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Presence-Centered Flourishing: A Proposal of Alternative Strategies to Promote Sustainable Living

Marcin Fabjański¹ - Giuseppe Carrus² - Lorenza Tiberio²

¹ *Uniwersytet Śląski - Department of Philosophy (Katowice, Poland)*

² *Università degli Studi Roma Tre - Department of Education (Italy)*

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marcin.fabjanski@us.edu.pl
giuseppe.carrus@uniroma3.it
lorenza.tiberio@uniroma3.it

FLOURISHING CENTRATO SUL PRESENTE: UNA PROPOSTA DI STRATEGIE ALTERNATIVE PER LA PROMOZIONE DI UNA VITA SOSTENIBILE

ABSTRACT

Flourishing has been identified as a central concept in the new approaches based on the idea of positive psychology emerging at the end of the 20th and beginning of the 21st centuries. A culture based on the idea of harmony may never have existed among the large public in the history of human thought. An educational system of this type could be based on what we propose here as a «presence-centered» pedagogy (in contrast to the contemporary «information-centered» and «skill-centered» pedagogies). The alternative education process that we propose is also particularly fitted to be conducted amongst nature and outdoor spaces rather than within a classroom, based on the extensive literature on the positive effects of contact with nature for human health and wellbeing. From a philosophical perspective, a presence-centered pedagogy would result in the promotion of a new sense of agency: an identity developed by exercising our co-dependence with the rest of the ecosystemic processes and life-support systems, as opposed to an identity conceived as being separated from the external environment. We argue here that such a revolutionary change of human's self-definition could result in higher likelihood of changing our lifestyles in the direction of sustainability and collective wellbeing.

Keywords: Education; Flourishing; Present-centered mindset; Sustainable lifestyle; Wellbeing.

1. INTRODUCTION

In contemporary psychology, flourishing has been identified as a central concept in the new approaches based on the idea of positive psychology emerging at the end of the 20th and beginning of the 21st centuries (e.g., Seligman, 2012; Csikszentmihalyi, 2014). A culture based on the idea of harmony may never have existed among the large public in the history of human thought. Even in ancient Greece, this idea was searched for as a way of life only in the inner circles of the philosophical schools. However, the fact that such schools survived hundreds of years suggests that it may not be impossible to create a harmony-based system of education in the contemporary world, at least as a significant alternative to the pedagogical proposals of the mainstream culture. An educational system of this type could be based on what we propose in this paper as a «presence-centered» pedagogy (in contrast to the contemporary «information-centered» and «skill-centered» pedagogies, which are considered to favor competitiveness and appeal to greed as a main source of motivation).

The presence-centered pedagogy, instead, would teach us how to use attention to cultivate emotional and physical health, think clearly, and widen the range of students' perception. Within such a system, students would learn how to be aware of the natural processes acting on both sides of their skin. They would also learn how to understand and harmonize these processes, as well as how to skillfully surrender to them in order to flourish. The flourishing, as we understand it, consists of optimizing both health and wisdom, two areas which are often perceived, in contemporary thinking, as separate. It seems natural, for the alternative education we propose, to be conducted amongst nature and outdoor spaces rather than within a classroom. This idea is not only based on theoretical arguments, but also draws on an extensive body of research showing the positive effects of contact with nature for human health and wellbeing (e.g., Hartig *et al.*, 2011; Pasca *et al.*, 2022), which has been related to a wide array of daily life experiences, including educational outcomes (e.g., Carrus *et al.*, 2015). Likewise, alternative or expressive methods in educational practice have frequently been linked to positive learning and deeper experiential outcomes for students (e.g., Rathunde, 2009; Pirchio *et al.*, 2014; Passiatore *et al.*, 2019), and the interplay between mindfulness and nature experience

has been put forward in a number of theoretical reflections (Van Gordon, Shonin, & Richardson, 2018). In the specific domain of environmental psychology and education, it is also worth to mention a number of empirical studies that seem, either directly or indirectly, to provide empirical support for some of the theoretical ideas we put forward in this work (e.g., De Dominicis *et al.*, 2017; Lymeus, Lindberg, & Hartig, 2019; Lymeus *et al.*, 2020; Pirchio *et al.*, 2021; Garza-Terán *et al.*, 2022a, 2002b).

