

### *Introductory considerations*

The health emergency that we are going through has thrown us into an unknown and un-experienced state of reality. It has struck the existential sphere of each person, in her/his totality, with a rapidity and intensity such as to immerse us in an underestimated sense of reality: the impossibility of postponing the existential experience and the impossibility of existing except in a condition of structural interconnectedness. The way the pandemic has entered our homes and habits has shown that considering borders (geographical, political and cultural) as barriers for defence is an insidious illusion. Once the pandemic had occurred,

the only defensive shield was to responsibly adopt different ways of life, and to do so collectively in our mutual interest. We have thus learned that it is the concept of reciprocity, rather than the concept of own, that belongs more properly to the human condition, and that the other or Other lives with us and is a constitutive part of our existence. Experientially, we have learned that we participate in the events of the “other”. This has allowed us to decode responsibly and critically and to awaken from an emotional anaesthesia to the dimension of the other. An inaccurate and misunderstood understanding of the other can produce an inadequate disposition to observe life, in all its rich complexity. If one assumes the other as something separate from oneself, one consolidates vision, thought and conduct that deviates from reality and is therefore incapable of corresponding to a sound existential planning. «Where there is attention there is no problem. Where there is inattention all difficulties arise. In my inattention I feel isolated, desperate, depressed, anxious. The mind begins to lose strength and become confused» (Bhor & Krishnamurti, 2018, pp. 222-223). There are times when addiction to habits may distract us and divert us from a concrete sense of reality; confuse us to the point of not distinguishing the threshold between definition, description and concrete experience (Wouters, 1999). In many ways, in this unexpected time of pandemic, concepts such as complexity, uncertainty and fragility have emerged in all their unexplored concreteness and destabilising power. It is as if we were suddenly called upon to reconsider our assumptions, certainties and habits, and to come to terms with the presumption and illusion mistaken for knowledge and the capacity for control. In the sudden and rude clash with false ideals and beliefs, glimpses have emerged from which we can observe little-regarded scenarios and accredit different readings of life as possible and legitimate:

Infinity is not within our grasp either through the reflections of philosophy or scientific research. But there is a unity that embraces and holds together all of existence. The universe is the expression of this unity. For people alienated by the superficial aspects of the materialism

that marks Western society, who by neglect live a colourless spirituality, dictated from above, it is shocking that the concept of an all-pervasive unity is fundamental not only in science but also in spirituality. Unity is the goal of both (Schroeder, 2002, p. 55).

I believe that at this precise juncture the commitment of the pedagogical discourse to a radical questioning of the meaning of education – with high regard to life – becomes even more important. Investigating meaning, direction and value urge us to give relevance to the movement of thinking, even before the ready-made knowledge to be transmitted, to the awakening of the heart, freeing it from the banality of sentimentalism, to the culture of the body, recognising in the conscious and healthy conduct of lifestyles the basis for promoting discernment, intelligence and sensitivity (Krishnamurti, 1983). Without being aware of it – one ends up losing the sense (meaning and direction) of one's being and acting in the world, ignoring that matrix condition of existence that is founded on being-with, being-for, being in relation (Iori, 2006). From a pedagogical perspective this is very serious. If we consolidate the concept that otherness is that which does not concern us immediately, that which does not suit us, and we assume it to be opposed to the concept of our own, the corrupt illusion of being able to set boundaries and defend everything that can guarantee our own benefit, gain, property, security, prestige creeps in. But as Raimon Panikkar reminds us in his reading, the term other – if read also from the consideration of its Latin etymology, the other of two – leads us to recognize the need for reciprocity<sup>1</sup> (Panikkar, 2006).

