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**ABSTRACT**

The intersection of themes such as inclusion and disability, explored through a dialogue between Environmental Pedagogy and Special Education, prompts reflections aimed at analysing the relationship between human development and the environment. The goal is to outline possible pathways for building inclusive communities where each individual is recognized as unique and irreplaceable. This paper offers a critical review of inclusive educational practices.

L'accostamento di tematiche quali inclusione e disabilità, in un dialogo tra Pedagogia dell'ambiente e Didattica speciale sollecita taluni spunti di riflessione nel solco di un discorso che intende analizzare il rapporto tra formazione umana e ambiente al fine di tracciare possibili coordinate per la realizzazione di comunità inclusive, in cui ogni persona sia riconosciuta come unica e irripetibile. Il presente lavoro offre una sintesi critica di pratiche educative inclusive.

**KEYWORDS**

Inclusion; enactive paradigm; environmental pedagogy.  
Inclusione, paradigma enattivo; pedagogia dell'ambiente.

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## **Introduction**

A pedagogical reflection on human development, inseparable from the ideal of community to be fostered, aims to analyse the complex interconnections between education and society, taking the condition of uncertainty as a crucial factor not to be overlooked. Above all, what modern man seems to have lost is a meaningful direction towards which to orient his choices — the deeper reasons that support everyday living. Building a shared vision of community, therefore, appears to represent a valuable perspective for imagining possible personal and collective futures, where educational planning is called upon to assume a central role. The need for community, not understood as a form of exclusionary identity retreat or as an escape from the world, can, from an educational perspective, generate processes of full human development by promoting each individual's expressive potential and broader active participation in communal life. This is an idea of citizenship that seeks to nurture each person's sense of responsibility towards others: “a global, participatory, inclusive, and responsible citizenship [...] committed to involving everyone in the shared care of the common good” (Romano, 2022, p. 55). But what could be the key points of agreement around which to build convergence in defining a community project? What pedagogical and didactic values and orientations can the enactive paradigm suggest in rethinking direct experiences between people and their living environments, with attention to every situation? This paper, by exploring the latest debates in pedagogical and didactic literature, aims to suggest some possible coordinates for guiding the building of inclusive and supportive communities.

### **1. Building Inclusive Communities: Encountering Living Environments**

Given that the weakening of the social fabric, exclusion, and social inequalities — including disparities in access to education — are some of the factors hindering the promotion of integral and sustainable human development in today's global context, it can be affirmed that educating for sustainability represents a primary aim for educational settings committed to supporting full human development and community projects. In other words, in a pedagogical discourse that studies the relationship between human development and the environment, sustainability can be seen as the guiding principle to build educational planning based on the perspective of an integral, both environmental and human, ecology. Aligned with

these perspectives, cities and living environments acquire new meanings, opening up to varied educational pathways for learning how to value available human and territorial potential. However, reflection suggests that the generativity of sustainable development depends on citizens' broadening of participatory processes. Proper development is based not only on effective legislative measures but also on the personal capacity of each individual to cooperate, creating new forms of sociability, sharing spaces, and fostering initiatives of aggregation. Above all, it requires an empathetic connection with living environments that, between the local and the global, strengthens participatory commitment and a sense of belonging by initiating the creation of proximity networks. This critical examination intends explicitly to focus on perspectives regarding inclusion and disability. An inclusive society is committed to supporting each person living with disability, across all stages of life and with different types of functioning, enabling the development of individual abilities in an integrated way and thus facilitating the highest possible level of autonomy and inclusion (Biancotto, G. Manzo, V. Mariani, 2022). Central to this is the educational co-responsibility between families and the various educational realities within a territory, in the definition and development of a shared educational project, grounded in a proximity perspective nourished by full reciprocal recognition and the interweaving of life stories. Such an educational project implies a sense of collective responsibility. To achieve the established educational objectives, it requires the participation of the entire community, aiming to converge on key points such as proximity, involvement in social life for all citizens, including persons with disabilities, and thus inclusion. Therefore, "an inclusive environment is one where diversity is valued, providing everyone with equal opportunities for growth within an equitable and cohesive system capable of caring for all individuals, ensuring dignity, respect for differences, and equal opportunities. Inclusive education means building community" (Save the Children, 2016). At the heart of the matter lies the interaction between the person and their living environment — the encounter between the individual's desires for experiencing the reality of community and the opportunities available within it, about potentially achievable goals and the conditions facilitating their attainment (Testoni, 2022). In summary, in today's 'liquid' societies, marked by rapid and continual changes, "organisations, whatever their nature, are called to regenerate the sense of community. Life is lived with awareness when one 'rediscovers' it beyond anonymity and impersonality. It contributes to human development when authentic choices are made, directed towards the future, promoting the integral