From a philosophical perspective, a presence-centered pedagogy would result in the promotion of a new sense of agency: an identity developed by studying and exercising our co-dependence with the rest of the ecosystemic processes and life-support systems, as opposed to an identity conceived as being separated from the external environment. We argue here that such a revolutionary change of human's self-definition might result in higher likelihood of changing our lifestyles in the direction of sustainability, to an extent that will help humans to prevent a possible climatic catastrophe.

2. WHAT WE VALUE MOST?

They call her Ata. She is running towards the banner with the inscription «Finish», bearing inside her chest a mixture of feelings: joy, a sense of vitality, wondering how the audience on both sides of the park alley perceives her, and a little bit of anxiety. Her usual emotional running composition. It is a very prestigious interstate school race, which gets the winner a scholarship to the country's best universities. She was preparing for the race for the last year and now she feels slightly more anxious than usual.

Ata can see other runners in front of her. Some of them have crossed the finish line already. She decides to run off the alley for several seconds to be closer to the line of beautiful old oak trees. Keeping close to greenery is a part of her tactics for the race, but now she loses herself in the shadow and clearly feels the magnificent presence of the ancient trees to the point that, for a little while, she forgets about the tactics and the stake of the race. This clearly felt proximity of the trees flushes the remains of anxiety out of her. Her body is pleasantly tired, attention relaxed and absorbing. She recalls both tactics and stake only after returning to the running path, and crossing the finish line, as the last runner. «Will I win» she wonders.

What is wrong with Ata in this imagined picture? Didn't she notice that the other students had already finished the race? Is she insane? Sanity and insanity are defined to a significant extent by the culture of which we are part. And in the scene described above – which is a thought experiment –

Ata lives in a culture different from ours. Let us continue with this thought experiment to see what the difference is about.

She stops on the other side of the finish line, tired and excited, and from the reaction of the audience, she concludes she has won. Sparkles of joy in her eyes are shown now on the screens all over the park. But the referees have to confirm the obvious. One of them takes a sample of saliva from her mouth and puts it into a digital device. The numbers the device produces are now displayed on all the screens in the park, causing sparks of applaud voices. Ata's mother and father run into her, then both give her a strong hug of pride. Ata can see tears in her mother's eyes. Only now can she also see the numbers by herself. The level of cortisol in her saliva dropped by 23.33 percent from the start to the finish of the race. None of her competitors has got even close to this result. She won. The referee confirms loudly: «The winner of today's race is Ataraxia Green, whom many of you know as Ata».

The numbers. They are necessary for each civilization, and were probably formalized by what is usually considered to be the first among human civilizations: the Mesopotamians. No post-forgery culture can live without them. But different civilizations measure different things through numbers, depending on the values they support. In the thought experiment briefly described above, we imagined a school competition taking place in an advanced civilization, which is not avoiding numbers but valuing human flourishing. Such a civilization places humans in a different web of connections with the outside world, compared to other civilizations, such as, for example, the current western European one. The civilization from the thought experiment probably did not have had its Descartes, who invented the split between mind and body (although it would be probably more fair to say that Decartes just conceptualized a split that was already happening in the minds of his XVII century fellows, who had just invented science).

Slower does not always mean worse and quicker does not always mean better. Valuing always the quicker, higher and bigger is possible only in a culture that has lost contact with the harmony present in the process of life and does not know the ancient virtue of temperance, which to some extent has also been absorbed in the Christian tradition. The idea of contemplation (of nature, for example), and the related experience of awe, can also be mentioned here as linked to this valuing of harmony. To some extent, it should be acknowledged that there are philosophical and pedagogical proposals that tried to go in such a direction (see for example, research on contemplative pedagogy; Zajonc, 2013).

As said, a culture based on the ideas of harmony may be seen as somehow distant from the ordinary mindset of the large public in contemporary

and ancient western societies. The ancient Greeks, for instance, decided winners at their Olympic games in the same way we do: the higher and quicker was, for them, the better. Nevertheless, there existed in ancient civilizations at least isolated groups of conscious beings who lived in their circles' inner cultures according to the ideal of harmony. We can mention here some philosophical or religious communities such as the Stoic, Epicurean, Buddhist, or Taoist traditions, or the lives and works of Saint Benedict da Norcia and Saint Francis da Assisi within the Christian tradition. The fact that they existed suggests that it may not be impossible to promote a harmony-based system of navigating in reality in the contemporary world, at least as a significant alternative to what is proposed by the mainstream culture. What would Ata's school education look like? Let us turn to a philosopher to answer this question, as philosophers' professional duties include also considering things that have never existed.

