

Flipped Inclusion and Pedagogical Care in Existential Liminalities: to be there, beyond Ipseity in the unity of the "we"

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Abstract: The article explores the concept of care and its importance in human existence through the transpositional structure of frame analysis applied in the Flipped Inclusion model. Care becomes a pedagogical expression in which the inescapable experience of mourning, as an overpowering imminence of life itself, represents the limit situation par excellence in which to rediscover one's authenticity. Authenticity revealed in the encounter that realizes existential communication, in which the recognition of the Self emerges as a person Self and a community Self. It emphasizes the need to overcome narcissistic wounds and embrace human vulnerability and suffering; in which the limit of human capacities is highlighted as a source of dignity and respect for oneself and for others. The experience of gratitude and the capacity to love are suggested as means of navigating this liminal experience. It is precisely in Flipped Inclusion, a simplex model of existential planning, that we can find an inclusive practice that leads the individual person to the revelation of his or her authenticity and that can thus lead to a prosocial personality for the co-construction of a world in which to realize, for the benefit of all, one's own life project in an inclusive vision (De Giuseppe 2018a, b, c, d).

Keywords: Care; Pedagogy; Mourning; Flipped Inclusion; Pedagogical-Existential Therapy.

1. Introduction: Analyzing a Problem in the Flipped Inclusion Model Architecture - An Example

This contribution has been elaborated taking into account the transpositional structure of the analysis of the Goffman Frame (1974) applied in the Flipped Inclusion- FI model (Corona, De Giuseppe, 2015).

The intent is to make explicit the replicability, *mutatis mutandi*, of the existential design model of Flipped Inclusion and, as desirable, of its experimentation in diverse areas in the perspective of the transdisciplinarity pursued by the model itself.

In particular, in this paper we intend to make a proposal that traces the recursive modularity of the EIPE matrix model (Explore, Idea, Project and Experiment) through the use of the EIPE to try to identify a possible methodological experiential solution modality, to be organized by life contexts.

The organization of the four paragraphs will therefore follow the structure of the Frame analysis proposed in the Flipped Inclusion model (Corona, De Giuseppe, 2016):

1. Explore/Key (general problem explored): *The cure*;
2. Idea/Frame (Specific problem investigated, in the general problem explored): *Pedagogical care*;



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3. Project/Framing: (Aspect of the specific Problem investigated, in the general problem explored): *Pedagogical Care in existential liminality*
4. Experiment/ Framingwork (Methodological Solution to the Aspect of the Specific Problem investigated, in the general problem explored): *Pedagogical Care in Flipped Inclusion to manage existential Liminality.*

The intent is to clarify how this FI structure can be applicable in a plurality of fields. (Corona, De Giuseppe, 2017a)

Where there is a search for knowledge there is always an educational will.

2. The Cure: Being in the authenticity of existence

As Heidegger suggests in his quotation from Hyginus' Fable «since it was the Care that first gave shape to this being (Homo: since it was made of Humus, Earth), as long as it lives it must be possessed by the Cure»; *care expresses relationality.*

«Being, ontologically understood, is Care. Since being in the world belongs to Being in an essential way, its way of being in relation to the world is to take care». (Heidegger, 1927) What should we mean, then, by the important term authenticity in the existential humanistic vision? In *Being and Time*, Heidegger explains that inauthentic existence is characterized by the flight of being-there from itself.

In this condition, the possibilities of acting, the projects, the objectives, the goals and the values assumed are not direct and determined by the subject, on the contrary «one lives in the Desire of the Other». (Lacan, 1966)

Otherwise, in authenticity, the subject becomes the protagonist of his existence, and this resurrection to himself is accomplished through and within limits and vulnerabilities.

In this direction, to give meaning to existence and to justify it, Galimberti writes, «there is what the Greeks called the art of living (*téchne tou bion*), which Foucault compared to the practice of self-care and which consists in recognizing one's own capacities (*gnothi sauton*, know thyself) and putting them into practice and seeing them flourish according to measure (*katà métron*). » (Galimberti, 2010)

In modernity, man's action no longer has a purpose, precisely because the being is no longer as an entity but functions as heterodirected, originally connected to something else.

The earth is foreign to man.

Technology does not tend to a goal, it does not promote meaning, it does not open up scenarios of salvation, it does not redeem, it does not reveal the truth: technology works.

«In the age of technology, man no longer asks himself the meaning of being and the earth becomes foreign to him». (Galimberti, 2016)

There is no room for the uselessness of being.