<sup>1</sup> Panikkar's vision allows us to recognize in the dimension of the Other that complexity, vastness, universality of glances and experiences that can be translated as a search for encounter and acceptance of the other, of the "unknown", which can never be given in terms of extraneousness, disjunction and separation. The ability to stay in the openness and complexity – which are the basis of the search for meaning and the realization of the human being – are well connected to the willingness to always build new directions of meaning,

*1. The beauty of being aware: a matter of time. Time matters*

With immediacy the pandemic has revealed the web of interdependence in which life is situated. In the individual experience we have grasped the interdependent unity between body-mind-spirit (Durckheim, 1983), and in the wider collective web we have experienced how inescapable is the interconnection between human, natural and cosmic dimension (Naess, 1994). In the light of this reality – not new to a certain philosophical-scientific perspective (Forzani, 2006), but evidently little considered so far – we intend to propose a reflection on the question of the ability to accept, cross and ride (as an opportunity) the condition of dynamic transformation as a specific trace of the human condition. This issue aims to reflect on how better characterize the commitment of a responsible pedagogical thought and action, in the view of responsibility as an ability of sustaining complexity and responding to the transformation of educational demands with a critical reading and an effective action. Moreover, it aims to give consideration to the transformative power of education, emphasizing the need to educate for inspiration, also understood as a self-educational process (Sabe, 2021); inspiration that I wish to connect to the highest dimensions of humanity's expressive potential. Education plays a fundamental role in teaching the person how to access those internal resources (Mancini, 2020) capable of activating, at any time and in any place, the energy to recompose the sense of living, in its vastity of meaning, direction and relationship (Kronman, 2007). Direction is not outside the present time but is at the heart of and through the present time. "What is living? The time to learn to live, and it's already too late" (Morin, 2015, p. 5). The period marked by this pandemic has not coincided with the stopping of time; our living is being on time. This requires an awareness of the continuous flow of our energy and

through that attitude of dialogue that enhances the world in a plural sense, recognizing diversity and recognizing oneself even in the face of the unsayable, in a receptive attitude.

therefore of time as a continuum of possibilities to allow ourselves to flourish in fullness. Awareness is a kind of perspective, vision and sight; it has to do with a mental-physical and emotional posture discerning the flow of time and reality, appreciating each moment as a new one; is what the new scientific paradigms confirm (Rovelli, 2020). Our eyes should be educated to see not superficially: the transformation taking place and the transformative potential implicit in every circumstance (Durckheim, 1980). The transformative power of education may lie in cultivating an accurate, profound, considered gaze; not disturbed by appearances, but inspired by the mysterious and profound nature embedded in the everyday life: «Do not lose sight of the greatness of the origin and organisation of your body. [...] Never take for granted the beauty of being sentient. Complexity underlies even seemingly simple actions» (Schroeder, 2002, pp. 114-115). The universe is alive with a dynamic energy that creates and sustains our lives. It surrounds us, flows through us and is available to us at all times (Katagiri, 2017). It would be worth embarking on an educational path to learn to see with different eyes, to feel different things and to look for different things even in relation to a condition that seems to be identical. The gaze is understood here as a threshold to access reality; but also as a perture that allows reality to come and meet us. Activating different eyes means relating the gaze to feeling, discerning, projecting in the direction of a new redefinition of one's being: «We see that we have programmed ourselves to repeat the same cycles [...] over and over. [...] New patterns are antidote» (Tulku, 2002, p. 25). Paradoxically, the time of isolation – necessitated by the severity of the pandemic – has brought us as a gift the possibility of “truly” getting out. We got out of the habits. Isolation has thrown us into reflection in total adherence to the concreteness of an unimagined, unwanted condition, but nevertheless present and as such to be accepted, understood and crossed. The emergency has shaken us to weave together, but in an unprecedented way, thinking, feeling and acting, in the need to interact with harsh and traumatic emotions. We had to – and could – find a way to reconnect with new needs, in-

