



The educational process in the mystique of tents and pathways

O processo educacional na mística das tendas e caminhos

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Abstract

The contemporary world reality is marked, in a large part, by the frailty of personal options, by the speed of technological connections, and by the superficiality of social relations. In this context, one finds education, which, through a series of pedagogical processes, aims to contribute to personal training and social transformation. In the educational process, mystique, as a qualified energy, can deepen the peculiarities and the sociabilities experienced, having the tents and pathways metaphor as a basis for understanding. The tents are regarded as privileged spaces to experience the qualified belonging, the relational presence, and the cooperative participation, and the pathways are movements to contemplate reality, peregrinate along with the other, and find meaning as a pathway's horizon. Based on this dialogic relationship, education is invited to take pathways which lead our bodies and our new actions towards a more significant educational project, as well as to discover, through education, that we're able to embrace, in the tents, tenderness and energy, interiority and externality, singularity and diversity.

Keywords: Education. Mystique. Tents. Pathways.

Resumo

A realidade do mundo contemporâneo está marcada, em grande parte, pela fragilidade das opções pessoais, pela velocidade das conexões tecnológicas e pela superficialidade das relações sociais. Nesse contexto, encontra-se a educação, que, por meio de uma série de processos pedagógicos, busca contribuir com a formação pessoal e a transformação social. No processo educacional, a mística, como uma energia qualificada, pode aprofundar as singularidades vividas e as sociabilidades vivenciadas, tendo a metáfora das tendas e caminhos como suporte para o entendimento. As tendas são entendidas como espaços privilegiados para vivenciar a pertença qualificada, a presença relacional e a participação cooperativa, e os caminhos são movimentos para contemplar a realidade, peregrinar na companhia do outro e encontrar o sentido como horizonte do caminho. Com base nessa relação dialógica, a educação é convidada a seguir caminhos que levam nossos corpos e nossas novas ações em direção a um projeto educacional mais significativo, bem como a descobrir, pela educação, que somos capazes de acolher, nas tendas, a ternura e a energia, a interioridade e a exterioridade, a singularidade e a diversidade.

Palavras-chave: Educação. Mística. Tendas. Caminhos.

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Introduction

Education, in the context of contemporary reality, has been challenged by structural changes, social entities, and regulatory agencies. In this movement, the educators' responsibilities and expectations with regard to the educational institutions are becoming increasingly complex. One notices, however, that personal effort and institutional arrangement aren't enough to guarantee an education which helps enhancing human talents, constructing meaningful kinds of knowledge, and contributing to social development. Aiming to collaborate in the pursuit of these goals, one proposes a mystique to the educational process.

Mystique is regarded, in this process, as a power which potentiates the essence and existence, whether that of the human condition, social organizations, or spiritual manifestations, aiming to strengthen a transcendent relationship, that is, seeking to promote human dignity, social fraternity, and spiritual intimacy. In this sense, the more one can experience these characteristics, the more significant life can be, because the human being "[...] wants and needs this *something more*, because it's *something more* than merely and only a thing" (FOGEL, 2009, p. 17). In order to pursue this *something else* dimension, one proposes, in the educational context, a route which also comprises this experience in the context of contemporary reality.

The human being, within a web of relationships, may undergo a diversity of experiences, among them the dimension of mystique also regarded as a kind of spirituality which is rather a manifestation of the human condition itself than something connected to a religion. This condition, in the current reality, has been affected, however, by rational individualism, technological instrumentalization, and mercantile expansion. Such attributes are able to eclipse, partly and mainly in some places, the spiritual dynamics, a fact which makes it appropriate to resume the principle of live or live together, establishing a relationship with the transcendent aspect of life, history, and civilization. Thus, transcendence is a

reason to live with dignity, as well as the sense leading life to be lived intensely.

This way, mystique will be regarded as a personal and relational power which drives people or institutions to constantly seek a cause, a value, or an ideal, that, at bottom, means to seek this *something else* which allows human beings to realize themselves are tied, rooted to life as beings belonging to nature and the cosmos (CAPRA, 2004). Starting from this understanding, mystique isn't restricted to rites, spaces, or religious expressions, but it comprises a proposal involving the emotion, thought, and practice of every human being and every social institution. That is, it requires an insight or awareness of the reality in which one lives, besides the project one intends to fulfill, demanding actions that drive efforts to meet the proposed goals, as well as attitudes involving a certain degree of responsibility and gratuity.