growth of individuals and peoples, without separating education from governance” (Malavasi, 2022), taking care of every situation with solicitude and proximity, in harmony with living environments. At a global level, however, there seems to be a widening separation between human beings and their living environments, whereby “we see a depletion of the depth of our experience and of the possibility of growth in key dimensions of human life: the ability to marvel, to feel the richness within each living being, to listen, and to establish bonds” (Malavasi, 2008). To transform societal development, it becomes crucial to weave a new alliance between human beings and their environmental context towards integral ecology. It is necessary to establish a renewed covenant where people adopt lifestyles consistent both with their own integral development and with the equilibrium of natural ecosystems, while also participating responsibly in the social life and governance of territories, oriented towards the common good. This offers the opportunity to rethink how urban contexts are lived and, more generally, how relationships with others are established, as it is precisely through the weaving of bonds that a sense of belonging and participation is nurtured and strengthened. These considerations must lead humanity to the realisation that natural ecosystems and territories can no longer be regarded merely as resources to be exploited for personal gain or according to personal needs. The entire planet must instead be considered a shared heritage to be protected and cared for. Only under these terms will it be possible and desirable to foster “a new sense of global interdependence and shared responsibility for the well-being of the entire human family, the greater community of life, and future generations” (Earth Charter, 2000). Therefore, it is essential to design educational pathways in, with, and for the environment, based on intentional planning underpinned by the idea that the whole reality, the real world, is primarily accessible through sensory experience and that, at the same time, our senses contribute to shaping it, not merely reproducing it. As Bruzzone (2016) states, “it is through the exercise of the senses that, even before engaging with it intellectually, human beings give meaning to the world” (p. 20). This allows individuals to envision new perspectives and educational scenarios, experiencing the wonder and full beauty of genuine, lived encounters with people and places in their territory. Touching, observing, sensing, and listening to environmental and human landscapes opens the way for educational pathways that are not prearranged according to rigid schemata but are always “open,” nourished by specific attention to others and to their personal questions and responses, with particular attention also to emotional dimensions. It is through sensory-motor