3. SCHOPENHAUER'S PROPOSAL

The German XIX century thinker Arthur Schopenhauer suggested that to flourish, one needs to abandon craving, thus depriving the cosmic will that operates in the whole universe including human beings, of its impetus. His program of educating attention can be summarized by an exercise he proposes:

Learn to understand from my own movement on motives the inner nature of my simplest and commonest movements of an inorganic body which I see ensuing on causes. I must recognize the inscrutable forces that manifest themselves in all the bodies of nature as identical in kind with what in me is the will, and as differing from it only in degree. (Schopenhauer, 1959, p. 126)

Such advice seems to belong to a present-day training of mindfulness, which typically goes along the well known definition of its main contemporary theorists, Jon Kabat-Zinn. According to Kabat-Zinn, mindfulness can in fact be defined as «the awareness that arises from paying attention, on purpose, in the present moment, and non-judgmentally» (Kabat-Zinn, 2017, p. 1127). It could as well be given by a Buddhist meditation teacher, because Buddhist training emphasizes seeing reality through a particular lens. Buddha would probably agree with Schopenhauer, who seems to suggest that someone who imagines possessing free will in the world of phenomena and immortal soul – a subject of this will – is under the spell of

illusion. The German philosopher proposed three steps to the process: first, we should realize how the will to live acts around us and within us, then we should try to catch its actions intellectually in a second step, and finally we should use the knowledge to always perceive ourselves as acting in a connected way to the natural environment, so as to perceive its strength within us. This feeling, paradoxically, is the feeling of freedom, as it frees us from the illusion of self-sufficiency, and provides us with some kind of existential relief.

A metaphysics derived from sensations, which – following Eastern traditions – Schopenhauer proposes, should be based on an inquiry into one phenomenon in particular: desire. It should investigate how desires manifest themselves in the sphere of sensing. The more complex and detailed is the attuning to the process of life – seems to write Schopenhauer – the lesser is the activity of the wanting ego. And a wanting ego finds the best environment in a series of simplifications of the richness of life, known as thoughts. It feeds on the Cartesian assumption that places the center of the human essence within the thinking process, without realizing that thinking happens on the periphery of the vitality of life.

The Schopenhauerian meditation we briefly described above, could find its way to a school curriculum in the world of the imaginary character we presented before, *Ataraxia Green*. But, in our world, it seems useless or even contradicting the pedagogical efforts of many teachers: to make a student as effective as possible in becoming richer, more famous or more influential than other people. From today's point of view, mastering such a meditation would be a waste of time. Just consider how many factors *Ata* had to coordinate to win her race: how sensitized her attention had to be to make her intelligently manipulate the level of cortisol in her saliva. How much she had to learn about the coexistence and co-working of various factors present in her experience (some of them environment-drive, some of them volitional) to achieve her goal.

4. A NEW EDUCATION

There might be two ways through which we can follow our impulse for self-development. Either, as ancient sages teach us, learning from natural laws by a constant contemplative attuning to the process of living, or allowing the process to be captured by the ego demands. The first path is more eudaimonic, the second more hedonistic. A non-cartesian approach to pedagogy has already been proposed in the past, in which the school

training is centered around teaching how to use attention, to cultivate the emotional and physical health, the ability to think clearly, and to widen the range of student's perception, which could be called a presence-centered education:

Typical model of school pedagogy, in the Cartesian spirit, educates separately two aspects of the students. Their body is educated at separate lessons to achieve better results in physical competitions than other bodies. What could be, for example, a joyful running turns into a tense, full of effort dragging student's body towards a certain point. For some reason, the run is graded not by artistic impressions or a level of endorphins it produces. It is graded by speed. Mind? Usually, at school it is graded in its function as intellect. Just as the body has to be fit for its sports, the mind is to be fit for its: counting, sentence formulating, remembering facts. And not, for example, emotional satisfaction or level of fascination. Due to such a pedagogical approach, when students become adults, they measure their own value in one way only – as better or worse than others. (Fabjański, 2019, pp. 103-104)

In our imaginary scenario, Ataraxia Green runs close to the old oaks on purpose, as she is aware of the effects that contact with nature imprints on the human organism, one of which is lowering the level of cortisol in her organism (in an alternative thought experiment her aim could be to increase the level of endorphins). She trains her mind and body at the same time. She knows how to balance her mental and physical factors. Being raised in such a pedagogy, she does not perceive nature as something operating outside of her monad's bubble. She is aware of the natural processes crossing the border of her skin, and crossing the fictional border between her mind and her body.