cluding the need to meet our interiority and nourish it. So, in the time of isolation, we have been able to observe something that habit and the mania for exposure keep buried: the dimension of interiority and its need for nourishment (Mortari, 2019): to give consideration to the need to question our place in the world, our place in our relationship with others (Loiodice, 2018). Time, at first suffered as isolation, turned out to be a time of opportunity to open that vision of meta-awareness that allows us to access a better and deeper understanding of ourselves in terms of potential, energy and engagement (Siegel, 2001), in terms of beings in inter-being. A better vision of ourselves – and of the world to which we belong – allows us to better intercept a vital need: self-realisation harmoniously attuned to (and trough) relationship. This is possible starting from the urgency of adjusting one's pace (space, time and rhythm) in the relationship with the world: a considered, imaginative and creative step towards the encounter and the enchantment. Time can take on the role of ally: in the different *tempo* of our activities, we have been able to allow ourselves unusual spaces and hence new proportions have been generated for a more dilated way of existing and interacting, not in the sense of a mere slowing down. Rather, the new proportions have taken the form of unusual distances within the limits of our most intimate spaces: new perspectives on our lives and relationships. «Where is this present? It melted in our fist; it flew away before we could touch it. It vanished as soon as we reached it» (James, 1909, pp. 436-437).

## *2. The relevance of contemplative education: a matter of exercise. Exercise matters*

Of course, mental life is not reduced to the intellect: we feel emotions and have experiences, we feel what it feels like to evaluate alternatives. When we imagine different futures we often have a fairly visceral and intuitive idea of how desirable they are, we make decisions by instinct, and it is far from clear to what extent these emotions and experiences are separable from the decisions

we make and our ability to motivate actions and undertake them (Aguirre, 2020). «Inviting the contemplative simply includes the natural human capacity for knowing through silence, looking inward, pondering deeply, beholding, witnessing the contents of our consciousness [...] These approaches cultivate an inner technology of knowing» (Hart, 2004, p. 28).

Contemplative involves learning methods designed to cultivate attention, concentration, awareness and insight. Contemplation fosters a cared and careful posture, a centered disposal giving the ways for a kind of comprehension that complement the sole intellectual one.

Fasting from our habits has created a new space for experiential learning, such as the realization of our constitutive inter-relational nature as a human condition. For some time now, the sciences have been confirming what some pedagogues and philosophers had intuited; it still might be an existential posture that has not yet been fully internalized, if anything a new concept to be ruminated on, intellectually. In this respect, therefore, I would like to call into question far eastern cultures whose philosophical-experiential systems are based on Inter-independence, incessant dynamism and impermanence, assumed not only in terms of foundational categories but in terms of concrete ways of existing and educating (Turci, 2007). From this perspective, the power of the mind takes on fundamental importance, in its unlimited possibility of refining and expanding, in consolidating stability and clarity so as to correctly intercept the nature of reality. As with the body, so with the mind, exercise is necessary (Roeser, 2013).

In order to learn and realize these skills, the mind needs training: it cannot learn by the intellectual route alone, but above all by experience. In fact, the condition of being is not in terms of denotation-description but in terms of the concreteness of experience: thinking, acting, feeling woven together whose reverberation is transmitted as a web of relations, in the Universe.

Taking our attention away from our thoughts and back to what is really happening in the present moment is a fundamental mindfulness



practice. When we can find space for calm within ourselves, we effortlessly radiate peace and joy, we are able to help others and create a more healing environment around us without uttering a single word. If, on the other hand, we follow the prefabricated dreams that people sell us, we sacrifice the precious time given to us to live and love in favour of empty ambitions without any real meaning. We can even sell our whole life for such things. [...] But you have to decide what your deepest aspiration really is (Tich Nhat Hanh, 2015, pp. 54-55).

An authentic educational process should lead to learn the beauty of being, self-expression and living together. It should also promote desire and joy for the inner and outer world discovery, weaving self and relational awareness, solidarity plots of Peace, by involving the whole person, supporting his/her integrity (spiritual, corporeal, mental and emotional awareness). Educational concerns call for knowledge, feeling and action, questioning what it is necessary to know and what it is necessary to know to do for building personal, natural and cosmic integrity. Human beings – as well as of every existing form and force – are constitutively relational and unitary. This awareness is the aim of an educational experimentation adherent to the strong and urgent existential questions, projected towards the full realization of humanity – a quality implicit in the human being, but which needs to be cultivated in order to flourish. According to the holistic paradigm and in line with the key competences development, some macro-areas can be intercepted as needful to be valued:

- education to interiority and spirituality;
- education to dialogue and peace;
- education to receptiveness and sensibility;
- education to aesthetic experience.