encounters with emblematic places, via carefully designed educational projects and continuous monitoring of emerging needs, that it becomes possible to transform the way human relationships with the world are conceived. In other words, it requires adopting an attitude of epoché, that is, “clearing one’s gaze of the encrustations of habit and obviousness, freeing it from prejudice and presumption. [These] are indispensable operations for those who wish to ‘be present’ in educational situations: not as a disembodied, distracted mind, perhaps colonised by fashionable ideas or questionable theories, nor as a prosthetic body inhabited by others’ thoughts, mechanically and impersonally engaged in professional practice” (p. 45). This pedagogical approach, rooted in a phenomenological vision, considers the environment and surrounding contexts as fundamental elements in the educational relationship. They are not to be viewed as mere backdrops for educational practices but evaluated as contributors to existential redesign processes for all people, including those experiencing hardship or suffering. It is through the meeting and exploration of spaces, places, and territories — through embodied experiences and direct observation of natural and cultural assets — that such heritages can be acquired and integrated into one’s knowledge, thereby also strengthening a deeper sense of belonging to a place and encouraging active participation in community life. Designing from an educational perspective, therefore, means proposing a true encounter with the world, seen as a reality that is not only natural but also anthropised, safeguarding human cultural artefacts and enabling their intergenerational transmission. Starting from these assumptions, this examination suggests that by transforming the usual, often superficial or inattentive ways of encountering living environments and other people, it becomes possible to adopt a posture of that “care that cultivates being to make it flourish” (Mortari, 2018, p. 76). In this way, the concrete recovery of relational harmony — which should characterise relations between human beings and with the planet — can unfold, representing a primary educational goal of any development or sustainability project aimed at fostering and educating for “a new wisdom [to] inhabit the Earth with measure” (Mortari, 2020, p. VII). Only in these terms can high-quality life and integral development for all individuals be promoted, in a lifelong and lifewide learning perspective. Moreover, this examination opens to further interpretative scenarios for adopting renewed solutions aimed at removing obstacles to everyone’s access to, and interaction with, places — within formal, non-formal, and informal learning contexts — with information, and more generally with any form of access to cultural heritage, thereby supporting the enhancement

of personal autonomy, especially in situations of disadvantage or disability (Mastrogiuseppe, Span, 2020). Emblematic in this regard, and about the notion of an “educating society,” is the call to the fourth goal of the UN 2030 Agenda for Sustainable Development, particularly target 4a: “Build and upgrade education facilities that are child-, disability- and gender-sensitive and provide safe, non-violent, inclusive and effective learning environments for all” (UN, 2015).

## **2. The Inclusion Environment including Corporeality, and Active Participation in Educational Processes**

Speaking of inclusiveness implies recognising each person as unique and unrepeatable, ensuring a psycho-physical well-being condition, and allowing for full self-expression. Within an educational reflection oriented towards inclusion and the appreciation of differences, the physical and natural environment is a central co-constructor of learning processes. This perspective intertwines with promoting development models aimed at the common good and sustainability, as both require educational design capable of valuing diversity and recognising every individual as an integral part of a shared social ecosystem (Vacchelli, 2017). The realisation of truly inclusive educational contexts thus extends to the design of environments that foster sensory, corporeal, and relational experiences, promoting the integral well-being of individuals and supporting the continuous redefinition of identity. The increasing social heterogeneity requires educational settings to adopt strategies capable of removing barriers to learning and active participation. In line with Goal 4 of the 2030 Agenda for Sustainable Development (UN, 2015), education must ensure quality, equity, and inclusion, offering learning opportunities throughout life. In this sense, “the community that educates and accompanies enables each person to be themselves dynamically and strives to create personalised environments that make life welcoming and serene, starting from each individual's unique conditions” (Mariani, 2024, p. 23). The landscape of inclusive education is, moreover, in constant evolution, seeking approaches beyond mere integration to embrace the full and meaningful participation of every student in their uniqueness. Traditionally, inclusion has often been interpreted as adapting “standard” content and methods to special needs, an approach that risks maintaining a dichotomy between the “normal” and the “different.” Within this framework, enactive