All this would have to influence not only her relationship with nature but also her social life. Would she anthropomorphize nature during childhood? Possibly. But while becoming an adolescent, she would probably not go through the process which typically happens in our society, which has been described as follows:

We can conceive of several reasons for the decrease in explicit anthropomorphism observed in adolescence. One probably has to do with the construction of a more elaborate and hierarchical concept of «life» in the course of education and development. For adolescents, human life is different from animal life and both are superior to plant life, a view that is widespread in the general public. A second reason for less explicit anthropomorphism among adolescents may be that in this phase of their lives they become more concerned with their place in society and their social identity than younger children. (Clayton & Opatow, 2003, p. 100)

One very effective way to ruin the intimacy of humans to the environment seems to be the widespread popularity of «the metaphoric framework in which the ecosystem is conceived as a machine. A machine is not unique, and one is just like another; its parts are interchangeable and humans are master mechanics capable of manipulating it» (Clayton & Opatow, 2003, p. 102).

We propose an approach in which pedagogical efforts could be centered around how people give attention to reality to help them become emotionally and physically healthy, capable of clear thinking and endowed with a wide range of sense perception. This new education paradigm would have to divert from a positivist paradigm seeing the world in a mechanistic way.

5. PRESENCE-CENTERED SCHOOL

Ata's curriculum would include metaphysics as a subject studied directly instead of from the books, which would lead to enriching her metaphysical imagination, imagination generally, and her creativity. It would also help her to interiorize the sense of wonder and awe, which might be hindered by a strict and narrow disenchanting positivist approach.

From reading the works of ancient classical authors, such as the *Meditations* by Marcus Aurelius, it has been previously argued that metaphysical imagination is an important source of our wonder and opens new possibilities to attention, which becomes more flexible and receptive to the direct experience of the minute flux of events (Fabjański & Carrus, 2023). It seems natural for such an approach to education to be done in a context of contact with nature and outdoor settings, rather than in a classroom. By learning how natural processes interact with them, students will be able to gain a greater understanding that humans always evaluate and give meaning to what they are able to know during the process of perception (e.g., Mercado-Doménech *et al.*, 2017).

Mindfulness-based methods would be necessary for such a pedagogy. Students of meditation can have abundant «raw» experiential material to work upon, compared to students whose range of experience is limited by the confines of everyday consciousness. As we know from Buddhist pedagogy, for example, a meditatively sensitized attention might perceive new relationships between physical and mental events as well as better assess the co-dependence of the two (see for example a work by Panno *et al.*, 2018, on Buddhist meditation, mindfulness and perceptions of climate change).

In contemporary society, questions of health and education belong to different areas and different institutions. School is not the hospital, and

vice versa. In Ata's world, one institution – aimed at supporting human flourishing – would combine the two functions. These ideas might seem utopian, and probably they are to a certain extent. But it is possible to find institutions like this still existing in our world. One of them is the institution of the traditional Chinese healer. Patients go to the healer to experience a truly holistic treatment in a process called *tiao*.

As part of the therapeutic process, known as *tiao* (attuning, balancing), the patient's overall illness condition and experience including both physical and non-physical aspects of suffering are addressed (Zhang, 2007, p. 73).

The typical western biomedical model employs separated ontologies for body and mind. The Chinese art of healing is based on an ontology that understands life as a complex psycho-physical process. Description of phenomena in this system of reference is mental and physical at the same time. Physical description is applied to mental worlds in the form of expressions such: as stagnation of emotions, «vexed-heart emotion», «heart emotion not flowing smoothly». The Chinese healer removes the blocks by various methods such as herbal application but also by therapeutic talks about patient's thoughts and emotions (Zhang, 2007).

The word «talk» in this context is more appropriate than the word «interview» that we use for doctor-patient conversations in Western medicine because, according to Zhang, the patients «actively engage the doctor in their perspectives, help define their own illnesses, and even negotiate their treatment» (Zhang, 2007, p. 78). According to this Chinese art of healing, the disease of stagnation can be healed only if the patients change their perspective on life, which requires from the healer what we in the Western world would consider as highly developed psychotherapeutic skills. A purely physical treatment would not work.