Furthermore, it should be emphasized that « the development of technologies and the historical and cultural change (De Kerckhove, 1996) involve paradigmatic changes (Levy 1999), from a strand of cold management of knowledge (De Kerckhove, 1993), in its being a need-technology-product triad to an investment in relational, Systemic-ecological vision, with pedagogical missions acted in the person-personality-professionalism triad (Levy 2002) ». (De Giuseppe T., Corona F., 2020)

Therefore, caring, as Professor Corona reminds us «means grasping the other, understanding him, accompanying him in the different existential and professional paths, where special pedagogy can propose inclusive perspectives of intervention that are opposed to the canons of social adaptation, prejudice, conformism, acquiescent, it is possible to associate them with a conception of the person, of individual subjectivity, of intersubjectivity.

In tune with the tradition of psychoanalytic thought. » (Corona F., Sannipoli M., 2019; De Giuseppe, T., Tornusciolo, S., Catalano, E.P. 2024).

3. Pedagogical care: existential communication of a beyond Ipseity

As Karl Jaspers points out in the introduction to his book "Psychology of Worldviews":

«One of the tasks of philosophy has been the development of a worldview that is scientific knowledge and, at the same time, a doctrine of life. Our book follows another path. [...] Our task is only this:

offer explanations and possibilities as a means of self-reflection.

Those who want a direct answer to how they should live would look for it in vain in this book.

The essential remains closed and inaccessible here; it resides in the concrete decisions of personal destiny.

The book has a meaning exclusively for men who begin to wonder, to reflect on themselves, to see the problematic aspects of the world and of existence and, moreover, exclusively for men who experience life as a personal, irrational responsibility, a responsibility that cannot be taken out of the way by anything in the world. It appeals to the free spirituality and activity of life by offering the means of guidance, but not seeking to create and teach life. » (Jasper, 1932)

In these borderline situations, the possibility of a clarification of existence opens up in which the Ipseity, that conviction of an ontological Self of existence, is shipwrecked. In the face of extreme situations, the resources of the human being are not sufficient to grasp being; this provisional, transient being is not sufficient in itself; the human being does not justify himself! As Heraclitus reminds us, the exploration of the soul will never end, we cannot find a gnoseological, epistemological limit, because where I am myself I am not exclusively myself, it is there that I realize that I am not self-caused, it is there in the intimacy of my soul that I realize that it is not resolved with the Ipseity; but a window opens because there is nothing I can hold on to.

For this reason, Jaspers sees «as the ultimate solution for the relationship between doctor and patient, existential communication, which goes beyond any therapy [...] Every treatment finds acceptance and its limits in the communication of one Self with another Self as rational beings, living on the plane of a possible existence.

The questions and the research will take place between freedom and freedom, in the historical concreteness of the situation, without allowing oneself to be subjugated or advancing abstract claims.

Doctor and patient are both men and, as such, share a destiny. The doctor is not a mere technician, nor only an authority, but an existence (Existenz) for an existence, a transient human being together with the other. There are no longer definitive solutions. The limit is that men share a destiny only in the content of a being that is called transcendence. What unites is not only subjective being (Dasein), it is not existence (Existenz) as such. For in man existence is indeed what in the world it is unconditionally of itself, but in itself it is posited by the transcendence by which it knows itself to be given.

What finally and decisively happens in the patient can be called revelation (Offenbarwerden).

The patient can acquire greater clarity about himself, first, when his knowledge is communicated to him and he becomes aware of certain details; second, when he sees himself as in a mirror, learning to draw his knowledge from himself; third, when, expressing itself in its inner action, it becomes transparent to itself; fourth, when, he tests and fulfills his revelation in existential communication.

The process of clarification is an essential underlying feature of psychotherapy but it must not be simplified; for it is an articulated whole that is not grasped when one level is taken for another. » (Jasper, 1932).

We could say it is simplex to remember Sibilio. (Sibilio M., 2015).

In his knowledge he becomes, therefore, an expert, in the meaning of the one who «is not only one who has become such through experiences, but is also open to other experiences. The fullness of experience, the accomplished being of the one we call an expert does not consist in the fact that

he already knows everything and already knows everything better. On the contrary, the experienced man appears rather as essentially non-dogmatic, as one who, having had so many experiences and having learned so much from experience, is precisely particularly capable of having new experiences and learning from them. The dialectic of experience does not have its fulfillment in knowledge, but in that openness to experience that is produced by experience itself. (Gadamer, 2000)

The direction in which to go is that of a knowledge that knows how to limp (Scardicchio, 2012), *which, having overcome the idea of being a repository of convictions, knows how to lose power and position, knows how to recognize in its fragility, in its being lacking and imperfect, the possibility of increasingly understanding the complex and multifaceted universe to which it addresses and which it humbly tries to understand.* » (Corona F., Sannipoli M., 2019)

And the process of clarification, as self-revelation, goes far beyond what is accessible on the basis of punctual psychotherapy; *« it leads man to become himself through philosophy. In extreme terms, in therapy it is of radically different significance for the physician to address the patient himself, seeking to promote the process of clarification at all levels and acting in communication as a partner in a revelation, or for directing, somatically or psychologically, his therapeutic efforts with the means of natural science on the diseased mechanisms »* (Jasper, 1932)