didactics emerges as a radically alternative paradigm capable of founding an authentically inclusive practice, as it places the acting and sensing body at the core of learning and meaning-making. Enactive didactics, rooted deeply in the phenomenology of Merleau-Ponty (1945, Italian edition 2003) and the concept of autopoiesis by Maturana and Varela (1985), shift the focus from the passive acquisition of information to an active process of "bringing forth" the world through embodied action. Rather than conceiving the mind as a container to be filled or a processor of external symbols, enactivism views it as intrinsically linked to the body and the environment, emerging from the dynamic interaction between the organism and its context. This perspective offers fertile ground for rethinking inclusion, not as an external adaptation but as creating rich and diversified experiential contexts, allowing each body, through its specific modes of interaction, to generate meaning and participate actively in the learning process. Merleau-Ponty's phenomenology, with its emphasis on the "lived body" as the primary site of our experience of the world, provides a crucial insight for enactive didactics. The body is not a mere instrument at the mind's service but the subject of experience through its capacity to act, perceive, and move in the world. Knowledge is not an internal representation of an external reality; it emerges from active, sensory engagement with the environment. This perspective challenges the dualistic mind-body conceptions that often underpin traditional educational approaches and that can marginalise the learning modalities of students with sensory or motor disabilities. Each student brings a unique and unrepeatable set of bodily, sensory, emotional, and cognitive experiences. This singular weave shapes their way of perceiving, acting, and making sense of the world. Inclusive didactics thus emerges as a transversal practice aimed at constructing educational paths capable of fostering active participation and fully valuing each individual's peculiarities. "Didactics, therefore, thus oriented, implies a process that respects the personal differences of learners, strives to enhance the uniqueness and unrepeatability of each, through actions that engage their continuous effort to overcome obstacles to the learning process" (Manzo, 2024, p. 66). Ignoring this irreducible singularity means weakening the learning process and implicitly risking the exclusion of those whose modes of interaction diverge from presumed standards. Enactive didactics, in its essence, welcomes and values this uniqueness. It recognises that learning is not a uniform process but an individual journey unfolding through each body's specific interactions with the environment. The goal is not to standardise experiences but to offer a plurality of participation opportunities resonating with

each student's ways of being and acting in the world. In this sense, individuality is not seen as a “challenge” to be addressed with adaptations, but as an intrinsic resource enriching the learning process for the entire group. The concept of autopoiesis developed by Maturana and Varela adds a crucial layer of understanding. Living organisms are autopoietic systems, capable of self-producing and self-maintaining through a closed network of interactions. From this perspective, knowledge is not transmitted from the outside but is a process of co-emergence between the organism and the environment, where both are mutually modified through interaction. Learning thus becomes a process of "structural coupling" between the individual and their context — a unique and unrepeatable process for each organism. Applying enactive principles to inclusive didactics entails a radical rethinking of educational practices. Rather than primarily focusing on the verbal transmission of information and symbolic representation, enactive didactics places direct experience, sensory exploration, movement, and bodily interaction with the learning environment at the centre. Vacchelli (2021) highlights how the learning environment is not a mere passive backdrop but an active agent profoundly influencing the possibilities for interaction, exploration, and meaning-making. An environment designed from an inclusive perspective offers a multiplicity of sensory stimuli, opportunities for movement, manipulable materials, and flexible spaces, capable of welcoming and responding to each student's different modes of interaction. Enactive didactics fit perfectly with this vision. Learning emerges from the structural coupling between organism and environment — a process of mutual influence where both transform each other through interaction. A rich and diversified environment multiplies the possibilities of this coupling, offering every student the chance to find their pathways into knowledge through bodily and sensory action. In this perspective, environmental pedagogy becomes the intentional design of contexts that stimulate each individual's enactive activity, fully considering their uniqueness and unrepeatability. In line with these reflections is the "4e" paradigm (Schilhab & Groth, 2024, pp. 4–6), which proposes a new conception of learning, departing from the traditional cognitivist view. According to this approach: cognition is embodied, as it develops to serve the body and cannot be separated from it; It is embedded within a physical and social context shaping its forms and contents; It is enacted, emerging from sensory-motor activity and ongoing interaction with the environment; And it is extended, as it can be supported and amplified through tools and technologies shaping educational experiences. This perspective fully aligns with Lave's theory of communities of