To contribute to this proposal, it's worth resuming some historical aspects of mystique. This way, it's possible to observe that within the period before the systematization of classical thought, undertaken by the Socratic school, man lived in some harmony with the various historical realities and existential phenomena. This allowed, according to Boff (2003, p. 81), a successful integration of human existence, because "[...] there was respect and veneration for all elements, especially for the living being and for the Earth, worshiped as the Great Mother". This integrative way constituted a mystical unit including all living beings, that is, a vital power was pulsing in all living beings.

However, with the emergence of reason, the rational aspect started being predominant in the human relationships and knowledge became the defining element of Western culture. This process was strengthened in the contemporary period having a mechanistic view as a basis, reducing man, in a preponderant manner, to the physical dimension, whether as subject or object of knowledge. This scenario presents science as being connected to information and, thus, it's no longer a spirit trainer. The mystical attitude means, precisely, taking advantage of

this effort of reason, integrating it, however, to the emotion, intuition, thought, and practice aspects.

The supremacy of reason, to detriment of the other aspects of the human condition, allowed an economic growth due to the confluence of technology and science, an ecological awareness due to the threats of nature itself, an affirmation of democracy through the definition of social rights, and a political appreciation through the emancipation of social groups. However, in this horizon of achievements, there's also a deficit in the civilizational route, through social inequalities, fragmentation of historical cultures, and misfits with the environment.

The current moment, heir of this route, needs to define new perspectives, and, this way, mystique can be a driving power for this process, because this experience is part of the talents' training, the educational projects, and the social commitments. Given this proposal, education assumes a specific responsibility, because it has favorable conditions for proposing mystique as a dialogic relationship in the educational process, through the tents and pathways metaphor.

1 The mystique of tents

The history of mankind is, in one way or another, connected to the tents metaphor. The tent isn't only the representation of a hut, but of all forms of housing, whether in a house, in a neighborhood, in a town, or in the planet itself. By understanding this diversity of tents, one may state that there're fixed and movable tents. There're tents where one experiences intimacy and others where externality prevails. There're tents for lodging and others for passage. There're inhabited tents and others empty. There're tents for a round of conversation and others for silence. There're tents for living together and others for solitude.

In this case, the tent, rather than a physical space, is the space for embracement, recognition, and sharing. The tent is the time for subjectivity,

community, and sociability. The tent is the diversity, communion, and citizenship process. Such values are essential, because the absence of a value system adapted to the complexity of the modern world may even lead to the destruction of the planet, the decimation of the species, or the termination of society.

Aiming precisely to propose this ambience in the set of social entities, one may think through the educational institution from this perspective, in order to be a tent and perhaps invest in a more meaningful future for humanity. For this, it needs to rule its behavior by means of a mystique which comes from political and philosophical principles to power the whole body, strengthening its commitment to society and providing both life and history with a new meaning. This mystique is regarded as a welcoming and potentiating power of wisdom and knowledge, which is able to inspire a dialogic relationship to establish an ethical society through a project of justice, with an emancipating meaning which is committed to ethical values.

Through this project, the educational institution would perhaps fulfill its purpose to generate, systematize, and disseminate knowledge which may contribute to personal achievement, professional training, and a greater social commitment on the part of the subjects involved in this dynamics. Besides, in order to establish the educational space in a tent it's worth suggesting the development of a mystique ruled by the following characteristics: qualified belonging, relational presence, and cooperative participation.

1.1 Qualified belonging

In contemporary reality, belonging to a group, a movement, or an institution becomes a constant challenge, since the attitude of belonging requires binding ties between people and between them and the institution. There'll be membership only if there're more bonds and less contact, more closeness and less assemblage, more dialogue and less idle talk.

The educational institution, in order to set up a tent which fosters belonging, has the task to, according to Roca (1999, p. 49), “activate a new awareness and new social actors which pipe the sense of belonging and human ties into the new scenario of globalization”. All this aims to propose a construction of knowledge which, instead of taking into account a single-sided optics or following a linear direction, is able to adopt the premise of dialogical movement that triggers a multi-sided optics or embraces the dynamics of a transdisciplinary relationship.

By practicing belonging, through a more complex knowledge, the educator has the opportunity of ruling his educational interaction process, constructed having the relational and dialogic living together as a basis, by a variety of social subjects, a plethora of cultural expressions, and a variety of educational projects. Thus, in a world where the relationships are becoming increasingly fragmented, there’s a need for an educational process which reinvents spaces for living together, times for friendliness, and an educational processes that enable the qualified belonging of everyone and everything.

