



## The Inclusion of Spirituality, Art and Beauty into the Education System

*(Spaces of the Universe for personal development from The Complex Thought)*

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### The paradigm, the self-absorbed society and the search for spirituality

India is far from being an ordinary place. Throughout its history, India has preserved a deep sense of the sacred, being a cultural context that rendered possible the emergence of spiritual beings capable of gestating transcendent experiences. In a nook of its geography, a little southern village, one day of the year 1953 Sudhamani was born. Since her early childhood, she expressed an innate tendency to understand and to soothe the suffering of the folks approaching to her. At 22, she began to embrace the people and since then on, she has not stopped exercising this peculiar attitude of meeting the Other, not only in her country but worldwide as well. This way, *Amma* has restored one of the oldest spiritual rites of the Hindi heritage by embracing more than 25 millions of persons craving for affection and calm, devoting her life to the simple task of distributing embraces. People stands in very long queues to be embraced, the same people that, day after day, feels being hurt by the impact of a model of development that takes more than giving, leading a dog's life, with their spirit in disharmony and immersed in the weird sensation of living unsheltered.

Yet, the **System** is composed by all of us, and its characteristics remit to our own way of "being in the world". All of us contribute reproducing a culture that encourages untrust, loneliness, individualism, isolation from other living beings, estrangement from the own feelings and an unexplainable indolence towards the precarious permanency that may have all the "depletable" natural resources, that is to say, our own life. We are educating the new generations supporting this attitudinal universe, from this indifference in which teachers, students and tutors are equally involved.

It is in this context that it could be explained why people – at least for a while- by means of a simple embrace are able to make true a redemption fantasy of old experiences full of anguish and to feel less lonely, a sensation that comes back each time we are able to be opened in the encounter with the Other.

As we are devoted to the production of goods, to earn more money, we are not used to bet on love for fear of losing. This single-dimensionalization has impoverishing effects on the spirit and the existence in general. We are living in a world of watchfulness and punishment, with a poor self-knowledge and living together with the dark sensation of uselessness that our most precious dreams had had. These extended practices in Occident have generated a **self-absorbed society**.

Coincidentally, the word **complexity** is in syntony with this "embracing" experience, from Latin origin – *complectere*-, its root – *plectere*- means comprise, plait. The participle of the verb *complector* means **I comprise, embrace**. Consequently, the individual depicted in the model developed that embraces is **amiable**, which means "lovable", able to be loved (Pozzoli 2007). Being "amiable" with another living being could result in a shared existence different from the one we educate today. As a consequence, and this is my proposal, both the embraces and the incorporation of the **Complex Thought** could be considered as affective and epistemological factors that liberate people from suffering. The complex insight allows the subject to admit the contradictions, and since the subject does not feel cognitively compelled to silence it, he would feel the necessary freedom to admit his contradiction and to get open to the Other's life. This would incentivate the acceptance of the diversity and the flow in human relationships. It would be undeniable the healing power that an embrace may have because it can be remembered as a meaningful experience, a rather absent experience in the single-dimensionalization of Life. The simplifying and controlling paradigm we educate makes us feel perplexed for the most transcendent events of life, void of existential sense.



The rationalism we cultivate began 25 centuries ago with the contribution of the Greeks, later came Aristotle, Bacon, Descartes. The positivism installed in the 18 century had a great responsibility on this result. Nevertheless, in the occidental culture we reproduce the traits of a cultural machismo for which **intuition** and **affectivity** are undervalued capacities for being *femenin*. The organization of accademic knowledge that follow this "opponents" logic is based in a logic of dichotomies, of polarities. All human capacities and its attributes are classified in a mechanistic way, serving excluding and single dimensionalizing divisions residing as frontiers in our conscience.

Without wanting, this epistemological framework enhances' personal development 'as an antidote, since this paradigm – being externalizing - operates through the neglect of our interiority. We all know that in educative experiences, even though there it is spoken about constructivism, irreflexive repetition is rewarded. Self-observation, reflexive practices, the using of emotional and intuitive resources as a means of experiential enrichment are absent. In this context, the entire humanity risks loosing its soul in the superficial things of life. The dominance of instrumental rationality in educational models, the efficientist 'human capital' leaves us a little predisposed to contact the multidimensional or 'multiverse' of existence. The intellect – that controls everything- is exclusively devoted to the increasing of material resources. It pursues the fantasy of assuring the person the optimization of its living standard. Thus, the subject learns very early to banish from its imagination the idea of the access to a place of fullness in which there is the opportunity to realize their dreams is possible. Through this high cost, the subject learns - from the Simplifier Paradigm- in our schools and universities to be 'adapted' to the demands of the system. From this perspective, it is clear that an embrace can be a **summit experience** And what would these experiences mean for our spirit, but the access to a transcendent order, exquisitely subtle, deep and penetrating?

## The Search of the Beauty “in the downwards”

*“God not only does play cubes with the Universe,  
But sometimes he tosses them were cannot be seen as well”.*

*Stephen Hawking*

Modernity meant a taste for regular stable measurable, defined , understandable and not contradictory things. For these effects, the institutions of knowledge strive for generating a kind of homogenizing knowledge-type and anchored to an **exterior reality**. The scientific theory is a system of standardization and normalization, which ensures the regularity of behavior. Positivism asserts that reality is real if it is accessible to observation, so much so that the etymology of the word theory (from Greek) refers to the act of seeing something that is outside of me.