Recalling, in fact, what Buffardi underlined *«the individual is not a monad detached from the context, on the contrary he is strongly linked to the circumstances that accompany him in every moment: I am myself and my circumstances declares Ortega y Gasset; he is himself but he is also others, as he is also the objects, the institutions, the environment in which he lives.* » (Buffardi, 2016)

Thus Care manifests itself in its pedagogical function, (De Giuseppe, Corona 2017), of ex ducere (De Giuseppe, Ciambone, Corona, 2018). the subject to his revelation to himself, this is possible because *«The continuous overcoming of increasingly complex situations gives the child the opportunity to develop a theory of mind that represents the basis for the conscious learning that will take place in adulthood»* (Corona, De Giuseppe, 2017)

We speak of Care as pedagogical, remembering that for *« Rousseau and later for the most important pedagogists of the last two centuries, the object of study of pedagogy cannot even be composed of at least two subject-persons understood in the general and indeterminate sense, that is, as an educating student and an educator who relate to each other in the world and in history.*

Pedagogy, on the other hand, requires that we deal with a composite of at least two concrete and determined person-subjects, that is, with names and surnames and circumstances, each with their own flesh, with unrepeatable life stories, unique in thoughts, desires and experiences, with different experiences and social conditioning. Both who establish a relationship that must be recognized by each one, in obviously different ways, but each for himself, educational and / or formative. In other words, the object of study of pedagogy, to use Rousseau's language, can only be the relational compound of at least two absolute wholes, where each is always an end in itself, never an instrument produced for the other, always each in itself, a whole that cannot be broken down into parts, an exclusive autonomous functional integrality that reflects the whole of being in a Leibnizian way, pedagogy can therefore only keep alive the warning expressed by Georges Canguilem in 1966: the frontier between the normal and the pathological is imprecise for different individuals considered simultaneously, but extremely precise for one and the same individual considered successively. What is normal as normative, under given conditions can become pathological in another situation, and remains identical to itself. The individual is the judge of this transformation, since it is he who suffers from it at the very moment when he feels inferior to the tasks that the new situation poses to him. » (Bertagna, 2019).

4. Pedagogical care in existential liminalities: transcending death in the unity of the We.

Considering Heidegger's definition «death is an overpowering imminence» (Heidegger, 1927) that accompanies us from the beginning; Let's see how an educational experience can be expressed in the process of mourning.

As a constitutive phenomenon of the life of every individual, mourning is an existential condition; according to Melanie Klein (Klein, 1969) founding the psychic development of the human being.

It is defined as a transformative event of the subject's own identity and, therefore, not exempt from possible traumatic outcomes.

In this we will argue how we can create an experience (De Giuseppe, Ianniello 2024) that is explicit in Bronfenbrenner's ecological vision (Bronfenbrenner, 2002): starting from the micro level (the person) and how it is then brought into the community experience (meso, eso and macro) that returns the opportunity to manifest the authenticity of the person, understood not as an ontological essence and not by following up on a hyper-investment in identity, echoing Devereux (Devereux, 2015), but realizing a Self in Relation, as Mead (Mead, 1934) also reminds us in the tripartition of the instances of the Self.

Mourning reveals our lack of self-sufficiency, it makes it clear how our own identity is an interface effect of relationships.

Affectivity itself manifests itself relational, social. (Corona, De Giuseppe, 2016a,b) The processes of mourning make it possible to become aware of a differentiation but also open the door to the establishment of a social bond. We can say that we really encounter the Other when he is a stranger to us, when we recognize him as a stranger.

In this encounter, with the Unknown, the responsibility of the individual is expressed in creating in this connection the basis of Care for oneself and for the Other from oneself. Its prerequisite is the overcoming of the narcissistic wound, of claims to omnipotence, of maniacal denials of one's own human fallibility. Only in the recognition of pain, inherent in human experience, can hereditary transformation take place as a form of resurrection and encounter of the human suffering of others. (Mambrini, De Giuseppe 2023) And this leads us to the sense of limit as what gives dignity as a human being. It is precisely through the limit that we recognize and respect the strangeness of the other.

In the same function of the ritual in the process of mourning, seen in one of the possible etymological meanings (rtana, Sanskrit) fabric that holds together, the noetic experience of the subject is metaphorically explained.

This narrative also takes place through the therapeutic relationship in existential therapy in which the I and the Other, as proposed in the existential phenomenological conception of mourning, can transcend death by realizing a unity of the We.

Death, however, creates an apparent contradiction: a We (the common condition in which we are all together, in existence as well as in therapy) and a space in which each of us remains individual, alone in the face of death and our own existential condition.