A renewed consideration of the needs of interiority can constitute a new interpretative matrix of pedagogical thinking, from which to derive models and experiential plots accessible and viable for self-realization, not bent to external motivations but more appropriately in tune with internal motivations. It would be helpful to be able to understand life as an experiential laboratory in which to consider knowledge not only in terms of accumulation

of content but also in terms of expansion of aesthetic experience, in which knowledge and feeling allow the rise of the feeling of beauty and wonder towards life.

### *2.1 Meditative practice as an educational experience*

Being able to access one's own internal resources to go through moments of severe hardship, to keep a state of mental clarity from which to create visions and envisage actions in favour of one's wellbeing is beautiful because it supports the dignity of the person and the quality of his/her life. We have already recalled above the connection with the need to cultivate attention, awareness and a clear vision adhering to the inter-relational nature of existence. This also presupposes the realization of the ongoing interplay of everything: natural and social events, physical and emotional conditions, etc. and therefore the need for a thorough knowledge of oneself in relation to this. This type of knowledge does not close in on individualistic experience but is situated in an insightful capacity to perceive and recognize oneself in a dense network of interconnections. This kind of knowledge, if it is stabilized, generates order – in the sense of consonance and harmony.

Being sensible, aware, reflective is primarily a practice, sometimes a strenuous practice. For most of us it requires continuous intentional cultivation, and that cultivation is nourished through the regular disciplined practice of meditation pure and simple and it's simple even if sometimes it's not necessarily easy. This is one of the reasons why meditation is worth doing. The investment of time and energy is deeply beneficial, it is healing and it can be totally transformative. This is one of the reasons why people often say that mindfulness practice has given them their life back (Kabatt-Zinn, 2018, p. 13).

Achieving a condition of internal harmony is the basis of a harmonious relationship with others, it generates a condition of stability and openness, improves the disposition to meet and listen, nourishes the feeling of being at home in the world with

beauty. Studies on the relationship between meditation-well-being and education have been fervent for decades, and the results demonstrate the incisiveness of meditative body practices on health – globally and holistically assumed (Block & Cardaciotto, 2016). Meditation is a form of mental training that involves the voluntary modification of neural activity patterns and can have effects on peripheral biology. Connections from the body to the brain are bidirectional, in most of these systems this anatomical and functional arrangement allows the mind to influence the body and vice versa. Development of self-regulating mechanisms is the basis from which to promote self-efficacy, self-empowerment and resilience (Olson, 2014). These states are at the heart of a proactive, vigorous attitude, catalyzing joy and therefore beauty. Beauty is in the terms of feeling connected: intentions-actions, thoughts-emotions, goals-tools, on the one hand; but also feeling connected to the cosmic energy that moves everything and feeling peacefully interconnected with everything. The beauty one perceives is in the kind of deep appreciation for life. From a scientific point of view,

people differ in how inherently happy they are – their particular levels of happiness – and in other virtuous characteristics such as compassion. The ability of humans to regulate their emotions plays a key role in distinguishing people by how resilient or compassionate they are; happiness and compassion can be seen as differences between individuals are associated with different patterns of brain function and peripheral biology (Davidson, 2011, p. 59).

Awareness and its deeper (or higher) stage of meta-awareness deserve a place in pedagogical reflection not only in terms of a process to be described, but in terms of an experience to be intentionally offered, matured and consolidated. It can be an innovative method of learning, “simply” saying learning how to live with plenitude. Everything succeeds better if one learns to breathe freely, not because of the air one releases or because of muscular relaxation, but because that attitude of abandon ex-

cludes the fearful *ego* and frees capacities existing within ourselves but inhibited.