practice (1998), which posits that learning occurs through participation in socially situated practices, in a dynamic process involving the evolution of the practices and the participants themselves. In this integrated vision, learning emerges as a relational and corporeal phenomenon: bodies, through experience, continuously build and reshape their knowledge, adapting to the physical and social contexts they inhabit (Schilhab et al., 2022). Consistent with these theoretical frameworks, the educational environment cannot be considered neutral. Contexts profoundly influence learning processes, being perceived as safe or unsafe, stimulating or inhibiting, playful or rigidly formal, thus affecting the quality and effectiveness of educational experiences. Thus, learning does not exhaust itself in processes of intentional teaching but manifests as a broader phenomenon, born from the continuous interaction between body, mind, physical environment, and social fabric. Therefore, authentic inclusion passes through creating welcoming and responsive learning environments where students feel recognised and valued in their uniqueness. Enactive didactics, emphasising dynamic interaction and structural coupling, offer a model for constructing such environments. The teacher is no longer merely a transmitter of content but a facilitator of experiences, an orchestrator of interactions, enabling each student to "experience" the world and construct their understanding. The educational relationship— the interaction between educators and children, peers, or adults and educators — becomes a symbolic space capable of strengthening trust bonds and promoting a sense of belonging to a shared educational community (Canevaro et al., 2021). Adopting an enactive inclusive didactics, deeply rooted in valuing individual uniqueness and environmental pedagogy, poses significant challenges. It requires a radical rethinking of the teacher's role, who becomes a designer of experiences and a keen observer of each student's unique interaction dynamics. Teacher training, both initial and continuous, must focus on developing skills in designing flexible learning environments, diversifying activities, and effectively using assistive technologies. However, prospects are intrinsically linked to the promise of deep and authentic inclusion: an enactive didactics constantly engaging with environmental pedagogy and centring on each student's unrepeatable uniqueness has the potential to transform schools into genuine ecosystems of inclusive learning. In such an ecosystem, diversity is not seen as an obstacle to overcome but as an intrinsic resource, enriching the learning process for everyone. The goal is to create environments that resonate with the specific modes of being and acting in each student's world, allowing each one to meaningfully "activate" their learning and

fully participate in the life of the school community.

### **3. The Enactive Paradigm as a Key to Understanding Inclusive Practices: A View Through Three Studies**

Based on the theoretical framework discussed, three studies have been selected that offer significant evidence of the central role of corporeality, interaction, and co-construction in learning processes through different theoretical, methodological, and empirical approaches. These studies also highlight how digital environments and transmedia storytelling, far from being mere functional tools, can become genuine relational and situated spaces, capable of supporting authentically inclusive educational practices and fostering more engaging, interactive, and multisensory forms of learning (Limone, 2021). The selection is not intended to be exhaustive but rather to present emblematic cases that demonstrate the effectiveness of the enactive paradigm in both school and extracurricular contexts, with particular attention to the inclusion of students with special educational needs. In this sense, pedagogical reflection opens to the contribution of enactivism, where corporeality is seen as an indispensable dimension of cognitive processes. From this perspective, the concept of care as an educational responsibility becomes central, as taking care of life and the environment entails a transformation in the way human relationships and ecosystems are inhabited, orienting education towards sustainable paths of human and social development and promoting integral and lifelong learning across multiple life contexts (Vacchelli, 2024). As Manzo (2024) points out, inclusive education is configured as a dynamic and relational process based on personalisation of interventions, valuing subjectivity, and shared construction of meaning through active and cooperative practices. Attention to individual differences, supported by flexible strategies, enables authentic and transformative learning, opening a paradigm shift that overcomes the logic of mere integration: “for a school to be inclusive, it must first and foremost be an educational reality” (p. 62). From this perspective, the role of the teacher emerges as that of an empathetic and proactive figure, capable of detecting signs of discomfort, building meaningful relationships, and creating welcoming educational environments oriented towards the well-being of the entire school community (ibid., p. 67). In this direction, cognitive competence develops within the historical and