What makes it possible to cross this bar-do state? (Tibetan term meaning intermediate state.)

Perhaps the experience of gratitude, an expression of the capacity to love, as suggested by Klein (Klein, 1957) itself.

Thus Bowlby (Bowlby, 1999) leads us to the importance of the role of Care, also from a strictly pedagogical and educational point of view of the human being; in a

prosocial perspective of development, a transformative aspect that is increasingly necessary in a liquid society as defined by Baumann (Bauman, 2003).

Montaigne wrote, in line with the vision of mourning as pedagogical care, that «he who taught men to die, would teach them how to live». (Montaigne, 2008)

Thanatology has been considered the study of life with death included.

The approach is therefore interdisciplinary, in fact it does not consider death only from a biological point of view but also from an existential, psychological, cultural, legislative and economic point of view.

Etymologically, Thanatos derives from the Greek (thanatos) death and from (logos) speech.

This discipline started from the elaborations that took place in the 60s mainly by 3 authors: Herman Feifel, Elisabeth Kubler-Ross and Cicely. (Herman Feifel, 1959) (Elisabeth K-R, 2022) (Saunders, 2021).

It is highlighted here, what Freud already emphasized, that is, that there is no opposition between individual psychology and social psychology: «in the psychic life of the individual the other is regularly present as a model, as an object, as a helper, as an enemy, and therefore [...] individual psychology is also, from the beginning, social psychology». (Freud, 2008)

But being in a secularized society, which undermines every thought of transcendence, we must understand what it means to think of ourselves as eternal. . (De Giuseppe, Ianniello, Podovsovnik , Corona 2020)

What do I join? Am I aware of what assumptions condition my vision of existence and how this influences my feelings, my actions and ultimately my happiness?

Western thought, we can now call it modern, is based on self-determination as a historical achievement, among them inalienable human rights. (De Giuseppe, Corona 2015).

In this vision, what is information for the West? (De Giuseppe, Ianniello, Corona 2020)

We interpret information what we can exemplify in the digital analogue vision (Sozio, Amendola, Carbone, De Giuseppe 2024); present in all the cross-media in which globalized society is inserted. (De Giuseppe, Catalano, Tornusciolo, Gallo 2024). (Delello, McWhorter, Roberts, Dockery, De Giuseppe, Corona 2021) (Delello, McWhorter, Roberts, De Giuseppe, Corona 2023).

In this context, we can consider the reduction of the contradiction as information; there is no information where there is contradiction, consequently entropy is reduced.

Rules, in this process of organizing chaos, are the first psychological organizer of society, they orient and reduce uncertainty.

Where the individual reduces uncertainty, hypothetically creating control reduces fear.

But what if this vision had a paradigmatic error at its base?

What if, simply, control was not possible for human being?

It appears to everyone that the experience of human existence necessarily leads back to the fallibility of this enterprise.

The problem, therefore, could arise where the experience of fallibility, of indeterministic evidence is removed, rejected by a real defense mechanism such as denial.

This helps to create the basis for a pathologizing society trained in manic defense from the melancholic depressive state that can emerge from the real experience of loss.

Man is incomplete and this incompleteness pushes him towards action but, at the same time, makes his non-self-sufficiency evident. Human existence is exposed to failure and therefore to anguish. This anguish becomes Reality lived in the subject in the face of mourning, a liminal experience of the Real. Existence is a task to be carried out, in which authenticity is expressed but in the possibility of generating this authentic state anguish, senselessness and restlessness (*unheimlich*) appear. Anguish can become, therefore, the spark that allows liberation.

The transformative event of mourning is able to awaken the authenticity of the subject.

It forces him to ask himself if and when he has abdicated his personal search for meaning.

Thus mourning, as a borderline situation, becomes educational (etymologically: it leads the subject out), it aims to promote desire and the planning of new existential paths; to "bring out" and "bring out" the possibility of becoming what each of us properly is; to give breath to one's *daímon* and arrive at happiness, *eu-daímonía*.

So, in the final analysis, what does this sense express? Why is it necessary for the work of mourning and why do we find it in the Flipped Inclusion model as a necessary tension for prosociality?

We could observe how this meaning in the individual person is not given, it cannot be predetermined; The work of mourning itself in its insistent work of re-narration and identity transformation of the subject generates, through the life drive, a meaning that we can define *proprium*.

The meaning, therefore, rather than chosen in a voluntary path, manifests itself; he rediscovers himself lightened from the weight of loss, in a lightness made possible by Internal Care and Repair.

We can theorize how, in contrast to the process of splitting in the schizoid position, the process of creation, of an authentic and singular meaning for each individual, is realized precisely by means of multiple transformative mourning processes that invest a reinterpretation of the Ego in a single direction; with a Uni-Verso heart.