Moving back to the origin is not a simple going back, the backward movement is instead part of the progress towards a stage in which each one can freely and consciously accomplish what his/her nature is pushing him/her towards, without being aware of it, to realize his/her own life, not starting from the schemes of his/her ego but in a way that conforms to his/her own being (Durckheim, 1980, p. 141).

I forgot to follow the usual track,  
 I took a few steps away from the path,  
 my usual world seemed strange to me,  
 like a flower that I had known  
 only in bud.  
 My wisdom felt humiliated.  
 I wandered lost in the land of wonders.  
 It was the greatest of my fortunes,  
 that I lost my way that morning,  
 and found my childhood forever (Tagore, 2015, p. 14).

Being in plenitude is sensing beauty.

### 3. *The sense of beauty: a matter of wonder. Wonder matters*

The strength of the pedagogical discourse should find shape and substance in the call to conceive change also from the perspective of freeing oneself from the insane attachment to the habit, to what is known (Krishnamurti, 1978). Being *homo sapiens sapiens* means achieving a trait of meta-awareness, which can first be experienced as an inner dialogue, an embodiment of the need to know how to engage with ourselves. It is not a question of verbose self-talk, but of dialogue with ourselves; this is why we consider indispensable not only the moment of formulating the discourse, but also that of receptive listening, envisaging the need to be attentive partners with ourselves. The ability to access a condition of listening, which is constitutively silence, expressing

the capacity to quiet stereotyped and crystallized images of ourselves, should not be taken for granted (Katagiri, 1989). In a time marked by the upheaval of habits, perhaps new needs and new interactions have emerged, giving us the opportunity to reawaken the question of who we are, of the meaning of existence. Perhaps inner dialogue has appreciated and accorded relevance to the time-space of silence as an exercise of capacity – *capax* according to the Latin root: condition, disposition that contains, accepts, receives. In the silence of the unknown we have perhaps created the space in which to recreate (and regenerate) proportions with regard to the value we to attribute to “things”, with respect to which to re-position ourselves. Realizing the need to reconsider new measures and perspectives may have suggested the importance of distancing ourselves from a trivialized feeling, from imagining ourselves as predictable, being taken for granted. The time of the pandemic, in its restriction of habits, has allowed us to discover as beauty the possibility of cleaning ourselves from the usual, unveiling the wonder implicit in existence, in every aspect of the present that arises new, moment after moment. There is beauty in realizing something, in illuminating areas of our thinking, understanding, sensing and feeling that are still inactive. So, the sense of beauty can be approached with the concept of clarity and sharpness in the vision of the world in its deepest patterns. The sense of beauty is crucial in nourishing the deep understanding of life, in its constitutive root; it is at the basis of a feeling of harmony from which to revitalize a joyful and proactive disposition to life, even in situations of criticality, fatigue, bewilderment. The pedagogy that we identify as bringing value is that which allows us to contemplate the complexity of being in the world in a new light; perhaps allowing time for reflection on its etymological root from the Latin, *mundus* – from which the Italian word *mondo* meaning world – which recalls cleanliness, clarity and in this approaching an image of the Cosmos, as order and harmony (from the Greek etymological root: *κόσμος*). The sense of wonder leads us beyond mere knowledge. It leads us to wisdom. «Awe is the beginning of wisdom» (Heschel, 1970, p. 23) and is