evolutionary relationship between organism and environment, as it is within lived experience and corporeality that learning gains authenticity, challenging disembodied views of knowledge (Wu, 2024). Margiotta (2013, cited in Scarpa 2021) conceptualises cognition as a biological-cultural and intersubjective process, where the educational relationship assumes a generative role, capable of transforming identities and fostering the co-construction of knowledge. This gives rise to a vision of educational generativity as an experience intertwining individual and collective responsibility, recognising the other as a free and autonomous subject (Cambi, 2014). A vision of education thus emerges as a practice of freedom and collective knowledge-building (bell hooks, 2022). In this vision, the classroom is conceived as an open, relational space traversed by multiple forms of knowledge, experiences, and lived realities—a true “classroom without borders” (ibid., p. 41). Education is realised through the active involvement of the community, promoting pathways of “widespread literacy” (ibid., p. 73). In this framework, inclusion is not merely an ethical principle but becomes an epistemological lever that transforms cognitive, corporeal, and cultural differences into valuable resources for the learning process. Scarpa and Zambianchi (2020) affirm that a quality educational system offers accessible, personalised, and sensorially meaningful pathways capable of activating embodied and authentic knowledge. The first study analysed, by Simone et al. (2022), proposes an embodied and situated approach to the study of inclusive and educational processes, investigated through an ethnographic perspective and conversation analysis (p. 4). The work involves micro-analytic observation of video-recorded interactions in three institutional contexts: an Italian L2 classroom, a medical clinic for unaccompanied foreign minors, and a paraclimbing session with visually impaired athletes. The researchers highlight how meaningful participation by individuals with limited language skills or disabilities is made possible through a refined and dynamic use of verbal, bodily, and material semiotic resources. The analysis demonstrates that inclusion and education are not external results or abstract goals but co-constructed, intersubjective, and situated processes realised through interaction. Indeed, the authors observe how corporeality serves as a gateway to participation in all three contexts, where gestures, movements, and touch convey information, regulate conversational turns, and build shared meanings. Within the situated co-construction of meaning, participants continuously negotiate the sense of interaction, adapting their actions and strategies in real time as the conditions for meaningful participation, even in the presence of linguistic or sensory obstacles. The second study selected is by Di

Palma (2021). It presents an experimental project in movement and sports education within primary schools, aiming to enhance the role of sport as a formative and inclusive tool. The study involved 188 pupils aged 8–10 in a 20-lesson programme structured around innovative teaching methodologies, including cooperative learning, peer tutoring, modelling, emotional learning, prompting, and fading). The focus is on developing children's relational, emotional, and value-related dimensions through movement and play, with special attention to inclusion and recognition of diversity. The evaluation, conducted through observations and pre-post intervention questionnaires, revealed a significant shift in perceptions of the educational value of sport and improvements in empathy, respect for rules, self-efficacy, and cooperation. The research highlights how the body can be an agent of meaning: children learn through bodily action, giving sense to the world and themselves through movement. Movement activities are not merely executive tasks but true spaces for co-construction of meaning, where the body is not viewed as an object to be educated but as a subject that educates. The study shows that inclusion processes are linked to the environment and the quality of interactions among diverse subjects within a meaningful space. In this sense, inclusion materialises through shared actions and mutual recognition — not just as an abstract principle but as an embodied practice where learning, body, and relationship are dynamically and transformatively intertwined. The third study, conducted by Pischetola and Dirckinck-Holmfeld (2021), explores enactivism as a theoretical paradigm for networked learning, applied to implementing digital platforms in school contexts. This intervention is an example of understanding enactive paradigm, considering the relations between the participants and the environment as a dynamic and emerging relation of autonomy-dependency, a symbiosis. The study is based on an intervention project in various Danish schools, involving the participatory introduction and use of a digital learning platform. In this perspective, learning is understood as a sense-making process that emerges from constant interaction between the organism and the environment (pp. 1–5), which is not considered neutral but imbued with meanings, and knowledge is realised through concrete action upon its structures. Cognition is thus seen as embodied and extended within networks of meaning linking individuals to their contexts. According to a principle of eco-systemic self-organisation, people and environments are interdependent and co-dependent. The methodology involved two participatory workshops with groups of teachers: a future workshop focused on critique and imagination, and a design workshop aimed at creating educational