This integrity, through the work of the life drive, leads the subject to experience a renewed lightness and perception of meaning, paradoxically depriving the usefulness of a technical function of existence.

The subject returns, through Care for Himself and consequently in the symbolic relationship with the Other from himself (lost object), gratitude to his existence and allows himself the possibility of freeing himself from the idea of sacrificing it to some supposed utility, rediscovering, through the limit of suffering, its beauty in a profound sense.

It is expressed in that dynamic, of appearance and concealment, which Heidegger himself traced back to the notion of beauty. (Heidegger, 1927)

Beauty is the freedom of the phenomenon; If freedom is what determines itself, our thesis maintains that in the work of mourning it is carried out as a real practice of meaning; in becoming an event of Truth, mourning, by its nature traumatic and revealing of human illusions, transcends the controlling will of the Ego and the subject, if he succeeds in this transformative work, frees himself by rediscovering not a pre-established reason for himself but an essence revealed to himself; thus realizing one's own unique authenticity as we will see in the FI model, which clearly indicates to us, in the relationship with the Other and in the reciprocity of the Gift of one's talents, the expression of one's own *daemon*.

In this perspective, mourning, as an educational event, becomes a means to arrive at eu-daimonía, at that happiness, at that expression of self which, as we have seen, is also Self-care.

The Cure does not reject death, it does not create illusions of omnipotence and invulnerability; on the contrary, it recognizes the dignity that emerges from the limit of existential experience.

Every life is unique and singular, as the existential approach reminds us well, and this in recognizing its uniqueness in being in front of one's own right to a singular relationship with death.

Care is knowing how to raise the dignity of being in the face of the limit by definition: that of one's own existence.

5. Pedagogical Care in Flipped Inclusion to manage existential liminality

Flipped inclusion (henceforth referred to as FI) can be defined as a simplex model of existential design.

«The term FI, a complex idiomatic locution, constitutes a didactic model of transpositional transformation of socio-psycho-pedagogical methodologies, from the didactic system of promotion of social and prosocial skills. (De Giuseppe, 2016, p. 108).

The experimental research flipped inclusion (Dewey, 1974) is inspired by the problems related to the cross-media and global (Beck, 2000a) liquid society (Bauman, 2003b), characterized both by fragmentation and precariousness of sense and meaning, and by multiple relationships and continuous changes in perspectives and opportunity.

The emergency social need for ecological/systemic development (Bronfenbrenner, 2002) constitutes the representation and explication of prosocial resolving skills, aimed at the re-elaboration and management (Beck, 2000b) of divergences and conflicts (Gordon, 2014), as fluid problems, typical of a complex society.

This is the basis of the training-educational need for inclusive teaching methodology, for a simplex (Sibilio, 2014) management (Beck, 2000b) of conflicting (Gordon, 2014) and complex (Schön, 1973; Galli, 2006; Morin, 1993), through the rediscovery of relational spaces, gradually proposed, aimed at enhancing the educational opportunity connected to the rapid, tendentially voluptuous, changes/reversals, characteristic of the liquid society.

In this perspective, it becomes a priority to ensure social inclusion (...), given by linked systems of macro, meso, and micro prerequisites (Bronfenbrenner, 2002), which determine the sense and meaning of the context. (Corona et al., 2017).

Therefore, the formation of complex identity profiles implies processes of recognition of otherness and openness to changes in perspectives, the result of systematic and structured encounters/comparisons in systemic processes of self-awareness and awareness, expression of continuous retroactive feedback between the individual self and the community self.

The concept of recognition of flipped inclusion is substantiated in cyclical-recursive modular paths focused on didactic, project-based actions to promote 1) self-esteem (Coopersmith, 1967); 2) perceived self-efficacy (Bandura, 2001); 3) self-recognition (Derrida 2008; Ricoeur, 2005), in comparison with the other; 4) of the community-value (Levin, 1948) and system-value (Orford, 1995), in the perspective of qualitative (Bronfenbrenner, 2002) ecological well-being » (Kelly, 1966) (De Giuseppe T., Corona F., 2017)

Just as narration plays a central role in the elaboration of mourning, since through language we first of all implement our vision of the world and our existential models, equally the reprocessed information can become knowledge, skills and competence as the FI model aims to overcome an instructionist didactics with a constructivist and social one, in which learning represents an active process of construction of meanings individual and contextual. (De Giuseppe T., Corona F., 2017)

By narration, in fact, we do not mean the mere sharing of the experience of mourning which in itself does not produce significant changes; certainly important as human closeness and solidarity but which does not bring about a cognitive, emotional, behavioral and ultimately therefore existential change.