1.2 Relational presence

Besides experiencing belonging, it’s important to be present. Perhaps, rather than being present, which is a temporal manifestation, it’s more important to constitute a presence, which is a social expression. The presence as a gift is a relationship of gratuity. In this case, establishing a relational presence between the various educational subjects requires a careful embracement and referral of new discoveries. Constituting presence means, thus, developing a warm climate, but, at the same time, fostering an environment for sharing and proposing challenges.

The educational institution, in order to set up a tent, should potentiate life, “[...] both as communion and community. We ourselves are this communion, with a special mode of reflective awareness” (O’SULLIVAN, 2004, p. 315). It’s this

awareness, according to the author, which makes present the great thinkers and the infinite kinds of wisdom in the universe, and the function of education is precisely to make such reflections present in the life of people and society.

Therefore, the educational process may be present whether in the institution and in the community, promoting a deep relationship between people and the projects, since, according to Gutiérrez (1984, p. 146), “[...] the experience of solitude is hungry for communion”. This communion proposal is something which can cause a solidarity movement, bringing together the wishes of various social subjects and connecting the potential of a variety of community projects.

1.3 Cooperative participation

As an attitude of belonging and a style of presence have been established, both cooperative participation for constructing a pedagogical proposal and immersion in a social project have a crucial importance. This participation in the educational environment is a means and an end. According to Roca (1999, p. 92), “[...] it’s an end which allows people to achieve their full potential and it helps optimizing the use of human capabilities, above all the ability to play a leading role”. However, at the same time, it’s a means, because it allows someone to open his eyes to reality and invest in a social transformation project.

Among the various possibilities of participation, the educational institution has been invited, especially in a continent marked by structural injustices, to participate in a project of social justice. For this, the educational process should promote subjects who, according to Roca (1999), are willing to work together, live together, and dream together, a humanity project which would be closer to an emancipatory project of citizenship and democratic society.

According to this position, an educational project requires, among other attitudes, on the part of the subjects involved, a cooperative action and a responsible action. The cooperative attitude potentiates educational skills, going through both mediations on divergence and convergence, and responsibility designs the educational subjects for a world of risks, where one is required to be committed to personal training and social transformation.

Understanding mystique in the educational process, having the symbology of tents as a basis, constructed by means of a qualified belonging, a relational presence and a cooperative participation lead the educational subjects and the educational processes to situate themselves as pilgrims in the pathway.

2 The mystique of pathway

The pathway, as a metaphor, is a route which may be gone through in various ways. Thus, the pathway may be followed through geographical itineraries, historical periods, or existential processes. The pathway may be gone through individually, in a dialogical manner, or as a social itinerary. Thus, according to Marti (2008, p. 154), “we’re always on the way, we’re basically foreigners to this land. Here, there’s no permanent home. Everything is transient, momentary, and fleeting. Everything is the pathway”.

Directed towards this optics, one may realize that there’re other pathways which have already been followed by other generations and there’re footprints which open up new pathways. There’re solid and fluid pathways. There’re pathways both in the territorial space and in the borders. There’re pathways bordering on isolation and others connected. There’re pathways which join and others which separate. There’re real and virtual pathways. There’re pathways which start and others which finish the travels.

The pathway means the route which start from a dynamics of understanding the reality in which the person or institution is included. The contemplative attitude is the experience that each subject undergoes as, according to Gutiérrez (1984), he is willing to “drink from the very well”. Here, one may recall the image of a hiker who, after long walking hours, finds a well to quench his thirst. Thus, that’s the time to recall the pathway, embrace reality, and get ready, by means of a new power, to continue the pilgrimage. This dynamics helps turning the everyday life experience into a well from which we can drink water. That is, put the person and the institution in a constant crossing, and, under the inspiration of Guimaraes Rosa, one can realize that “an ideal is neither on the departure nor on the arrival, but on the crossing” (ROSA, 1994, p. 95). Anyway, this is the cause, the value, and the ideal, and, thus, Roy (2000, p. 22) helps us to understand that “[...] it’s in the person of a man and a woman that we can feel this force, carrying and producing life, dynamism, creation [...]”, aspects which potentiate hope and utopia.

By grounding this reflection on the maxim by St. Augustine stating that *semper in via sumus, nunquam in patria*, i.e. we’re always on the way and never in our homeland, the mystique of being on the way is the best route to fulfill the human condition. For this, one proposes a mystique based on the pathway metaphor which is ruled by the contemplation of reality, a process that points the importance of peregrinating together and a route that indicates the direction of a cause or an ideal to be achieved.