However, in addition to the fact that the paradigm establishes our relation with the objects, the boundaries of the thought determine that generally we are not etymologically disposed to understand them due to its contradiction. Many times, what things actually are remains trapped BENEATH what is seen at the level of the manifested. *Blind intelligence* does not see the multidimensionality and reduces reality to a unique dimension, the accepted one, and all the others turn invisible for domesticated perception. One of the consequences is for the spirit because sensibility remains **anesthetized**. In fact, the benefit of including the Complex Thought lies in developing the capacity of capturing “**what is beneath** the line of perception: multidimensionality, multiverse. They only can be captured by quantum scientific explanations since they equate with the cosmic understanding that Art unveils.

Both allows for the expression of thoughts and integrating and multidimensional existential states.

Art produces the discovering of the things, it asks in the void revealing the hidden soul of shapes and facts that are real for science. The expression of the art, the representation of myths in the universal behaviour and all the phenomena regarding the imaginary creations are subjects excluded from the language of science. However, within the repertoire of the theoretical perspectives of the Positivist Psychology, it is necessary to distinguish at least two: the Phenomenological Psychology and the Jungian Psychology, two currents that had harmonized themselves due to their contribution to the Personal Development.



**Phenomenologist insight** understands that among individuals – or between the subject and the object that moves him- it is configured a cosmic pair of mutual singularities of emotions and thoughts; without doubt, one of the nearest to literature and art. Likewise, **Jungean School** has reached this inwards by means of a universalist insight.

The mind is not the only way to reach knowledge about life and the non-rational is regarded as suspicious, even Jung suffered this discredit which is spread in the academic field until today. Jungian School is not included in the future psychology professionals' formative contents; his works continues regarded under prejudice. But, we owe to Jung the passing from science to esthetics through a contribution equivalent to the contribution that the subatomic investigations made to Physics.

For Jung, the unconscious collective mind is reachable through the images in our dreams, through art and the great myths and synchronicity; and by personal experiences associated to some fragments of an "absolute knowledge" that, to a certain extent, would be the expression of the transcendental that can be manifested in the appearance of all things. The world of objects finds its correspondence in the particle, the individual mind *in the first fundamental order and in the second order, the unconscious collective between which there is Unity*. **Both Jungean insight and New Physics are expressions of thought circumscribed within the premises of the Complex Thought.** From the outset, the ancient wise (Early scholars?) have supported the *fundamental interdependence of the universe*, that is the reason why the Complex Thought does not do other than revitalizing and relocating these premises in the context of our contemporaneous society. And ¿why these assertions would lead us to the importance in Personal Development?. For the same reasons why ancient wisdoms considered the way to reach that universal mind was by minimizing the Ego. By diminishing the personal "I" we were able to create a void and thus, to reach major stages of spirituality. Systemic insights, Complex Thought insight, phenomenologist insight, and Jungean insight can serve as a *key* to accede to this deep and to generate attitudinal universes according to a new humanism associated to a more integral human development.

Passing to the Complex Thought would not imply only a change in the paradigm but a *global transformation – healthier- in our way of experimenting the world.*

## Importance of the Paradox and the Metaphor in Art and in Personal Development

*"Nothing can be built on rocks  
Everything on sand"*

*Gospel Apocrypha, Fragment 41*

The language of poetry facilitates the complexity of transdisciplinary expression. Its content is metaphoric, a tool that enables to expand the spaces of the possible, linking levels, entities and shapes, which due to the implications of the paradigm that we have internalized, are not related. Metaphor permits to trespass from one domain of experience to another creating unusual meanings, and allowing building other possible worlds. Metaphor and paradox act as an evolutive floodgate (Najmanovich, 1992) that assist or help to a spirit's ecology from a learning experience in which it is possible to pass from a language ecology to a sense ecology and from there to an ecology of the action.

Both paradox and metaphor are the fundamental licenses of the libertarian poetry because its mission is *to destructure, provoke, suggest, awake, remove, appeal, to stir the established*, all of which constitutes a challenge for our limited faculty of discernment (positivist).

Teaching experience had shown me that in some groups, the reflexive practice of Complex Thought induces to a spiritual state not only of perplexity but also of excitement. It produces an effect of emotionality for getting in touch with something that overcomes our individual dimension, something that surprises and frightens, producing a state similar to the *awakening*.



*Art is a way of conexión between the heart of the World and human beings heart. Anyone of us in this rudimentary World of simplifications – assuming the condition of a transgressor – could hope for living his life as a real work of art, in a rupturist, grand, creative, revealing, provoking, interconnected way.*

At the beginning of this lecture we have highlighted the need of developing our spirituality – being this one a quite extended demand among those people that suffer the consequences of the establishment and pay a too high a price to remain adapted to its requirements-. In the race for the development of spirituality it is recognized the same thirst of knowledge that led Prometheus to steal the fire to the Gods and it is the driving force that pushes us to keep on in spite of the difficulties bequeathed by the paradigm in education and those difficulties in our biography.

Art, the building of acts of beauty and the Complex Thought are facilitators of this personal and spiritual development.