Narration plays a central role in the elaboration of mourning because, as in the FI model, through language we first of all implement our vision of the world, our existential models. (Corona, De Giuseppe, 2018) We see, in fact, how deep attention must be paid to the language used, as happens in the analysis of the Goffman frame in which «learning is activated by decomposed problems (Berthoz, 2011) and progressive actions (Goffman, 2001) of individuation (Key), conceptualization (frame), focus on problem (framing), aimed at identifying the possible solution (framework)» (De Giuseppe T., Corona F., 2020)

The words referring to pain are extremely exemplary of the inner experience; for this reason we can ask to better clarify the adjective used, the expressions and metaphors.

Guided storytelling is therefore a possibility to live the role of facilitator (as happens in one of the roles of Flipped Inclusion), without providing analysis or dispensing truths or disseminating judgments of any kind. (De Giuseppe 2016 a,b,c,d).

In the same way, in the Flipped Inclusion model, the relationship with the Self and communication with the Other in the dialogicity and renegotiation of meaning can analogically create a form of existential communication.

Just as in the relationship with the lost object and in conceiving mourning, cultural and social factors weigh significantly, so, in the analysis of the frame and in the meso, exo and macro levels, it is highlighted, with absolute determination, how it is not possible to separate intrapsychic reality from external reality in an incessant co-constitutive dialogue.

Care becomes, therefore, what the relationship achieves in the Flipped Inclusion model, which is also expressed in the methodologies and alternations of roles.

The meaning is renegotiated, relaunched to draw from it an experimentation that becomes liberation (in the Hegelian sense that there is no freedom but only liberation) echoing what is highlighted by the capabilities approach of Amrthya Sen (Sen, 2013) in which the ability, as the ability to achieve, becomes a notion of freedom.

In the event of mourning, from which we cannot escape, there is the possibility of ex ducere the subject: here we could therefore see the EIPE matrix of the Flipped Inclusion model declined, which *«develops in four sequential design phases, Explore, Idea, Project and Experiment (EIPE, IN ITALIAN EIPS), which recall the Bronfenbrennerian vision of macro, exo, meso and micro system of systemic ecological development, to protect and guarantee the well-being and quality of individual and collective life. Problem finding is the phase of sequential identification, of the problematic obstacles of social processes.*

Ideating is the phase of defining the problem setting and analysis, for the creation of hypothetical scenarios. It is based on the structured analysis of the context, through processes of methodological disaggregation of the problems to be managed, into main and secondary ones.

Designing is the phase of problem solving and creative thinking, which through the analysis, investigation and sequential discovery of a significant relationship of complex mental representations, allows, starting from an insight approach, based on intuition, a conceptualization, aimed at a shared purpose, of construction of problem-solving models.

Experimenting is the phase of decision taking; acting is understood as experimenting with something, in order to evaluate its quality, properties and capabilities, to implement the final model, and is based on Computational Thinking, as the need to find shared solutions in order to seek better

outcomes to problems. It is aimed at reflecting on the evolution of universal values to foster the inclusive process.» (Corona F., De Giuseppe T., 2017)

Meaning, we could consider it as a conceptualization (according to linguistics in Ferdinand de Saussure (De Saussure, 2009) a conceptual image that is formed in the mind of the observer, i.e. given the assumptions that the subject reworks) in which the relationship with the world generates an authentic and new intrapsychic dimension of the subject productive of meaning. (De Giuseppe, Corona 2020).

In this dimension of relational openness we see the contextualization, hic et nunc, of what has yet to take shape, that is, of the intention.

The intention, on the other hand, is generated by a direction (more or less present to the consciousness of the subject; in Treccani defined as the will towards an end), with a uni-verse heart; that is, facing a single one direction.

The meaning becomes the phenomenology present and realizing the intention of the subject (which in the Freudian vision can express the life drive or the death drive).

Following these premises, a fundamental place in existential therapy takes place the generative capacity of the subject of new meanings through the relationship for the realization, making Real, His new psychic Reality, temporarily fragmented by the liminal experience of mourning.

The ways described are certainly possible educational paths that give the subject the opportunity to be led out of this narcissistic identification.

As already mentioned, «in the psychic life of the individual, the other is regularly present as a model, as an object, as a helper, as an enemy, and therefore (...) individual psychology is also, from the beginning, social psychology». (Freud, 2008)

The concept of relatedness comes to the fore «*how the sphere of relationships with others and presence in the world (Daisen) create a new and constantly evolving meaning*». (Buffardi, 2021)

This is a fundamental aspect of the principles of existential therapy, in which it is not so much the effort to search and find meaning, but rather the way in which this search is conducted.

The word therapy is to be understood in its etymological meaning of taking care, being next to the other; not to cure.

To be close to the other as he is and not as he should be, thus exemplifying the clinician himself the profound ability to encounter Reality as it is; as Freud emphasizes in the elaboration of mourning.

Normality (i.e. the non-pathological outcome) consists in victory of the examination of reality against the hallucinatory psychosis of desire (which expresses the aversion to abandoning the libidinal object).