2.1 Contemplating reality

As one starts a walk, to contemplate the surrounding reality is the first step of the route. Understanding the personal, social, and cosmic reality, thus, leads us to drink from the very well. The reality which surrounds us is the well from which we’re going to drink the water. The history’s well and the water which springs from

it moisten our feeling awareness, purify our thinking way, and nurture our acting way.

The educational institution, as an entity which helps drinking water from the historical reality, also needs to strengthen a relational mystique allowing us to “[...] root our lives on the multiple expressions of community, opening us to a deeper view of the fact that we’re members of a large planetary community” (O’SULLIVAN, 2004, p. 382). This connection of the water which flows from the very reality to the water which spreads to larger horizons becomes a challenge for the educational institution in the current reality.

The educational process, through a commitment to tune with the surrounding reality, induces its talents and its projects to respect the “[...] differentiation, subjectivity, and communion, both in the inner life of the human community and, more broadly, in the very life on Earth and on the universe itself” (O’SULLIVAN, 2004, p. 344). The tuning of the pedagogical proposal with the social context allows everyone to turn his “own well” into a deep experience of humanity and sociability, triggering a process of joint pilgrimage, contemplating himself, the reality, and his own company.

2.2 Peregrinating in company

In a crossing dynamics, involving passage and pilgrimage, it’s advisable to propose a process in which the pathway is collectively gone through. Taking into account that the educational institution’s mission is precisely establishing the subjects’ closeness to knowledge and the meeting between different kinds of knowledge, it’s important to go through the pathways on an orderly manner and turn this mystique into the power of being together in the world, as well as the reason to feel as being included in a process which makes life a constant crossing.

Despite this rather collective proposal, one can realize the separation between the technique and the ethics, the distinction between the production and consumption processes, and the divergence between the need and desire, which, on one hand, allowed significant advances, but, on the other hand, strengthened the group holding the technologies, empowered the production process, and made even more evident the consumption needs.

Aiming to overcome this tendency, it's appropriate that the pedagogical project is translated into a binding option with the social subjects and the community projects, because, according to Marti (2008, p. 89), “[...] in solidarity I go beyond the boundaries of myself. That one, another one, the other becomes something of mine. The fate of other people touches my heart”. Based on this proposition, the educational project becomes, thus, not a direction towards externality, but it makes the horizon or utopia the reason for its mission.

2.3 Direction as the pathway's horizon

The walker is always directed towards a destination and the mystique has to do with the power leading to this ideal, with the power which potentiates a cause or the power driving the pilgrim's footsteps. Venturing into new pathways instead of following footsteps already marked is a crucial condition to live and survive, reinvigorating the essence and experience in this complex contemporary world, in order to promote the meaning of life.

The educational institution, from its beginnings, was regarded as an entity proposing a personalized improvement, seeking truth and good. Afterwards, a learning procedure was introduced in order to increase the understanding on the phenomenon using methodologies to intervene in reality. Currently, besides the aspects mentioned, the educational process is assuming, on one hand, a direction to meet the functions of the market economy, constituting a channel for social

upgrade, but, on the other, a referral to meet the purposes of the meaning of human existence and the essence of its social relations.

The educational project, through a mystique which potentiates an ideal or utopia, presents as a behavior parameter being on the way. To do so, it requires, on the part of the educational subjects, willingness to embrace the walkers and follow a pathway with them. This reveals the possibility of finding clues to unveil new horizons and new possibilities for constructing a society ruled by democracy and justice. To fulfill this proposal, based on the tents and pathways metaphor, this mystique needs to be developed, experienced, and tested in the educational process.

3 Mystique in the educational process

Education has inquired the institutions and society, as it insists on constructing joint dialogues. What's the reason for knowing? What's the reason for learning? Where does knowledge and learning take us to? The educational process questions the relation of universal knowledge to community knowledge, it questions the relation of general learning to specific learning. However, what's the relation one wishes to establish? As seen above, there's a need for answers, and, much more, for questions able to develop a complex and creative thought are even more important. On the other hand, the reason leading someone to ask something is that he wants to go beyond and understand, even better, the challenges facing the one who searches and the search itself.

There're still doubts waiting to be solved. According to Capra (2004), the current crisis refers not only to education, but to perception and knowledge. The moment is fertile and, at the same time, chaotic, perplexing. It's a moment which may suggest the practice of mystique, inviting people to think together, sharing, living in a time that has a spirituality or a rhythm-rhythm pace, according to the

conceptualization by Melucci (2004). It's a time that resumes the reasons and perceptions which are regarded as binding in an educational project, calling for thinking, through connectivity, new ways of constructing knowledge and learning.