The «*Tha*» patient in the above-described procedure can as well be considered as a student of life. There is a reason for which in Ancient Greek, Buddhist and Taoist schools, the sages that lead their students towards intellectual awakening are called doctors, or are compared to doctors, who heal their patients from the illness of delusion.

6. ARE NEW ABILITIES POSSIBLE?

A presence-centered pedagogy would result in a sense of aliveness, trying to teach students how to intuitively use their vitality and providing them with the ability to quietly see how vitality slowly diminishes according to the rhythms of nature, every day, and in the context of their whole life.

One can feel vitality in the organism without special training. The training, however, would enable one to detect subtle differences in aliveness as it increases and decreases, as well as its relationship with other factors. When transferred to social life, this sensitivity would have to change the way people work and spend their free time. Someone endowed with such a sensitivity would also allow nature to act and trust in its intelligence which saves vitality, as contrasted with, e.g., constant planning, which, from a conceptual point of view, can also be considered as an expression of distrust in nature. Being aware of the vitality of life is a precondition for learning the art of flourishing.

An example of opposite pedagogy can be seen in the abandoned Ospedale Psichiatrico di Volterra (The Psychiatric Hospital of Volterra), created in 1888 in the former monastery of San Girolamo, in Italy, as noted by Fabjański (2022):

There is a wall in the Ospedale with inscriptions made by the famous *Art Brut* engraver Fernando Nannetti (most know by his pseudonym «NOF4»), who was locked there for treatment because he offended a clerk. He was supposed to stay in the hospital for just two years but was in fact discharged only after 15 years, in 1973. During this time, his only communication was with a nurse. But he wrote passionately, using a buckle of his patients' vest, which resulted in a 180-meter-long graffiti and text on the wall in an unknown language and script, similar to the one the Etruscans used, written from right to left, like Leonardo da Vinci's notes. In one spot on the wall, his writing breaks the straight line and starts going up and down, forming a hill-shaped landscape, as if his tree-like letters were growing up from rising grounds of emptiness. The reason? He met patients affected by catatonic schizophrenia, sitting on the bench next to each other. They did not move at all, so he wrote around their arms and heads. His sentences outline even today three human beings who must have sat here for a long time. (Fabjański, 2022, p. 10)

In the case of the catatonics persons, the freezing of the body and presumably of the consciousness was only a reaction to the dynamics of life and not an effective one. It might have been an effect of a pedagogy (in a broad sense of the word) applied to them. This is what the psychiatric hospital staff wanted from them: to sit quietly and make no trouble. This was the pedagogical result the doctors and nurses wanted to achieve. Presence-centered pedagogy could not possibly fall into this trap as it assumes a direct observation of the dynamics of life outside and inside the student's organism.

Presence-centered pedagogy would influence students' general attitude to life. If knowing about how our models of reality can be dynamically refined in order to attune more closely to the process of life, one would build life philosophy as an open system rather than a collection of

dogmas. Students would discover a kind of pleasure which is not taught today: the joy of feeling the impersonal natural forces acting within them. They would achieve perhaps the ability of some tribal people, described in such a way by an anthropologist:

In tribal cultures that which we call «magic» takes its meaning from the fact that humans, in an indigenous and oral context, experience their own consciousness as simply one form of awareness among many others. The traditional magician cultivates an ability to shift out of his or her common state of consciousness precisely in order to make contact with the other organic forms of sensitivity and awareness with which human existence is entwined. Only by temporarily shedding the accepted perceptual logic of his culture can the sorcerer hope to enter into relations with other species on their own terms; only by altering the common organization of his senses will he be able to enter into a rapport with the multiple nonhuman sensibilities that animate the local landscape. (Abram, 1997, p. 9)

The presence-centered pedagogy would be by nature philosophical. Non-philosophers assume that everyday's consciousness is the only one existing, and there is no other type of using attention than the one dictated by their society. In their focus on achieving success and avoiding failure, they are not aware of the whole dimensions of experience. They do not have full access to the wisdom of evolution, which includes both running and resting. Cheetahs do not break their records of running fast when they do not have to. Can we argue on the existence of some kind of intelligence, that goes beyond the single organism, regulating their life tempo? In natural processes, movement and stability reinforce each other. Valuing speed (effectiveness) rather than the sense of joy is nothing but our cultural choice.