«*The therapist needs to be naïve enough to free himself from that academic knowledge and look at the world as the artist*» and through this gaze, always renewed, he can thus be able to access a creative form of his own existence and, as Prof. Buffardi points out in conclusion, «*that sense I am experiencing belongs more to the phenomenon than to the noumenon; that meaning is built on the ground of my circumstances and in relation to my contingencies and, probably, it is never built according to a stringent logic, rather it undergoes the fluidity of the emotion that overwhelms me at that moment.*» (Buffardi, 2021)

In this creativity we can find a decisive way in embarking on that path of restructuring of the subject that is necessary in the process of mourning, but which ultimately remains one of those phenomena that happens to us, affects us, submerges us, overwhelms us and therefore transforms us. (De Giuseppe, Corona 2016)

Thus we turn to creativity as thrownness (Heidegger, 1927) into the future whose outcome, in the Freudian vision, is that of the reinvestment of the libido back to the outside with the consequent physiological outcome and success of the mourning process and that in the FI model *«it is a matter of developing the potential of the different forms of intelligence, respecting everyone's aptitudes; promote cognitive, collaborative, participatory, development, critical thinking, evaluation and connection skills of knowledge nodes, which become available through new communication channels; enhance the many nuances of learning and any strategy that enhances cognitive, linguistic, creative and emotional skills. We invest in the circularity of inclusive theories and practices, favoring the moments of acquisition of modus vivendi and operandi respectful of individualities and differences, through inclusive basic skills to be explored, to be re-recognized, conceiving and designing [...]»*. (De Giuseppe, 2017)

«Creative intelligence implies having sensitivity to problems, the ability to recognize and evaluate them, based on the awareness of the complexity and contradictory nature of the levels of reality. A fundamental factor can be identified in verbal, ideational and expressive fluency, which manifests itself both in the ease of finding and processing words, ideas, concepts, images, on the basis of information already learned, and in the ability to produce new associations, in the variety and richness of the discourse.

Creative intellectual behavior is distinguished by flexibility of thought. A spontaneous flexibility that consists in the ability to diverge from existing traditional schemes, with which a problem is answered or approached and solved, with which an object or a set of objects is treated, with which information is processed. A general ability to venture into new dimensions and new avenues of research, to open up new scenarios in the processing of information already known and already known. Flexibility of adaptation refers to the ability to seek the solution of a problem with approaches and procedures different from those already crystallized in practice. Changing problem-solving strategies involves overcoming strategies and methods that have already been used in favor of others that are more productive or more effective. Flexibility and adaptation also implies knowing how to recognize identities and transformations, that is, to implement complex comparisons through the creation of standardized criteria, formal structures or interpretative paradigms. It is also manifested in the ability to reinterpret, redefine ideas, concepts, argumentative procedures, exploring the various fields of one's knowledge in an almost "playful" and open way, beyond the barriers given by time, disciplinary and linguistic divisions, cognitive or emotional knots, conscious or unconscious, which inhibit the associative dynamics between ideas, cognitions, experiences, memories. It is evident that in the implementation of flexibility, the potential of analogical, metaphorical, iconic language is of considerable importance, which allows the overcoming of obstacles of a cognitive and affective nature, as well as didactic and cultural. Metaphor, analogy, image, more than rigid and prepackaged cognitive structures within the paradigms of disciplinary discourse, founded and delimited, are elements that stimulate new associations, new approaches and comparisons, new analytical, interpretative and evaluation horizons. In this way, problems of a multidimensional and multidisciplinary nature are discussed and understood, for a critical analysis of the contents and methods of the disciplines under study, to search for their cultural and human meaning. The intellectually creative personality consists and is also characterized by originality, which consists in the ability to organize and formulate unusual, innovative answers to problems already discussed, or in the ability to succeed in inventing symbols representative of concepts or sets of concepts. Originality essentially arises from the ability to make associations between elements of knowledge or experience that are also very distant from each other, logically, chronologically, structurally. The ability to redefine is also accompanied by the ability to elaborate, understood as the ability to organically construct a project, on the basis of certain traces, which are dynamically developed producing new implications. This testifies to the possibility of opening the subject towards the integrality and totality of his experience, towards the widest variety of knowledge and ideas, beyond any schematisms of various kinds; the subject in creative activity tends to achieve a harmonious integration of the differences in the functions of the Ego, accepting the challenge of the new and cultivating curiosity

towards what is not yet known. The character of integrality and openness of the creative experience can only be fully experienced by abandoning the rigidity of the lines that demarcate the sphere of concepts, perceptions, ideas and theories, and by increasing the level of permeability between them. Unfortunately, one of the limits is due to the fact that there is in each of us an affective attachment to our own ideas and beliefs.» (Corona, 2010)

In all that has been described here, in order to create a fertile ground that is in the encounter with the experience of mourning or in the existential planning promoted by the FI model, it is necessary not only that this creative impulse is manifested in individual psychology, of welcoming the transformative event; but also that socially (Gallo, Tornusciolo, De Giuseppe 2022, 2023a,b). one does not abdicate one's personal search for meaning and authenticity.