Time and spirituality are dimensions which lead one to think of the relation between the educational spaces and the movements which recreate the awareness perception. Capra and Steindl-Rast (1994) speak of an uprooting experienced by humanity, a feeling that the human being hasn't a place in the world, a belonging place. Mystique in education is the possibility of deepening the place where every human being wants to walk and evolve, a deepening, an identity rooted in the face of knowledge fields.

According to Toro (2002), the identity exists on a heartbeat between immanence, everyday life, and transcendence, a connection to a broader view, sensations, thoughts, and experiences which lead people to broaden their awareness of reality. That is, transcendence is realizing oneself as being a part of a whole called life. So, the universe exists because life exists, rather than the contrary. The transcendent view implies being connected to a rationale leading one to go beyond the anthropocentric paradigm, in which the human being believes to be the center of the universe, and everything, or almost everything, is structured through the egocentric culture. Transcendence allows a society to live more harmoniously, cultivating not only its own interests and understanding that the human anxieties and ambitions will never be completely met, because this isn't the task of life. It isn't organized according to the human beings, but rather the contrary.

The society, according to an approach developed by Góis (2008), needs to think of the human being and the society based on a movement which integrates life, love, spirituality, ecology, ideologies, public policies, the family and individual organization, power relations, continued stress, physical illnesses, and psychological distress.

The tents are spaces to rejoin where one can increase the perception of interconnectedness, the zeal that we can have, for instance, with regard to the town, politics, love, as an experience of belonging and constructive participation. Most often, the experience involves disconnection, lacking attention to oneself and to the social field one intends to go through.

The multiple realities are regarded as knowledge fields, learning tents where the educational institutions should have a rather investigative, contemplative, and participatory view. Mystique is the relationship experienced and qualified within the space occupied and the movement generated, something which enables one to be aware of a differential time and allows a deepening with regard to the singularities experienced that point pathways driving our bodies and our new actions, feelings, and thoughts with regard to a more meaningful educational project.

One also realizes a movement of the institutions, although subtle, towards openness to cultural diversity. In this space, one can assemble a tent which embraces the learning of ancestry, valuing the culture of the Afro-descent and indigenous people, as well as farmers. Which pathways should one follow to walk along with these cultures? Which pathways should one go through to meet them? Which pathways should be potentiated to lead these cultures to get into the educational space based on tents?

Another movement is the positioning of the tent to dialogue with minorities and community and social movements. Learning with the social actors represents an opportunity for a deepening of knowledge, with the ability to review and dialogue with those who usually stay out of the process for producing knowledge. The challenge is the route which one takes to open spaces where the words of the subjects participating in these movements are legitimized. It's a dialogue that exists not only for people to be heard, but to allow an epistemological attitude of knowledge construction leading to a paradigm shift.

Taking into account that life constitutes a tent which embraces the universe, with all manifestations, among all living beings, leads the educational institution to provide paradigms addressing this diversity. One of the possible aspects is recognizing the importance of the biocentric principle (TORO, 2002), which helps broadening the ecological, environmental, and sustainability understanding, realizing that human beings are interconnected to all beings in the universe.

In this paradigm, life is the center of the universe and mystique is the connection to the power which leads life to happen in the universe, which drives living. Knowledge is assumed as an ontology of living, as conceived by Maturana (2001), when addressing the relationship between cognition, science, and everyday life.

Having this interconnection in mind, such thought opens doors to think and create possibilities for the hegemonic system, a fact which will reflect on the possible and feasible alternatives. Which initiatives may be implemented in order to multiply innovative experiences? How should one embrace the new information and communication technologies so that they become means for a good quality education? How may the educational institution constitute itself as a tent potentiating a learning which favors this model? Faced with these questions, the educational institution is challenged, therefore, to assemble its tents in situations requiring a more qualified and qualifying understanding.

The challenges of contemporary society, characterized by mobility and the internationalization context, assume that the educational project follows, with its tent, these movements. The pathway to go through is that of an open education, universal, with different possibilities. In this reality, what are the principles setting limits? How may one extend the boundaries without deforming identities? How may one potentiate the institutional mission without diluting it on the overall movement?

The mystique proposal, having the tents and pathways metaphor as a basis, produces a movement which generates a transformation when one seeks an understanding of knowledge as life, in an epistemological and ontological function (MATURANA, 2001). The centrality of mystique is, therefore, life in all its manifestations.