As we wrote, a presence-centered pedagogy would result in creating a new sense of agency based on questioning the self as our identity by studying and exercising our co-dependence with the rest of the process of life. This would open the gate not only for new sensitivity but also for new abilities. Contemporary science has discovered that the list of the five senses we inherited from Aristotle can be updated to include, for example, proprioception or the sense of balance. Recent research on the human-nature relationship has resulted in discovering new human abilities. We have found, for example, that our ability of smell can be improved to the level of «stereo smelling» (Porter, 2006), which, consequently, informs us about an unknown so far human ability to construct three-dimensional representations of reality, based solely on the sense of smell. What restricts our usage of the full spectrum of perception are our own cultural prejudices and the conservatism of educational systems.

Some authors today already question the assumption of existence of a set of abilities which are typically human. For example, Pellegrino and Di Paola (2019) ascribe to the plants the abilities considered formerly as typically human, such as: being active, having intelligence, perception, and capacity of communication. If this is true, should we work towards a new self-definition?

7. CONCLUSIONS

Contemporary psychology and education are often based on abstract concepts, which are helpful in understanding the laws acting in the world around us. This result in loosing from our sight the vital force of life, even though we can observe its results in our movements, as Schopenhauer stated, or, e.g., in the process of healing our wounds. By introducing mindfulness-based and meditative exercises, presence-centered educational strategies would not ban experimental science, empirical scientific research, and the discussion of its results. However, such strategies would not treat science as the unique source of truth.

As an effect of such an approach, one would realize that life only based on satisfying the material demands of our ego may be harmful, which is one of the core ideas put forward by contemporary positive psychology (e.g., Seligman *et al.*, 2005) and mindfulness-based therapeutic and educational approaches (e.g., Grossman *et al.*, 2004; Gold *et al.*, 2009). In contemporary societies, there is a widely held belief that desire comes from within us, and consequently, we have to satisfy it for the sake of our own happiness. Various forms of mindfulness training as well as meditation or present-centered practices (either religious, such as Buddhism, or not), may allow us to observe desire before it has matured in the form of an impulse to act. Trained persons might be able to observe how desire is driven by themselves and not from themselves. This is an effective, insight-based, and not a discipline-based strategy for good life. Furthermore, in the context of a presence-centered psychological and educational strategies, the concept of freedom would necessarily take on a new form. Freedom would be based, to a great extent, in the way one gives attention to the world. In conclusion, it is also important to acknowledge that the ideas put forward in this paper are just a theoretical proposal, which might not be exempt from limitations and shortcomings, and can be thus subject to criticism and discussion: the main goal of this work is indeed to stimulate such a discussion. For example, it is worth to mention how studies on outdoor education or embodied

education have been growing within pedagogical and psychological science in the last decades, with relevant theoretical achievements and empirical corroboration, and are increasingly advocated as an urgent necessity in current school systems (e.g., James & Williams, 2017). Furthermore, current pedagogical and psychological research has already started to propose combinations of indoor and outdoor education and training which might also contribute to overcome the conceptual separation between humans and natural process that we have discussed in this paper.

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RIASSUNTO

Il flourishing è stato identificato come un concetto centrale nei nuovi approcci basati sulla psicologia positiva, emersa alla fine del XX e all'inizio del XXI secolo. Una cultura basata sull'idea di armonia probabilmente non è mai esistita tra il grande pubblico nella storia del pensiero umano. Un sistema educativo di questo tipo potrebbe basarsi su quella che proponiamo qui come una pedagogia «centrata sulla presenza» (in contrasto con le contemporanee pedagogie «centrate sull'informazione» e «centrate sulle competenze»). Il percorso educativo alternativo presentato in questo lavoro è inoltre particolarmente adatto a svolgersi tra la natura e gli spazi aperti piuttosto che in classe, sulla base dell'ampia letteratura che documenta gli effetti positivi del contatto con la natura sulla salute e sul benessere umano. In una prospettiva filosofica, una pedagogia centrata sull'esistenza potrebbe portare allo sviluppo di un nuovo senso di agentività: un'identità formata esercitando la nostra co-dipendenza con altri processi ecosistemici e sistemi di supporto alla vita, piuttosto che un'identità concepita come separata dall'ambiente esterno. In questo lavoro si ipotizza come un cambiamento così rivoluzionario dell'autodefinizione umana potrebbe comportare una maggiore probabilità di cambiare i nostri stili di vita nella direzione della sostenibilità e del benessere collettivo.

Parole chiave: Benessere; Centratura sul presente; Educazione; Flourishing; Stile di vita sostenibile.

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