We hope, therefore, that the themes of the existential vision, of death, of the authentic meaning (as declared by neo-existentialism: man is a person as unique, unrepeatable and irreducible) of every human being can remind the community of clinicians and educators, as Borgna (Borgna, 2016) points out, that there is an essential need to return to phenomenology; understood in a Heideggerian sense but also in that enactive experience in Merleau Ponty's revisitation in emphasizing the centrality of perception; decisively differentiating world and reality. (Di Domenico, Fabrizio Schiavo, De Giuseppe, Di Tore, Di Tore 2024) (Tornusciolo, Catalano, De Giuseppe 2024).

«A phenomenal-perceptual awareness (Merleau-Ponty, 1945) about experience of the selves (Mead, 1934), in being a continuous re-construction in worlds-contexts of life (Merleau-Ponty, 1945) increased (formal, informal, and non-formal), needs criticism and proactive existentialities (Merleau-Ponty, 1945), able to manage the re-modulable interconnected-relational, hyper-rooted in the prosocial-inclusive values of being Persona.» (De Giuseppe, Corona F., 2020)

We thus leave ourselves with a profound question, which deserves an answer not only with words or theses but in the phenomenology realizing our clinical, educational and community practice in a vision that can only be interdisciplinary and, finally, transdisciplinary as the pedagogy of the FI reminds us.

What world do we want to contribute to co-creating, to co-building? What legacy do we leave in witnessing our transformative and pro-social capacity?

Absence is like a prolonged void, the relationship with the absent is a relationship that lasts a lifetime.

There is a need for time, living the unbridgeable distance of death cannot mean assuming the sprint of a sprinter.

It means knowing how to relax and recompose, ritualize absence in a different way: that person is no longer there and in this absence the Ego itself is transformed into its individuations.

For this reason, absence is a possibility of revealing our relationship with ourselves and therefore with the Other.

The experience of absence has to do with a time that dilates, that expands almost three-dimensionally.

If we can feel our relationship with the absent, this relationship completely transforms our existence here and now.

A relationship is created between a full and an empty, the mixture between the life drive and the death drive.

Something has to recede for something else to happen; it is, in fact, through the Others that we meet ourselves again, if I feel touched, challenged by the Other, then there is a possibility of transformation, of vivification, resurrection.

If we are tied to a rectilinear vision of life that leads to goals, when those goals are not achieved, life seems to be in check, failed.

Otherwise, another way of thinking about the experience of life, and therefore also of death, is to curve the straight line.

As if there were a gravitational center that curves life, so life instead of being a straight line projected towards higher and higher goals, profit, earnings, academic qualifications; it is an arch.

If every moment of our life is turned towards a center, as already expressed in Heidegger's vision (Heidegger, 1927) in the search for Being-there, that life will never be a failed life.

Even if you do not reach some desired goal, it remains a complete, full, perfect life in itself. . (De Giuseppe, Ianniello A. Barra, Corona, 2021).

Just as existence is not a straight trajectory, FI «does not propose a linear approach, drawing its foundation from pedagogical assumptions, corollaries of inclusive teaching strategies, the systemic actions of *Flipped Inclusion promote behaviors in which making a difference represents the social, civil and cultural value from which to start.*» (De Giuseppe, 2017)

«Attitudes based on responsibility, self-confidence allow the affirmation of the rights of the individual, while respecting those of others and represent the assertive ability to communicate desires, intentions and judgments, avoiding any aggression and threat». (Corona et al., 2017, p. 85)

«Personal development and context-inclusive changes are triggered through the transformative power of balance, which is achieved with forms of authentic and intersubjective communicative relationships: the levels of transformations and growth are favored by investigative actions (Inquiry learning) to be oriented the promotion of inclusive contexts, [...] making use of what Mead said, regarding the importance entrusted to symbolic interaction in the social appearance of the Ego, in *Flipped Inclusion* we proceed by favoring its development thanks to three forms of intersubjective activities» (De Giuseppe, 2017)

Thus, precisely in this simplex model of existential planning (De Giuseppe 2019 a,b,c,d), we can find an inclusive practice that leads the individual person to the revelation of his or her authenticity and that can thus lead us to prosocial personalities (Tornusciolo, Gallo, De Giuseppe 2023) for the co-construction of a world in which to realize, for the benefit of all, one's own life project in an inclusive vision. .(Corona, De Giuseppe, 2021 a,b,c,d).

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