interventions through creative and conscious use of the platform. The aim was to explore how teachers could reinterpret and reactivate the functionalities of digital technology according to their pedagogical needs and school contexts. The platform's implementation occurred within a networked learning system understood as a living and complex ecosystem, where learning arises from the interaction among humans, technologies, material objects, and regulatory frameworks. The findings show that teachers could reinterpret the platform's logic through reflective and situated practices, generating new meanings and usage modalities that are better aligned with their educational goals. The studies analysed share several common traits: the centrality of the body as a vehicle for accessing knowledge, the emphasis on the relational and emotional dimension of learning, the adoption of participatory and experiential methodologies such as play, movement, and situated interaction analysis, and a conception of inclusion as an emerging process rather than as mere normative adaptation. They also contribute to the dialogue between formal and non-formal education, demonstrating how different educational contexts can converge in building truly inclusive and transformative environments. The evidence gathered reinforces the idea that movement education represents a privileged space for the integrated development of individuals, not only physically but also cognitively, relationally, and ethically. It thus serves as an educational tool capable of promoting key values such as cooperation, equality, socialisation, respect for rules, healthy lifestyles, positive relationships, and strengthening individual identity through competitive encounters (Di Palma, 2021, p. 416). Particularly relevant, from the perspective of inclusive education, is how digital technologies are reinterpreted and experienced as relational and situated environments, in which educational subjects actively participate in meaning-making. The work confirms that technology-mediated learning is neither neutral nor linear but is an embodied, participatory, and reflective process involving mind, body, emotions, and environment. From this viewpoint, the enactive approach paves the way for a more critical and conscious use of digital platforms to sustain authentically inclusive educational practices.

## **Conclusions**

Within the framework of special education and the enactive paradigm, it emerges that the educational environment cannot be considered neutral, as contexts profoundly influence learning processes, affecting the quality and effectiveness of

the educational experience. Learning, therefore, does not exhaust itself within intentional processes alone but manifests as a complex and dynamic phenomenon, born from the continuous interaction between body, mind, physical environment, and social fabric. In an increasingly pluralistic society, inclusion is a transversal principle, founded on recognising each individual's uniqueness and promoting their psycho-physical well-being. In this perspective, cities and living environments assume new educational meanings, opening to formative pathways that enhance human and territorial potential (Vacchelli, 2024). Inclusive didactics is rooted in individualising interventions through methodologies that foster students' active participation, creativity, and constructive capacity (Manzo, 2024). Within the enactive paradigm, the knowledge process is affirmed as an embodied act, where mind and body participate inseparably in cognitive experience through movement interaction with the environment. In this vision, the body and sensory experience are not mere tools for learning but essential channels for accessing inner experiences, emotions, and values. Authentic learning emerges as a dynamic integration of mind, body, and emotions, constructed through concrete action. As Schilhab & Groth (2024) observe, through aesthetic activities such as art, music, and movement, interiority becomes visible and a living material to build new relationships, meanings, and awareness (p. 189). In this approach, educational activity is not limited to content transmission but integrates the care of interpersonal relationships and emotional experiences, recognised as fundamental stimuli for fostering authentic growth processes (Palumbo et al., 2020). Cognition, far from being an abstract activity, manifests as an embodied and extended experience, capable of transforming the ways of knowing and being in the world. The educational relationship thus configures itself as a dynamic space of interaction, founded on respect, recognition, and the valuing of identities (Donati, 2024). It is essential that educational pathways guarantee spaces for effective engagement, promoting the enhancement of differences within a dynamic and relational vision of learning (Greco et al., 2024). Creating an inclusive and welcoming educational climate represents a decisive element for the well-being and educational success of all involved actors, as knowledge is not configured as a mere abstraction but as a situated and dynamic experience, intertwined with networks of meaning that profoundly connect individuals to their life contexts. In this perspective, inclusion is not just an educational goal but a daily practice and a horizon of meaning that intertwines education, relationships, sustainability, and shared responsibility.

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