much more interesting than information. Wonder revitalizes our bodies, opens the doors of our hearts and minds. It is bigger than us just as the sacred is bigger than us and reaches for transcendence (Fox, 2006). It promotes memorable experiences by awakening reverence, respect and gratitude. «Humanity will not destroy itself because of lack of information, but because of lack of capacity for appreciation» (Heschel, 1970, p. 23). Gratitude saves our lives, is really important: its opposite, that is taking everything for granted, threatens our lives that is why awe is important, it is part of our survival equipment being. Being itself is a miracle, it is a marvellous gift, we should never take it for granted nor teach young people to take it for granted. We must teach young people not only the facts of life, but also the wonder and amazement that grips us in the face of them. Conveying the importance of nurturing a sense of wonder is crucial. We need generations that allow wonder to enter their consciousness, their stories and their science, and adult-guide who are not simply there to rehearse facts, but who lives in wonder (Carson, 1998) as “radical surprise”. Radical surprise is the basis of all education and all wisdom. How can we bring wonder back? Seizing the un-known as a real opportunity to be creative, without using creativity (Tokitsu, 2004).

#### *4. Final remarks*

We have been confronted with a fact of truth: uncertainty, unpredictability and impermanence are constitutive, natural conditions of existence and living. The seriousness of the situation – the pandemic – makes us read these conditions in a predominantly negative way; but we can be educated and educate ourselves to take a different view and consider them the heart and driving force of a dynamism that cannot be renounced in order to progress towards the possible, the unattainable (Morin, 2015) in a transformative and in a life quality improving direction. For example, in the awareness of the unrepeatability of every moment

of one's existence, it is possible to educate oneself to have a renewed vision at oneself and at one's relationship in the world. It is possible to mature in the awareness that the individual is part of a complex web of living beings (elements and forces) and not just an individual-story, and that in the complexity there are relationships and interactions that can never be taken for granted or obvious. Fasting from habits can prove to be an extraordinary opportunity to give value to thinking and its exercise, also as a reflection on one's own mental structures, on the nature of one's own thinking and not only on the contents that fill it. Thinking as a movement of oneself is capable of intercepting impermanence and uncertainty as propositional challenges as favourable conditions for the development of lucidity, vivacity, imagination and creativity. Thought based on the obvious, on routine is static and suffers from movement, suffers from change, suffers. Responsibility (as the ability to properly respond-interact) is based on the precious resource of responding to reality by adopting unusual, wider visions that allow access to new constructions of meaning, sense and direction.

How is a garden born? First of all, there must be a gardener... There must be a desire... Imagination must spread its wings... There is the hard, arid earth, the thorns, the sun hits the soil hard, the non-existent springs...Wild nature, unsuitable for life, hostile, sinister... Man comes, he looks, his eyes suffer...because he does not see only with his eyes. He sees with his soul, with his desire. Everything could be different. And he dreams. Imagination flies. The garden, the springs, the shade, the flowers, the cicadas in the evening, the birds in the morning [...], the feet can run barefoot because there are no thorns [...]. Imagination summons the body, mobilises the hands, and then comes the work that transforms suffering into smiles, deserts into gardens, arid places into favourable spaces. [...] Garden, human space in which life could reign. City, polis, and the forgotten sense of politics: men, imagination that flies, hands that clasp and build friendly places, paradises, where there should be neither superfluous moans nor provoked tears, because the fraternity of man with nature would go hand in hand with the fraternity of men among themselves (Alves, 2013, pp. 62-63).

In view of silence and time as fertile energies in response to educational needs such as education to interiority and inter-being (UNESCO, 2017), a proposal comes from the exercise of contemplative thinking and corporeal-meditative practices. This can be an innovative approach even though it does not require advanced technical and technological equipment and apparatus, but only to be correctly understood and experienced as a way of re-connecting I-Cosmos (Casadei, 2018). The corporeal-meditative practices empower us to exercise the quality and the interdependence between the movement of the body, the movement of feeling and the movement of the mind (Fabbro, 2019). Thinking is a kind of self-movement, so beneficial nourishment must be found, which can come from a harmonious expression of the body, from enjoyment in an artistic experience, from contact with or appreciation of nature. But also, ‘simply’, from finding peace and harmony in a new body awareness and connecting with the possibility of a regenerated, attentive, softly receptive thought so as to feel life as a highly regarded guest within us, and us as gentle guests within life.

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