Conclusion

After sharing the embracement in the tent and going through the pathway's route, some final considerations may help continuing the reflection, situating the educational institution within the systemic powers of society. Therefore, being on the move is an objective and subjective condition requiring presence and commitment, reason and emotion, fear and courage, a pulse dynamics between awareness and action, in order to qualify the learning process.

Looking at society means performing a movement to transform the learning boundaries, something which takes place when one assumes that this only changes with an education and an intentional action. It isn't enough, thus, to have knowledge to transform realities, one needs to bet on a mystique which is a boost for life. The training spaces need to constitute a possibility to go through a transcendence pathway, a quest to overcome individualism, reconstructing the space of uniqueness in the meeting with the community. To walk towards the construction of a creative educational project, which renews knowledge through contact with the collective subjects and the cultural diversity. The contact established with the subjects marks the difference of a knowledge which produces theory as, also, a practice promoting human and social development.

Mystique, observed in the educational institutions, by indicating pathways as learning processes, may stimulate an education directed towards the development of the student's identity, as a strong and vivid presence. The pathway

metaphor requires a walking, a positioning, an option to live the choices and the footprints which structure thoughts, feelings, and actions.

Therefore, mystique aims to invite people to participate in a project, an ideal, a utopia, to awaken in each identity the experience of being alive, moving towards a collectivity. Melucci (2004), by developing the theory of collective action, refers to the identity paradigm and affirms the need of the social movements actors for discovering what they are and what they want to be.

This walk is that of the identity which shows to be singular and unique. However, it's observed in an intimate and authentic manner in meanings constructed in belonging and participation in collectivities. Mystique leads us to transcend, extend the emotional bonds beyond the cultural codes, without denying them, carrying them to the intimacy flavor, the connection with oneself, turning feeling into the difference that drives towards meeting and interaction.

Mystique, as a pathway, provides perceptions and insights towards an educational project which encourages a joint reflection, a dive between the contradictions in the integration pathway, awakening the power needed for transformation. One wishes, with mystique, to develop courage, love, numinous intelligence, and the search for the sacred. According to Alves (2001, p. 95), "the sacred world isn't a reality over there, but the transfiguration of what exists on this side". This transfiguration exercise involves the meaning of life through mystique.

When a space seems strange, difficult to be entered, one may find there a pathway able to overcome the limitations posed. For this, Freire (2000) reminds us that thoughts are designed where one steps, thus, there isn't a transformation to, but a transformation with. Social change isn't structured without connection, bond, a dialogue which transforms our idea or streamlines the heartbeat as a source of learning. Education claims that we need to create a movement towards something different and ourselves, mystique provides us with signs, so that we can experience the crossing with more confidence and beauty.

By looking at society, there's a need to perform the task of seeing according to this rationale, of inequality and injustice. The roles, actors, and authors change, but they are embodied in the collectivities, both in uprising and indifference. When one presents more desire, indignation, and dialogue ability, one also sees more plurality and a culture of caring for seeds, fruits, and land is created, since one learns the difference between being a mass and a collectivity, between being power and sharing, between being an individual and unique.

Mystique also allows one to see the tent as life. Thus, the tent is the willingness to arrive and depart, it's the condition of finding and walking, it's the possibility of embracing and sharing. Thus, as educators, it's worth putting the tents on the borders of humanity, walking with the elegance of someone who always has a partner by his side, discovering, through education, that we're able to embrace, in tents, tenderness and power, interiority and exteriority, uniqueness and diversity.

This dynamics drives the subjects of the educational process towards a greater potential and a steady opening.

And, with this view, from those who are within instead of those who have to get into, we open not only our tents. We open the biggest tent, which is our heart. This tent, which shelters both our identity and our passion, doesn't have a reason to stay closed (BONDER, 2008, p. 100).

This opening, which comes from within, is a procedure identified, even more, with an educational provision.

The pathway, in turn, is the possibility of finding "[...] someone who leads us to the source of life to feed the walk, to invigorate tired forces, to revitalize the will and courage to straighten the twisted pathways" (SELLA, 2003, p. 282). The educational process, through the mystical pathway, may contribute to a meaningful route to fulfill the desires and expectations of humanity.

Mystique, finally, regarded as a power which may be identified as a living pulse that leads to happen the intrinsic relationship between being together and putting oneself in the pathway, may be conceived as a constant tension between going in and out, it may be characterized as a meeting and a departure manifestation, and it may be understood as a strong drive between the tents and pathways for living and living together.

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