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Epistemic Uncertainty and Personal Incertitude, Something to Deal with: the Challenge of Healing

Rossana Strambaci, Ph.D.

ITJ Editor Director

In this particular moment that the world is experiencing, those who are on a path of spiritual search are asking themselves a question that covers the ground of epistemology, but also the ground of social, political and economic thought.

The question is: how can trans-personal thought and integral thought contribute to reset the patterns and behavior of the human species, in the face of one of the most pervasive pandemic forms and one of the deepest global crises in history?.

It is not difficult to observe how this dilemma resonates deeply in the existential path of each one of us. Feelings of impermanence, uncertainty, transience have become part of people's personal and social horizon, they are no longer just elements of philosophical reflection.

And it is here, on this threshold of uncertainty, in this flickering vibration as far as a mirage, that the onto-epistemology of Pier Luigi Lattuada

is *placed*. An epistemology of "as if", which renounces the illusion of certainty to grasp the regularity of a universe that reveals itself, more and more, interconnected. It is a *psychè - cosmos* connection, a two-way connection that changes the way the Westerns thought. The goal is to find a method to deal with this connection. About this, Lattuada proposes the analysis of what he calls *Integral Transpersonal Inquiry (ITIQ)*. In this type of inquiry the methodology and ontology fit together, they participate in each other.

We must keep in mind that the theme of the method is crucial. In fact, I think we can all agree that trans-personal and integral thinking is not, and does not want to be, a vague inspiration, a desire, a flight that could easily appear pindaric.

Hanneke Buyens gives her contribution to an integral epistemology, drawing attention to the different models of

thought (from *Wishful Thinking*, to *Critical Thinking*, *Lateral Thinking*, *Intuitive Thinking*, *Mindful Thinking* and, finally, *Integral Transpersonal Thinking*).

In this interpretation, transpersonal thinking is revealed as an all-inclusive perspective that combines evidence-based data with inner intuition.

Anyway, a method needs tools and one of them is the *Lucid Dream*. In this regard, Fariba Bogzaran investigates the theme of lucid dream as a form of meta-consciousness and reflective practice. Fariba's article discusses three research methods exploring lucid dreaming. Some of these methods are qualitative, others are quantitative but what they have in common is the goal of integrating the kind of insight that can result from a lucid dream with a critical mind awareness.

Therefore a contribution of method can also be consolidated while remaining within what Bogzaran calls "epistemic uncertainty". The contents of lucid dreams and the way in which they are accessed are actually difficult to submit to the method of scientific rational thought.

As a matter of fact, we are in the field of uncertainty. An uncertainty not only epistemic, but also personal and social. We are confronted with emptiness, with silence, even with the kind of *vacuum*

that Covid19 has brought into our lives. "The virus put us at home in silence", but "a silence full of opportunities" as Cristina Curti recalls in her work, which consists in the results of a qualitative interview on the subjective experiences of a small sample. Among the themes that emerge in this work, the theme of death, the theme of time and, above all, the need to live an authentic creativity, rooted in contact with one's deepest Self.

Creativity and time are themes that bring us back to the dialogue with the other "voices" collaborating at this issue of the magazine.

Andrea Gentili's work shifts the attention to the field of artistic representation and to field of creativity in the world of symbolism, examining the filmographic translation of the modern fairy tale of the Lion King.

The manifestation of archetypes, understood as ordering principles, in the different forms of human creativity, can also indicate the way, or rather a possible way, to transform the present according to its evolutionary lines not only shared, but also harmonious and truly wise.

Speaking of time, it is extremely interesting to note how Steve Taylor – in his work which is a kind of phenomenological analysis of the

condition of spiritual awakening – reports how the relationship with time changes in spiritually awakened people. Moreover, among the elements of the phenomenology of awakening there is the feeling of a sense of gratitude that is, according to Taylor, another marker of the state of Awakening. This observation leads us to the work of Sheena McMahon who deals precisely with gratitude by examining the relationship between gratitude and well-being along with emotional health. A relationship that is confirmed to be bidirectional. Furthermore, as Taylor points out, in the condition of spiritual awakening the sense of the Ego, or rather the personal identity is perceived as widely expanded.

I think it's a fact that we are now in an open-ended field, in an enlarged dimension regarding also at the level of global sociality. For this reason, now more than ever, I believe it becomes necessary to work for a widening of awareness, which has to correspond to the dissolution of the boundaries between knowledge, technologies and, to some extent, even between States.

It is necessary to bring the trans-personal into the social sphere. The awareness given by a thought that wants to structure itself as integral,

must become an element of knowledge and dialogue.

We could try to incubate, as Bogzaran would say, a common dream that takes us out of the shallows water shoal, out of the flat land into which our Western culture and civilization has led us.

The complexity of today's world, which so often burns and wears us out, can be transformed into multidimensionality, can acquire depth and, finally, meaning.

The world and the universe are once again open and infinite before us. The vision comes from afar. In the words of F.W. Nietzsche, the invitation is pressing, once again: "go to the ships, philosophers!" (*Die fröhliche Wissenschaft*, aphorism 289).